

AN *Humphreys*
EXPOSITION
OF THE
EPISTLE
TO THE
Hebrewes.

Wherein { The *Text* is cleared ;
 { *Theopolitica* improved :
 { The *Socinian* Comment
 { examined.

Optimus ille Lector est, qui dictorum intelligentiam expellet ex dictis potius quam imponant, & retulerit magis quam attulerit : neq. cogat id videri dictis contineri, quod ante lectionem præsumpserit intelligendum. Hilar. de Trinitate, lib. 1.

By GEORGE LAWSON, Rector of *More*, in the County of *Salop.*

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EXPOSITION

OF THE
EPISTLE

TO THE
HEBREWS.



Whiston

1740

Printed by J. Sturges, at the
Sign of the Bible on Abchurch Lane, 1740.

THE EPISTLE.



Any receive their Knowledge in matters of Salvation from the Words and Writings of other men upon trust, and at the second hand: But that is the most certain and purest Doctrine, and the most effectual, both to inform the Mind, and also to reform the Heart and Life of ignorant and sinful man, which is taken from the Scriptures, clearly explained, and truly understood. And though there be many good and profitable Books; yet those are the best, which are written by learned and pious men: who being endued with the knowledge of Arts, and the Original Languages, have by the assistance of God, and their diligent study, found out those hidden Treasures of heavenly wisdom, contained in those blessed Writings. Of this sacred Volume, there be many parts, and some more edifying than others; and amongst the rest, the Divine Epistle to the Hebrews is inferiour to none. The Subject thereof, is, The Prophetical and Sacerdotal Office of Christ, our blessed Saviour, upon whom our eternal Salvation doth depend; the Frame and Contexture is wonderful and excellent; the Method, clear and ~~and~~ the Arguments, whereby the Truth is confirmed, demonstrative and undeniable; the Motives, whereby heavenly Duties are pressed, piercing, powerful, and prevailing. This I have singled out to be the Subject of the ensuing Discourse; and, after the Labours of other learned and worthy men, have endeavoured, in our native Language, to make it plain and more easy to be understood by meaner Capacities; and my earnest desire, and hearty prayer is, That it may have the same effect upon our Hearts, which the blessed Apostle intended it should have upon these Hebrews. My design, in this Work, principally was, by searching the Original and the Translations, to find out the sense of the Phrases and Expressions; by giving the Analysis of the several Chapters, by shewing the Connexion of one part with another, and the tendency of them to the main Scope, to make a positive clear Explication of the whole. And by this, I improve my [Theo-Politica]: for, divers points and parts of divine wisdom, concerning the Prophetical and Sacerdotal Office of Christ, final Perseverance, Faith, the Sacrifice of our great High Priest, but briefly touched here, are more largely handled here. Neither is this all; but, whilst I proceed in this Work, I take notice of the Vanity of the Socinian Expositor, who goes about to elude such Texts, as assert the Deity of Christ, as the eternal Word of God, whereby the World was made, his Incarnation, and his expiation of Sin by a bloody Sacrifice offered by him as Priest, and accepted of God before his Ascension into Heaven, and his Session at the right hand of God; where he was not first made;

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but confirmed by Oath, an everlasting Priest according to the Order of Melchizedec. For all these he devies, contrary to the scope of the Apostle; and the express words of Scripture in other places. Impertinent Digressions, and needless Amplifications, I have forborn: I am neither too brief, as some; nor too large and voluminous, as others have been; I have endeavoured to observe the Golden mean. My desire is, by this Discourse, to edify, confirm, and comfort God's People, who aim at Heaven, and seek eternal Life by our blessed Saviour. The whole, I submit unto the Judgment of the pious, learned, and judicious Reader; who, I hope, will pardon my Imperfections; correct my Mistakes, accept my Endeavours; and, if he find the work beneficial, will give the Praise and Glory to God, who is blessed for evermore. A M E N.

ERRATA.

PAGE 1. line 29. 15. read 19. p. 2. l. 57. both infallible, r. that infallibly. p. 3. l. 2. desc. r. p. 4. l. 58. there, r. three. p. 8. l. 1. he, r. they. p. 10. l. 5. dele Zurich. p. 11. l. 10. for Zanch. Divines, r. or the Zurich Divines. Ibid. l. 13. Zank, read Zurich. p. 14. l. 2. the, r. they. Ibid. l. 12. the, r. they. Ibid. l. 29. the, r. their. p. 20. l. 38. Rivers, r. Ribra. p. 21. l. 7. that, r. they. p. 23. l. 2. then some, r. yet some. p. 27. l. 18. so much, r. so much. p. 30. to Angels, r. so to Angels. p. 4. l. 25. in these, r. in these. Ibid. l. 58. of those, r. of those times. p. 42. in the margin, for Sacraments r. Sermons. p. 50. l. 1. our wish, r. with our. Ibid. l. 8. then those, r. then of those. p. 63. l. 12. and invest men, r. but actually investeth men. p. 66. l. 43. p. 70. l. 39. that they are, r. that there are. p. 77. l. 56. fassadi, r. sui subditi. p. 78. l. 11. predicated, r. predicate. p. 88. l. 24. in, r. in my Theopolitica. p. 193. l. 15. r. Metaphorical, not a Metaphorical. p. 221. l. 33. for, p. 227. l. 35. him, r. them. p. 230. l. 4. excepted, r. accepted. p. 231. l. 1. he, r. they. p. 252. l. 33. for 12, r. 12. p. 260. l. 17. Being, r. King. p. 274. l. 5. pledges, r. pleades. p. 277. l. 36. part, r. party. p. 288. l. 18. figured, r. figuring. p. 292. l. 4. or if he do not believe it, r. or if they do believe it. p. 297. l. 56. Vetus, r. Vetus his Copy. p. 301. l. 32. Nobis, r. Nobis. p. 303. l. 10. Megilath, r. Megilath. p. 315. l. 56. any, r. day. p. 325. l. 2. professeth, r. professed. Ibid. l. 8. as for, so as. p. 326. l. 14. dele or. p. 343. l. 36. p. 345. l. 5. r. r. chapter. p. 349. l. 17. meant, r. made. p. 351. l. 12. ewatpaw, r. ewatpaw. p. 366. after the last line, blot out the word [ountain.] p. 257. l. 13. end, r. evn. Ibid. l. 4. 9. flower, r. flower. p. 283. l. 48. impulsive mountain, r. impossible mountain. p. 290. l. 13. to referred, r. to be referred. p. 294. l. 9. desert, r. desert. p. 299. l. 56. deprivation, r. deprivation. p. 303. l. 8. that we in, r. that we may. p. 304. l. 58. receiving, r. reviving. p. 312. l. 49. regeneration, r. generation. p. 312. l. 48. portions, r. portions. p. 340. l. 21. exhorted, r. exhorted. p. 342. l. 36. simple, r. single. Ibid. l. last. p. 343. l. 13. stand on stand, r. to stand on. p. 349. l. 26. are all of us by nature, r. even all us by nature are contrary.

A N

A brief Analysis of the Epistle to the Hebrews.

THE parts of this Letter written, and sent to the *Hebrew* Christians,
 are, } The Substance and Body of the same.
 } The Conclusion.

The End whereto the Apostle aims, is, The confirmation of them in the belief and profession of the Gospel.

The Means he useth for the attainment of this end, is, Clearly to demonstrate the excellency of Christ, as a Prophet, and a Priest, far above all former Prophets and Priests; and thereupon to persuade them to rely upon Him, who alone can effectually and eternally save them, and make them fully blessed.

The Method observed by him, is, to deliver,

1. The Doctrine of his Prophetical Office, and to apply the same; and this is done in the first four Chapters.
2. The Doctrine of his Sacerdotal Office, and to apply it; this is begun Chap. 5. and continued to the 18 verse of the last Chapter.

CHAP. I.

VHerein the Apostle taking for granted, that the Doctrine of the Old Testament was revealed from God by Prophets and by Angels, and the Doctrine of the Gospel by Christ; he begins his Discourse concerning Christ as a Prophet, and proves him,

1. More excellent then all the Pen-men of the Old Testament. For,

1. He was the Son of God.
2. He was the Heir of all things.
3. God by him did make the Worlds.
4. He was the Brightness of his Father's Glory, and Character of his Person.
5. He upholdeth all things by the Word of his Power.
6. He expiated and purged Sin by his Blood.
7. He is set down at the right hand of the Majesty on High.

In all these seven particulars, he far excells the former Prophets, *ver. 1, 2, 3.*

2. More excellent then the Angels, because he hath inherited a far more excellent Name, Power, and Dignity, *ver. 4.*

He hath obtained, by inheritance, a more excellent Name; Because,

1. He is his [The Son], and God his Father, *ver. 5.*
2. God commanded all the Angels to Worship him, *ver. 6.*
3. They being created, are but Messengers and Servants; but Christ, the Son, sits in a glorious Throne, and is possessed of a Kingdom which is everlasting; and when the Earth and the Heavens, created by him, shall wax old and be changed, it shall abide unchangeable for ever. *ver. 8, 9, 10, 11, 12.*
4. He is set at the right hand of God; and, by the Word and Patent of God, is made Supreme and Universal King and Prince, a Place never granted to any of the Angels; who, all of them, are but Ministering Spirits under Him for the Heirs of Salvation.

This Jesus Christ, so excellent, was a Prophet; for God spake by him as more excellent, and in a more excellent manner then by them; so that his Doctrine is more full, more powerful and more perfect then the Doctrine of Prophets and Angels.

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CHAP. II.

W Herein, 1. The former Doctrine of the excellency of Christ and the Gospel is applied, by way of exhortation.

2. The excellency of Christ above the Angels; though he was lower then them for a time, is further proved.

In the Exhortation, we may observe;

1. The Duty exhorted unto.

2. The Reason or Motive to enforce performance.

The Duty is, diligently to attend unto the Doctrine of the Gospel, and to take heed of falling from the belief and profession of the same, *ver. 1.*

2. The Reason, is taken from the most grievous punishment, which they cannot escape, if they continue not in their Profession. This Reason is delivered by way of comparison in quantity: For, if they, who disobeyed the Law, then much more they who disobey the Gospel, shall be severely punished, and shall not escape. The Consequence is good and clear, from the excellency of the Gospel, above the Law. For;

1. The Law was delivered by Angels, the Gospel by Christ.

2. The Law is a Doctrine of Death and Damnation, the Gospel of Salvation.

3. The Gospel, preached by the Apostles, commissioned by Christ, was attested from Heaven, and confirmed by Signs, Wonders, Miracles, and Gifts of the Holy Ghost; but the Law was not.

And, from the excellency of the Gospel, in respect of the Author, the Matter, and Confirmation; the Sin is aggravated, and the Punishment made more grievous, *ver. 2, 3, 4.*

The Exhortation finished; the Apostle doth not only enforce the former Reason, but proceeds farther to demonstrate the excellency of Christ above the Angels.

The Argument is, That God hath not subjected the World to come to Angels, but to Christ; who, for a little time, was lower then the Angels: for so it is to be understood, *ver. 5.*

This Argument is taken out of *Psal. 8. 4, 5.* Where we may observe,

1. The words of the Psalm, cited *ver. 6, 7.*

2. The Apostle's Discourse upon them; wherein he observes,

1. That all things were put in subjection to him by the Patent and Edict of his heavenly Father; yet not actually subdued and brought into subjection, *ver. 8.*

2. The Humiliation of Christ, which went before his Exaltation; For He was made lower then the Angels for a little time.

Of this Humiliation, he delivers the Causes, } Efficient, Final.

The efficient Cause, was,

1. The Grace and free Mercy of God, which did decree it for the benefit of sinful man, *ver. 9.*

2. The Wisdom of God, which contrived it as the fittest way in bringing many Sons to Glory, to consecrate their Captain by Sufferings, *ver. 10.*

The final Cause may best be understood, if we consider what this Humiliation, whereby he was lower then the Angels, is: It was;

1. To be made a Mortal man. In this mortal human Nature, to suffer Death; whom

2. The reason why he must be made Man, and mortal, was; Because he that sanctifieth and they that are sanctified must be one; and because

the sanctified, which were to be made Sons, did partake of Flesh and Blood; therefore he took part with them, that in this respect

they might be his Brethren: And that they were so, he proves, *ver. 11, 12, 13.*

2. The

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2. The End and final Cause why he was made man, and mortal, was,
 1. That he might dye for his Brethren, and by his Death destroy the Devil, and deliver his People, *ver. 14, 15.* And for this reason he took not the Nature of Angels, to deliver them, but the Seed of Abraham, *ver. 16.*
 2. Another end was, That he, Suffering, and being Tempred in their Nature, might be a merciful and faithful High Priest, and make atonement for the Sins of the People, and succour them who were tempted, *ver. 17, 18.*

CHAP. III.

WHerein Christ is proved to be more excellent, and a greater Prophet than Moses. For the Jews did think it very unreasonable, in any part, to recede from that Doctrine, which they had received from God, by Prophets, Angels, Moses; and to hearken unto Christ; except he could be proved to be a Greater Prophet sent from God, and his Doctrine more excellent and perfect: And this was the cause of the Apostle's Undertaking.

This part of his Discourse, is brought in by way of Exhortation.

Where, 1. The Duty exhorted unto, is, To consider Christ, the Apostle and High Priest of our Profession, and to persevere in his Doctrine, *ver. 1.*

2. The Reasons, by which he presseth the performance of this Duty, are,

1. Christ was not only faithful in his Trust, as Moses was, but also far greater than Moses, in two respects: For,

1. Moses was but part in the House builded; Christ was the Builder of all things; and especially of the Church, *ver. 3, 4.*

2. Moses was but a Servant in that House, Christ was the Lord and Owner, *ver. 5, 6.*

2. If they persevere in his Doctrine and the Faith, they shall be his House of Glory, wherein God shall for ever dwell, and make them fully blessed, *ver. 7.*

3. If they that disobeyed and hardened their hearts against Moses's Doctrine fell in the Wilderness, and by a peremptory Oath were shut out of God's Rest; much more shall they, disobeying the Gospel, and falling from the Faith, be shut out of God's eternal Rest in Heaven.

In this Reason, we must consider;

1. That it's taken out of *Psal. 95.* the words whereof are recited, *ver. 7, 8, 9, 10, 11.*

2. That from these words applied unto them, he debors them from Unbelief and Apostacy, and exhorts them to use all means of perseverance, that so he might be partakers of that eternal Rest, which Christ had merited for them, *ver. 12, 13, 14, 15.*

3. He wisheth them to take special notice of such as did, and such as did not, enter into God's Rest, and what was the cause of the exclusion of those whom God destroyed in the Wilderness, and would not suffer to enter into Canaan; and that was Unbelief; *ver. 16, 17, 18, 19.*

CHAP. IV.

WHerein the Discourse upon the words of the Psalm is continued, and application made by way of Exhortation. And,

1. The Duty exhorted unto, is, To be obedient and mix the word with Faith, *ver. 1.*

2. The Reasons are;

1. They are partakers of the heavenly Call; and the Gospel was preached unto Them, as well as to their Fathers.

2. They, not mixing the Word with Faith, but being disobedient to the heavenly Call, did not enter, but came short, *ver. 2.*

3. They which do believe, do enter into God's Rest, *ver. 3.* And here, left they should be ignorant, what Rest of God is meant, and to be expected,

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he informs them of a three-fold Rest of God.

1. His Rest of Creation.
2. His Rest, which he promised in the Land of *Canaan*, to their Fathers.
3. His spiritual and eternal Rest, promised in the Gospel.

It was not the first, *ver. 3, 4*. For after this he speaketh of another Rest, *ver. 5*. It was not the second, into which many of their Fathers, because of unbelief, did not enter; and after this, he limiteth another Time and Rest, which had never been mentioned, if *Joshua*, who brought their Fathers into the Land of *Canaan*, had brought them into This, *ver. 6, 7, 8*.

It's a spiritual and eternal Rest in Heaven, which remaineth for the People of God; and is to be enjoyed, when they cease from all their works of Obedience and Sufferings; as God did from his, when he had finished the work of Creation, *ver. 9, 10*.

4. If they do not persevere, they may fall after the example of their unbelieving Ancestors; and lest they should presume or be secure, he lets them know, that Christ by the piercing Word of the Gospel, will discover their inward and most secret sins, and will be a severe and impartial Judge, *ver. 11, 12, 13*.

5. The same great Prophet, who hath called us by the Word of the Gospel, is our High Priest, very sensible of our infirmities, and entered into Heaven, the eternal Rest of God, in our behalf; and if we, wanting strength, do come boldly by him before the Throne of Grace, we shall obtain help in due season, when we have greatest need, *ver. 14, 15, 16*.

CHAP. V.

WHerein, after the discourse of the excellency of Christ's prophetic Office, he begins to speak of his Priest-hood: And,

1. Delivers the Doctrine thereof from this Chapter to *ver. 19* of the 10th.
2. Applies the same, and continues the Application from the 19th verse of the 10th Chapter, unto the latter end of the list.

The scope of the Apostle, in the Doctrine, is, To demonstrate the excellency of Christ's Priest-hood, in respect of

1. The Constitution; from the beginning of this Chapter to the 8th.
2. The Ministration, from the beginning of the 8th to the middle of the 10th.

In this Chapter, we have:

1. A Discourse of Priest-hood.
2. A Digression, begun in the latter end of this Chapter, and continued in the 10th.

The Discourse is,

1. Concerning a Priest in general.
2. Concerning *Aaron*.
3. Concerning *Christ*.
4. An High Priest in general, is described.

1. From his Vocation, He is taken from amongst men and ordained, *ver. 1*.
2. From his Ministration, He must offer Gifts and Sacrifices for sins, *Ibid.*
3. From his Qualification, He must be merciful and compassionate, *ver. 2, 3*.

2. Vocation, which consists in Election and Ordination, is not from Man, but from God; for no Priest-hood can be efficiently conducing to Man's spiritual good, except it be instituted from Heaven, as *Aaron's* was, *ver. 4*.

Therefore, *Christ* did not usurp his Sacerdotal Power, but he had

<p>by his</p> <p>Vocation</p> <p>Confirmation</p> <p>Consecration</p>	}	<p>from God.</p>
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His Vocation he finds, *Psal. 2*: in these words, *[Thou art my Son, this day have I begotten thee]*; by which, upon his Resurrection, he was made, and continued King and Priest, *ver. 5*.

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2. His Confirmation, he reads, *Psal. 110. 4. [I have sworn, and will not repent, Thou art a Priest for ever after, the Order of Melchizedec, ver. 6.*
3. His Consecration, which tended to his fuller Constitution, was finished in his Agony and Death upon the Cross; by which he became the Author of eternal Life, to as many as obey him, *ver. 7, 8, 9.*

Thus far the Author's Discourse of Priesthood, which is closed up with the Repetition of the words of Confirmation; 1. Because the Confirmation followed the Consecration. 2. From the same, the Apostle takes occasion to make the Digression, which followeth. And therein he reproves them of their Ignorance, contracted by their negligence; which was such, that, whereas, for the time, they might have been more and more able to teach others, yet were Babes, had need to be taught again the first Principles, and were unciple of the Doctrine, which he intended to deliver concerning the Priesthood of Christ, *ver. 11, 12, 13, 14.*

CHAP. VI.

VV Herein, 1. The Digression is continued,

2. The principal Subject resumed, *ver. 20.*

In the Digression, we have,

1. His Resolution.
2. An Exhortation.

In the Resolution,

1. The Thing Resolved upon.
2. The Reasons of his Resolution.

The thing resolved upon is expressed,

1. Negatively, Not to go back and lay the Foundation,
2. Affirmatively, To go on with his intended Discourse,

The Reasons are,

1. If any of them, after a clear conviction and considerable progress, had lost their Christendom, it was impossible for them to be renewed and initiated again. For neither the grace of Repentance could be expected from the Spirit, nor any benefit from the Sacrifice of Christ, which was never intended for to expiate the Sins of Apostates. This is amplified and illustrated by a Similitude: For as they, who continue, and increase in Grace, shall be like good Ground, and receive the blessing of God; so Apostates shall be like bad Ground, which, being well Husbanded, proves barren, is cursed, and the end is Burning. For Apostates render themselves liable to God's Curse, and everlasting Fire, *ver. 4, 5, 6, 7, 8.*
2. Though some of them might be very faulty, yet he had better hope of the generality of them; and this his hope is grounded on,

1. God's Righteousness.
2. Their Faith in Christ, and labour of love, manifested in their constant ministrations to the Saints, *ver. 9, 10.*

Thus far the Resolution; the Exhortation followeth: Wherein we may observe,

1. The Duty exhorted unto, which is Perseverance; *ver. 11.*
2. The Motive from example of *Abraham*,

In the example of *Abraham*, the Apostle takes special notice of a Promise made unto him, and confirmed by Oath; and acquaints them with the end of this confirmation; which was,

1. To shew to the Heirs of Promise the immutability of his Counsel, in performing his Promise, *ver. 13, 14, 15, 16, 17.*
2. To minister Comfort to them, *ver. 18, 19.*

This Digression finished, he resumes the words of Confirmation, *Psal. 110. 4.* that they may be the subject of the Chapter following, *ver. 20. 81.*

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CHAP. VII.

THE Subject whereof is, the words of *Psal. 110. 4.* formerly resumed.

The Scope, to demonstrate the excellency of Christ's Priest-hood.

The Method } Begins with *Melchizedec*, *ver. 1.*
 } Goes on with the Priest-hood of *Aaron*, and the Law, *ver. 11.*
 } Concludes with the Priest-hood of Christ, *ver. 16.*
 For this Author discourseth: 1. Upon the last word in the Text of the Psalm, which is [*Melchizedec*]. 2. Upon the words, [*Thou art a Priest for ever, after the Order of Melchizedec*]. 3. Upon the words, [*I have sworn, and will not repent*]. 4. Takes notice from the antecedent Context of the Psalm, to shew, who the person was, that was thus confirmed, and how excellent and perfect.

In the first part, we may observe,

1. A Description of *Melchizedec*.

2. A Demonstration of his excellency.

He is described from

His Offices.

The Acts of his Offices.

The perpetuity of his Priest-hood.

1. For his Offices, he was King and Priest, *ver. 1.*

2. For the acts of his

Priest-hood, they were Blessing and Tything *Abraham*, *ver. 1, 2.* Regal power, they were the righteous Government of his People, and procuring their peace. These he infers from the notation of his own name, and the name of the place, where he did reside, *ver. 2.*

3. For the continuance of his Priest-hood: he neither had Predecessor, from whom he did derive; nor Successor, to whom he did transmit; his Sacerdotal power, in which respect, it might be said to be Personal and Perpetual.

This is the Description of *Melchizedec*, taken from *Gen. 14.* From which he infers his excellency, especially as a Priest. And this excellency is proved,

1. From his tything *Abraham*, so great a Person; whereas the Levitical Priests did but Tythe their Brethren, which were far inferior to their Father *Abraham*, *ver. 4. 5.*

2. From his blessing of *Abraham*, who had the Promises, *ver. 6, 7.*

3. From this, That the Levitical Priests, receiving Tythes, dye; but *Melchizedec*, who received Tythes of *Abraham*, is witnessed to live, *ver. 8.*

4. *Law*, being then in the Loyns of *Abraham*, when he payed Tythes to *Melchizedec*, he may, with the Levitical Priests, descended from him, be said to pay Tythes unto this great Priest, *ver. 9, 10.*

In the second part, which begins, *ver. 11.* the Apostle enters upon these words, [*Thou art a Priest for ever, after the Order of Melchizedec*]; and infers from them,

1. That there must be another Priest of another Order, then that of *Aaron*, *ver. 11.*

2. That if there must be, and by God's institution, another Priest-hood, and another Order, then that Levitical Priest-hood, which came in with the Law, was imperfect, *Ibid.*

3. That seeing it was imperfect, it must be changed, and that if the Priest-hood, then the Law also, which was so inseparably joyned with it, must be abolished, *ver. 12.*

4. That seeing the legal High Priest must, by the first institution, be of the Tribe of *Levi*; and Christ, this great and new High Priest was not of that Family, but of the Tribe of *Judah*; therefore it was evident, the Priest-hood was changed already, *ver. 13, 14.*

5. That this Change must needs be made, was evident; because the Priest, which was of another Tribe, must be after another Order, the Order of *Melchizedec*, *ver. 15*; and another Power of endless life, *ver. 16, 17.*

6. That the Reason why the Law, annexed to the former Priest-hood, must be disannulled, was; because it could sanctify and perfect no man as the Gospel doth, *ver. 18, 19.*

In the third part of this Discourse, grounded upon these words of the Psalmist, [*I have sworn,*

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sworn, and will not repeat, and the antecedent Context], he speaks more distinctly and directly of Christ's perfect Priest-hood, and

1. Proves the excellency thereof, in that he was a Priest, by an Oath, which the Levitical High Priest was not, *ver. 20, 21.*
2. Hence infers, That his Priest-hood and the Gospel were unalterable, and of perpetual continuance; because,
 1. By this Oath he was made Surety of a better Covenant, which could sanctify and save, *ver. 22.*
 2. The Levitical Priests were mortal; Christ, upon his Resurrection, immortal, and able for ever to save by his Intercession, which he ever lives to make for them, who come to God by him, *ver. 23, 24, 25.*
 3. He sums up the excellency of Christ, whereby it's evident, that He, and he Alone, because of his perfections, was only fit to be our Priest, and save us. For,
 1. He is holy, harmless, undefiled, separate from Sinners, *ver. 26.*
 2. Higher then the Heavens, *Ibid.*
 3. He need not Offer often, or for Himself, as the Levitical High Priest did; He offered but once, not for Himself, but for his People, and that Sacrifice was of eternal Virtue, *ver. 27.*
 4. The legal High Priest had his infirmities, and was not The Son; but he that is by the Oath, after the Law, confirmed Priest; hath no infirmities, is the Son consecrated for ever, *ver. 28.*

All these things are implied in the antecedent Context of the Psalm; for he that is there confirmed Priest, in this manner, was the Son of God without sin; who having offered himself a Sacrifice unspotted, was risen again, immortal, ascended above the Heavens, and set at the right hand of God; as appears from *ver. 1.* of the Psalm, when God, by his Oath, did confirm him.

CHAP. VIII.

Hitherto the Apostle hath demonstrated the excellency of Christ's Priest-hood, in respect of the Constitution; and now proceeds to prove his excellency, in respect of the Ministration. For if he be a Priest, he must minister and officiate; and his ministration is two-fold, or there be two parts thereof: The first whereof, Which is his great Offering, was performed on Earth; The second, Which is his Intercession, is performed in Heaven. He was a Priest elect, when he offered on Earth; He was a Priest constituted and confirmed, before he did intercede in Heaven.

These things premised, the Author doth,

1. Sum up briefly the substance of his former Discourse, Concerning the constitution of Christ's Priest-hood, *ver. 1.*
2. Proceed to set forth his excellency, in respect of his Ministration.

1. More generally, in this Chapter.
2. More particularly, hereafter.

That he may do this the better, he takes it for granted, that the due ministration of a Priest requires,

1. A Tabernacle or Temple.
 2. A Sacrifice, or something to be offered.
 3. A Covenant, whereof he must be Mediatour.
- These things presupposed, he proves the excellency of Christ's ministration, in respect,
1. Of the Tabernacle, which is not made with hands, but pitched by God, *ver. 2.*
 2. Of the thing offered, and the service; both which are supernatural and divine; not after the pattern of heavenly things, *ver. 3, 4, 5.*
 3. Of the Covenant, which he did confirm, and make effectual as Mediatour; which is better then that of Works, whereof the Levitical High Priest was Mediatour, *ver. 6.* That it was better, he proves, because it was established upon better Promises. Where two things are observable, 1. That the Promises of the Covenant were better. 2. That it's stable and firm, *Ibid.* To make both these evident, he,

1. Recites the words of the Prophet *Jeremy*, concerning both the Covenants.

The Analysis.

2. In the words, he 1. Informs us, 1. Of the deficiency of the former, *ver. 8, 9.*
 2. Of the excellent Promises of the latter, *ver. 10, 11, 12.*
 2. From the word [*New*] he infers the abolition of the former, to bring in the latter, *ver. 13.*

CHAP. IX.

WHerein the Apostle proceeds farther, to evidence the excellency of Christ's ministration; and this he doth more particularly, by setting forth the excellency of his great Sacrifice and Offering. That he may do this the better, he singles out from all the other legal Services, the anniversary Sacrifice of Expiation; with the Blood whereof the High Priest alone, once in the year only, entered into the Holiest of all: and proving Christ's Sacrifice upon the Cross, to be far more excellent than this; he doth clearly evince the excellency of Christ's Priest-hood.

The parts of the Chapter are two,

The first is concerning the Typical } Tabernacle.
 } Priests.
 } Service.

The Tabernacle is described, *ver. 1, 2, 3, 4, 5.*

The Priests, *ver. 6, 7.*

The Service, *Ibid.*

The imperfection of their Service, *ver. 8, 9, 10.*

The principal part of the Tabernacle, was the Holy of Holies.

The principal Priest, the High Priest.

The principal Service, the presenting of the Blood of the Expiatory Offering in the Holiest place. Where the Apostle observes,

1. That because none but the High Priest alone might enter within the 2d Veil: therefore the way into the Holiest was not yet made manifest.

2. That because the Services, and so the Ministration, were but carnal: therefore they could not perfect the Performers.

The second part is concerning the Antitypical Tabernacle, Priest, Service; and especially the Service of Christ's great Offerings, which he proves to be far more excellent then the legal great Sacrifice of expiation, and so, than all other legal Sacrifices; from the Effects and Consequents thereof.

For by it, Christ entering the Holy place,

1. Obtained eternal Redemption, *ver. 11, 12.*

2. Purgeth the Conscience from dead Works, to serve the living God, *ver. 13, 14.*

3. Confirms the new Covenant, makes it effectual and unalterable, *ver. 15.*

This Confirmation is illustrated,

1. From the Testaments of Men, confirmed by the Death of the Testator, *ver. 16, 17.*

2. From the Sanction and Confirmation of the former Covenant by Blood, *ver. 18, 19, 20.*

The former purifying and expiating Virtue of Christ's Sacrifice, is illustrated from the Purification, Expiation, and Consecration of most things under the Law by Blood. And hence infers, That heavenly and spiritual things must be purified by better Sacrifices, *ver. 21, 22, 23.*

4. Entering Heaven, he appears before God for us making Intercession, and needs not come out of that Holy place again to re-iterate his Death and Sacrifice, as the High Priest under the Law did; but he staves there, pleading his One Offering of eternal Virtue, untill he come to Judgment, and give the actual possession of eternal life to all such as wait for him; and this is the ultimate benefit of this Great Offering, *ver. 24, 25, 26, 27, 28.*

CHAP.

The Analysis.

CHAP. X.

VV Herein, 1. The Doctrine of Christ's Sacrifice is continued.

2. The same Doctrine is applied.

Of this Doctrine, there be two parts;

1. Concerning the imperfection of the legal Offering.
2. Concerning the perfection of Christ's.

The imperfection of the former, was in this, They could not sanctify, because

1. They were but shadows, *ver. 1.*
2. They were re-iterated, and left a conscience of sin, *ver. 2, 3.*
3. They were but carnal, and the Blood of Bulls and Goats could not take away the spiritual stain and guilt of Sin; to purge the immortal Soul.
4. God did reject them, as insufficient for that purpose, and did accept Christ's one Offering. This is proved out of *Psal. 40. 7, 8, &c.* and here,
 1. The words are cited, *ver. 5, 6, 7.*
 2. The principal thing, intended thence, concluded; that not by them, but this Sacrifice of Christ we are sanctified, *ver. 8, 9, 10.*
 3. They being many, offered many times, by many Priests, could not take away sin; but this one Sacrifice, offered but once, and by one Priest doth consecrate the Sanctified for ever, *ver. 11, 12, 13.*

This he proves out of *Jer. 31.*

1. Citing the words, *ver. 15, 16, 17.*
2. Thence concluding the eternal Virtue of this Offering, *ver. 18.*

Thus far the Doctrine; now follows the Application, continued from this place to the latter end of the last Chapter.

In this Application, we may consider;

1. The Duties exhorted unto, which are many; but the principal is Perseverance.
2. The Motives.
3. Sometime the Means.

The first Duty exhorted unto, is, To draw near with a sincere Heart, in assurance of Faith.

1. The Motives,

{	The holy place is open, A new way is made, We have an High Priest,	}	<i>ver. 19, 20, 21, 22.</i>
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The second Duty, is, To hold fast our Profession, and persevere, *ver. 23.*

The Means, 1. To stir up one another, *ver. 24.*

2. Not to forsake the Assemblies, *ver. 25.*

The Motives, 1. God is faithful, who hath promised, *ver. 23.*

2. The time is near at hand, *ver. 25.*
3. If we fall away, after we have received the Truth, the Sin will be very hainous, the punishment very grievous and unavoidable, *ver. 26, 27, 28, 29, 30, 31.*
4. They must remember their former constancy in great Afflictions; when they suffered in their own persons, and also with others, *ver. 32, 33, 34.*
5. If they persevere, the Reward will be great; the enjoyment will be very certain, and shall not long be delayed, *ver. 35, 36, 37, 38.*

The Analysis.

CHAP. XI.

- VV** Herein Perseverance is urged, upon other Reasons and Motives, as
1. From the excellency of Faith in it self: For,
 1. It can secure us of glorious Rewards to come, *ver. 1.*
 2. Assure us of things far above sense and reason,
 2. From the Effects, and also the Consequents thereof: For,
 1. The Effects thereof are so excellent, that by them the Saints of ancient time became famous, and obtained an excellent Testimony from God himself; which is upon Record in sacred Scripture, *ver. 2.*
 2. By it we know, the World was made of things that did not appear, *ver. 3.*
 3. From the particular examples of the Elders, endued with this heavenly Virtue; who obtained so good Report. And in this Argument from Example, we must observe,
 1. That it is only proposed in this Chapter, and applied in the next.
 2. That the rare Effects of this Faith, in them, were, that they
 1. Obtained great Mercies.
 2. Suffered great Afflictions.
 3. Did rare Exploits.
 3. That they being many, are Marshall'd in order, and reduced to three Companies.
 1. Such as lived near the Creation, and before the Flood,
 2. Such as lived after the Flood, before the Law.
 3. Such as lived under the Law, till near the time of the Incarnation.
 4. Some are mentioned by Name, and the effects of their Faith specified and expressed; some are not named at all.
 5. The Apostile insists most largely in *Abraham* and *Moses*, as rare and eminent Patterns.
 6. All these lived before the exhibition of Christ; and this is their great commendation, that in the times of imperfection, their Faith was so excellent, and had so rare effects.

CHAP. XII.

- VV** Herein, 1. The Motive from Examples proposed in the former Chapter, is applied, and these *Hebrews* exhorted to imitation, *ver. 1.*
2. The unparallel'd Example of Christ is proposed, as a mighty Motive; seeing, for the Joy that was set before him, he, with great patience, endured more then ever any did, and that from wicked men, *ver. 2, 3.*
 3. Though they had suffered much, yet they had not resisted to Blood, and loss of their lives, *ver. 4.*
 4. They must consider, that all their Afflictions, which they Suffer, come from God, as a Father loving them; and looking upon them, not as Bastards, but as Sons, and chastising them in Wisdom to make them more holy and more happy, *ver. 5, 6, 7, 8, 9, 10, 11.*
- And the Means of perseverance, which they must use, are,
1. To encourage themselves, and renew their strength.
 2. To live in peace and holiness.
 3. By Discipline, to cast out from amongst them Apostates and scandalous Persons; as Fornicators, and profane Persons, as *Esa*: And the Motives to use these means, are,
 1. Left

The Analysis.

2. Left they be turned out off the way.
3. Left the Blessing be irrecoverably lost, *ver. 12, 13, 14, 15, 16, 17.*
5. The sad estate of fear and bondage under the Law, and the blessed and glorious estate under the Gospel, in the Kingdom of Christ, should perswade them much, To be constant, and never to think of returning back to Judaism again, *ver. 18, 19, 20, 21, 22, 23, 24.*
6. If they which refused to hearken to the Law given on Earth were severely punished; How much more must they suffer, who disobeyed him speaking from Heaven, *ver. 25?*
7. They must persevere in their Profession, and serve God accordingly; because, the former dispensation, under the Law, is altered and taken away; and the dispensation, of the Gospel, shall never be shaken. That this Dispensation continues for ever, he proves out of *Haggai*, by whom God said, *Once more I will shake not only Earth, (as I did, when I gave the Law) but Heaven too:* And after this, there never shall be any more shaking or alteration in his Spiritual Kingdom, *ver. 26, 27, 28.* And, lest they should not live according to their Profession, he lets them know, that, *God is a consuming Fire, ver. 29.*

CHAP. XIII.

VV Herein the Apostle,

1. Exhorts.
2. Concludes.
1. He exhorts to brotherly-Love, Hospitality, and other Duties; and urgeth the performance by several Reasons and Motives, from *ver. 1.* to the *18th.*
2. He concludes with,
 - Request.
 - Intercession.
 - Intreaty.
 - Information.
 - Salutation.
 - Benediction.

These things give light unto the Whole: and the more particular Explication you may expect in the Comment.

The Answer

1. That they be exempted out of the war.
 2. That the killing be immediately put off.
 3. That the killing be immediately put off.
 4. That the killing be immediately put off.
 5. That the killing be immediately put off.
 6. That the killing be immediately put off.
 7. That the killing be immediately put off.
 8. That the killing be immediately put off.
 9. That the killing be immediately put off.
 10. That the killing be immediately put off.

CHAPTER XIII

1. That the killing be immediately put off.
 2. That the killing be immediately put off.
 3. That the killing be immediately put off.
 4. That the killing be immediately put off.
 5. That the killing be immediately put off.
 6. That the killing be immediately put off.
 7. That the killing be immediately put off.
 8. That the killing be immediately put off.
 9. That the killing be immediately put off.
 10. That the killing be immediately put off.



AN
EXPOSITION
OF THE
EPISTLE
TO THE
Hebrews.

CHAP. I.

OF the Divine authority, the Authour, the Language, and Translation of this Epistle others have spoken at large: the Matter is the principal thing. To do something, & cast in my mite, after other learned men have done their part, and to unfold the mysteries thereof is my design. And before I enter upon particulars, I think it expedient to acquaint the Reader with the scope and method of the Apostle: The end and scope is easily known, if we read the whole together, and seriously consider the Contexture: For upon this done, it will appear, and that very clearly, that the whole and all the parts tend to the confirmation of the Hebrews in their Christian Faith, which they had professed, and for which many of them had suffered. For the divine Authour knew full well, there was danger of Apostacy, or at least of doubting in all, because of the relapse of some. He was not ignorant, what the Devil by subtil persuasions, or cruel persecutions might do. For though some were strong, yet many were weak: and losse of Goods, Imprisonment, Banishment, and hazard of Life were threatned temptations. And though it was God who must assist, strengthen, support, and establish them; yet he might make him an Instrument in that work so far as to furnish them with Weapons and Armour, and persuade them to make use of them. Yet we must not think that the inward motive, which stirred him up to write, was merely his natural affection to his Brethren and desire of their good: or that he used only such means to confirm them in the Truth, as natural reason, and humane prudence did dictate. We must have far higher conceits of this Letter, which for matter is divine and far above the dictates of reason: For he was inspired, moved, and infallibly directed by the Holy Ghost. The principal Subject of the whole is Christ's propheticall and sacerdotal Office, wherein he did excell not only the former Prophets and Priests, but Angels too. The attentive and intelligent Reader will easily find this, and from thence observe his method. For, being let out his propheticall Office, wherein he proves him far more excellent then Prophets, Angels, and Moses himself; and all this in the first four Chapters. In the fifth he begins his discourse of his Priesthood, as far above that of Aarons; yea, above Melchisedek; and in this he spends the fifth, sixth, seventh, eighth, ninth, and part of the tenth Chapter. The rest of the Epistle from the 1. ych. verse of the tenth, unto the end is chiefly exhortation to continue in the

eng. gal. 1. (v)
a. 11. v. 12.
alms. gal.

* Though the principal subject be the propheticall and sacerdotal office, yet there is mention made several times of his Regal excellency.

profession of that Faith in Christ their only Prophet and their only Priest, and a life suitable to this profession, as the only way and means whereby they may obtain eternal Salvation. For no other kind of profession and life could serve them; yet in all this you must understand, that the divine Authour with his reasons, whereby he demonstrates the excellency and sufficiency of Christ, doth intermix exhortations, motives, reproofs, and sometimes digressions; yet all to good purpose, so that no part or parcel is impertinent. The reason why I pitched upon this Epistle, is, 1. Because in it we find more of Christ's propheticall, and especially of his sacerdotal Office, then in all the Scriptures besides: 2. To clear it from the false Glosses of *Crillini*, who seeks to elude those places, which so clearly contradict their Socinian Errors; especially in the Deity and Satisfaction of Christ. And this I do the rather, because his Book is translated, and speak Socinianism in *English*, and goes abroad under the name of Dr. *Lushington*: for though we find not his name in the Book printed, yet he is charged with the Translation and making it publick. Whether it be a meer Translation I cannot say, because I have not seen *Crillini*.

3. To enter upon the first part, which is concerning Christ's propheticall Office, we must observe, that the substance of the first four Chapters is reduced to two Propositions: The first is, That Christ is a Prophet more excellent then the former Prophets; then Angels, then *Moses*. The second, That therefore he must be heard; The first is the Doctrine, the second the use; That he is far above the former Prophets and the Angels, is proved in the first Chapter. The Use is to hearken unto him, in the second, where we have a digression: in the third, he is proved to be more excellent then *Moses*. The Use is an Exhortation to hearken unto him and believe him; the reason is, 1st, as the *Israelites*, hardning their hearts, were overthrown in the Wilderness: So we, not believing Christ, never attain our eternal Sabbathism or Rest: upon this the Apostle enlargeth in the third and four Chapters. His excellency, above the former Prophets, we may understand in the three first verses; above the Angels in the rest of the Chapter. So that the Propositions of this first Chapter, are two: First, That Christ is more excellent then the Prophets. Secondly, Christ is more excellent then the Angels. To understand the first Proposition, we must note, that the excellency of one above another cannot be known, except they be compared and laid together. Therefore the Apostle, though he do not expresse it, yet implies a Comparison; which is in quantity, and presupposeth a former in quality. That in quality is this, That as the holy men of Old were excellent; so is Christ; they are excellent, he is excellent, both are excellent. That in quantity is, That though they were excellent; yet he is more, yet far more excellent: The meaning whereof is, that

1. They are compared as Prophets; for they were Prophets, and so Christ is a Prophet.

2. Christ is a more excellent Prophet, not only the party prophesying is more excellent, but also as a Prophet, or in respect of his propheticall Office and the exercise thereof.

3. God, who at sundry times, &c. ver. 1.] Before we can understand that Christ is more excellent then the Prophets, we must know, 1. Who those Prophets were, 2. Who Christ is. Therefore the Apostle gives us here, 1. A description of the Prophets, ver. 1. 2. Of Christ, ver. 2, 3. The former Prophets are described to be men by whom God spake unto the Father at sundry times, and in divers manners or ways. This implies, that a Prophet is one by whom God speaks to men; and because God spake to men by them, and also by Christ, therefore both they and Christ are Prophets. In (b) prophecy therefore we may consider,

1. The matter, 2. The form.

1. The matter is the mind of God infallibly made known to Man or Angel: here, to Man.

2. The form is the infallible declaration unto Man, of this mind of God first infallibly known.

The mind of God, is, Something conceived by his Wisdom, and decreed by his will concerning Man, as subject to his Power; and ordinable to an estate of happiness or misery.

1. Represented unto Man, 2. This is apprehended by Man, and both infallible, so that he hath a more certain and infallible knowledge of the thing revealed.

The form thereof is an infallible declaration of this mind of God known infallibly. It may be declared

(b) I take prophecy in a large sense.

declared to others by

{	Word Writing Both	}
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 and this declaration also must be infallible, or else God doth not speak by them. For because, that God is true and necessarily true, therefore his Word is necessarily true. Hence the Divine authority and absolute Truth of the Scriptures, because God speaks in them and by them to us; and for this reason are they called, The Word of God.

God speaks to Men

{	immediately mediately by men	}
---	---------------------------------	---

 infallible and inspired.
Infallible, not inspired.

He spake immediately, and at the first hand to the Prophets; mediately by the Prophets at the second hand; at the third hand by such as understand and teach the Doctrine of the Scriptures. A Prophet, as receiving his knowledge from God, may be called *ῥῆμα* *Reb*, in respect of his declaration and speaking to others *ῥῆμα* And hence he is God's Instrument, Officer, Minister; if he prophesy by Word, he may be said to be God's mouth; if by Writing God's hand or scribe, or secretary. And because God is the principal Agent, upon whom in this work the Prophet totally depends, therefore he is said to speak by him. God spake by the Prophets.

§. 4. This explication premised, doth give us to understand what the Prophets were, viz. Men by whom God spake unto the Fathers of Old, at sundry times, in divers manners. 1. God spake by them, and this did make them fit to be Prophets; and this may be said to be the general, wherein they agree with Christ: For God spake by him, and in that respect he was a Prophet. 2. In the self they differ from him, and that in four things. 1. They spake to the Fathers; that is, their Ancestors, who lived formerly in the times of the Prophets. 2. They prophesied of Old, in former days, before the incarnation and exhibition of Christ. 3. God spake by them to the Fathers at several times, viz. at some times in many parts. This implies, 1. That the Prophets by whom God spake, were many. For the Doctrine of the Old Testament was not either spoken or written by one man, but by many. 2. That Doctrine was delivered by parts; the whole body and systeme was not made up at once, but first one part, then another, then a third, till the whole was finished. One part was declared, as it was revealed by one Prophet, another by another a third by a third. 3. That one part was written at one time, another at another, and the whole at several and sundry times. 4. There was a considerable time between the Prophets, and the part; and a great distance between the first and the last. For some of the best Chronologists tell us, that the time from *Moses* to *Malachi* was a thousand and two hundred years. 5. This variety may refer to the matter, which was various.

As it was delivered by parts, and in several times; so it was revealed and declared many and several ways, as it seemed good to the manifold wisdom of God, who conceived many ways, both to inform his Prophets and instruct his People. In this they all agreed, that they were moved, inspired, illuminated, and infallibly directed by the Holy Ghost; For this eternal Spirit did inform them, by several representations made to the outward senses, whilst they were waking; or to the inward senses in Dreams or Visions; or more purely or immediately to the immortal Soul by illaps and powerful penetrations with a divine Light into the intellectual Spirit. And as he did notify and make known his thoughts and excellent Counsels several ways unto the Prophets, so by them he declared them to the People many ways; as by words, by writing, by writings read, by visible Figures. So that in many ways did apply himself to the Fathers, and used several means to cause them to understand his Will. He omitted no way, which was either necessary or expedient for their good: From all this, we may collect a Description of that part of the Scripture, which we call the Old Testament: It is the Word of God, which at sundry times by parts, many several ways in times past he spake by the Prophets to the Fathers. These were for all the Prophecy from the beginning; For *Adam* was a Prophet, so was *Enoch*, and *Lamech* and *Noah*, and *Abraham*; but these were they by whom God spake to the Fathers and Ancestors of those *Hebrews*, and were the pen-men of the holy Scriptures of the Old Testament, whereas some were Priests and Kings. That God by these was pleased to speak unto the Fathers, was a peculiar mercy and special favour to that People above all other People; and was an act of singular care and extraordinary providence. And it was a prerogative, and a most excellent priviledge that they were trusted with his Oracles: It's true, that the Church never was without some Prophecy and Word of God; whereby he supplied the ignorance and negligence of men, and defects of humane reason, and memory in divine things; in making

*known those things concerning man's eternal good, which otherwise could never have been known.

§. 5. The first Proposition is, That the Prophets are excellent; as hath been made evident. The second follows, and affirms, That Christ is more excellent; and that, not only as a Prophet, but many other ways. Both are excellent; because God spake by both: and the Fathers, as also their Children happy, because God spake to both. Yet Christ is more excellent; because God spake by Him, as by his Son; and their Children more happy than the Fathers, because God spake to them, not by Prophets, but by his Son.

For in the last Days, God hath spoken to us by his Son, &c. Ver. 2.

In the words, four things are to be considered:

1. Who spake?
2. To whom He spake?
3. When He spake?
4. By whom He spake?

1. Who spake? It was God, the same God, who spake unto the Fathers. For the same God is the Author of the whole Canon of the Scripture, both of the Old and New Testaments.

2. To whom did He speak? To us, that is, the Children and Posterity of the Fathers living in the time of Christ; and the Apostles. Such were these *Hebrews* and the Apostles; For whom God reserved this special happiness above their Ancestors. *For many Prophets and Kings desired to see those things which they saw, and did not see them; and to hear those things which they heard, and did not hear them, Luke 10. 24.*

3. When did God speak to the Children? Even in the last days, which in this respect were the best days, because of clearest light and greatest mercy, wherewith this time was blessed above the former days.

4. By whom did he speak then unto them? By his Son, the Greatest and most Excellent of all the Prophets; and far above them all. *For the Word was made Flesh, and dwelt amongst them, (and they beheld his Glory, the Glory as of the only begotten of the Father) full of Grace and Truth, Joh. 1. 14.*

§. 6. The intension of the Apostle in these words, is, to set forth the excellency of Christ; and therefore he gives us a description of Him; which we must, 1. Understand, 2. From whence conclude his Excellency, both absolutely and comparatively. In the description, some things assumed of Christ agree to him, as the Word *was made Flesh*; some agree to him as the Word *made Flesh*, or Incarnate. Christ Jesus, if we observe, is the Son of God, by whom he spake, whom he hath made Heir of all things; by whom he made the Worlds, the brightness of his Father's Glory, &c. &c. He is the Son of God; and that in a Supereminent manner: so as neither Men or Angels, though Sons of God, are, therefore is He said to be his only begotten. He is a Son, not only in respect of his person Divine, but of the humane Nature united to the Word. He is a Son, not only because like God, or because adopted; but by a divine and ineffable generation and production, which far transcends the capacity of humane reason. As the Word, He is so near to God, that He is God; as Flesh and Man, He is nearer then either Men or Angels.

§. 7. This Son of God is a Prophet; for God spake by him as he did by the Prophets, yet by him in a more perfect and excellent manner.

§. 8. *God hath appointed him Heir of all things.* To be Heir, is to be Lord; to be made Heir, is to receive Power to be made Heir of All, is to receive an Universal and supreme Power, not only over Men but Angels. This Power he received, and it was given him upon the Resurrection: Therefore being risen, he saith, *All Power in Heaven and Earth is given unto me, Matth. 28. 18.* This includes, 1. A right, 2. A possession upon a Solemn investiture. In this phrase, he seems to allude unto the privilege of the first born Son, who was Lord of the whole Inheritance, and must Rule over his Brethren. And this agrees to Christ as Man, yet united to the Word.

§. 9. *By him he made the Worlds.* This is affirmed, and to be understood of Christ, as the Word *was made Flesh*, and made Flesh. In the words we may observe, 1. Worlds made, 2. The making of them, 3. By whom they were made? 4. Who made them by him?

1. By Worlds, some understand, 1. All times, 2. All things in all times: Others think, that he used the expression of the *Rabbins*, who make three Worlds; 1. The lowest, which

Is the Earth, Sea, and all things in them. The second and the middle is the Air, and the Aethereal part with the Spheres. The third is the supreme, the World of Angels, God and Souls. Yet all these are but one World, and systeme of Heaven and Earth; and the Word signifies all times and durations, with all places, and all things, in all times and places.

2. The making of these Worlds, is the giving them their Being after that they had no Being, and is the same with creating and framing, as we may read in many other places.

3. These Worlds were made by the Word, which once made Flesh was Christ. For by the Word and Wisdom of God, which was the Rule and Idea of all things, all things were modeled and received their forms, shapes and distinct beings.

4. It was God, who by this Word, which was his Word, and was with him in the beginning, and also from eternity, so that it was God, as he was God, the same God, the same essence. Yet we must not understand this so, as though God made the World by his Son, as by an instrument, or inferior distinct Agent, but Father, Word, and Spirit, were an individual efficient sole cause of the Worlds.

This is the same with that of the divine Evangelist: *All things were made by him, that is, by the Word, and without him was not any thing made, which was made.* Job. i. 3. The Apostle Paul expresseth this more particularly and distinctly; for speaking of the Son, he saith, *That by him were all things created that are in Heaven, and that are in Earth, visible and invisible; whether they be Thrones or Dominions; or Principalities or Powers, all things were created by him and for him.* Colos. i. 16. This is so clear, that I wonder with what face Critics could expound the words so, as by the Worlds to understand Man; and by making and creating the Worlds, the reforming and restoring Mankind. This seems to be more strange, seeing he understands those words. [By Faith we understand that the Worlds were framed by the Word of God.] Heb. i. 3. of the Creation of the World. The cause of this misapprehension is plain enough; For this being affirmed of Christ, that by him God made the Worlds; it did plainly evince his Existence before his conception of the Virgin Mary, nay before the World, which was contrary to their damnable Error. Therefore he wilfully devised this interpretation, lest he should grant the eternity of the Son of God. But in Chap. ii. 3. where there was no mention of Christ, he could give the genuine sense, *who is the brightness of his Glory.*

Ver. 3. *Who being the brightness of his Glory.* To be Heir of all things; did agree to him upon the Resurrection; that God made the Worlds by Him, defers unto the work of Creation: but to be the brightness of his Fathers Glory, and the express image of his person, agrees to Him from eternity. For in these words we may observe his eternal generation and production: Some think the expression is taken out of the Book of Wisdom, though Apocryphal, Chap. 7. 26. where Wisdom is said to be *uncreated, before all things, the brightness of effulgency of eternal Light.* For we find divers expressions of those Apocryphal Books taken up and used in the New Testament. For the better understanding hereof, we must observe

1. That God is often called Light, because this bodily and visible Light is Glorious, and in several respects resembles that eternal glorious essence of God. 2. That here God is said to have Light or Glory; not that Glory or Light is an accident in God, but because he is said to have that which he is: For God is not only lightsome and glorious, but Light and Glory. Therefore this Glory is essential Glory or Light. 3. The Similitude here used is taken not from accidental but substantial Light, as the same is said to be a Light. Purity, beauty, delectability in Light do teach us something of Him.

4. Brightness or effulgency here must not be understood to be either an effect or an accident of this spiritual, infinite and eternal Glory: but it is something issuing from, and produced by, that Glory; as the mental Word, which is a kind of invisible brightness is the issue, product, or broode of the intellect, which is a spiritual Light. From this place, and such like, the Nicene Fathers did conclude, *That Jesus Christ was the only begotten Son of God, begotten of his Father before all Worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made.* By this we may easily understand, that they believed,

1. The Glory to be a substance, 2. The brightness to be a substance, not an effect or accident, 3. That the glory and brightness were one and the same substance, 4. That the brightness issued from, and was a product of the Glory, not merely as from a substance, but as from a substance acting and acting upon itself.

5. That Christ in this respect did exist from eternity. We know little of this bodily Light, less of the intellectual Light of the Soul; and least of all, of this eternal Light. Therefore we must believe according to plain Scripture, most certainly, that which we cannot clearly understand. From hence we may understand the reason, why Jesus Christ is called the

Word; and it is, as because the Word of the Intellect reflecting upon it self to know it self, is a product of it self; so is the Son of God the product of the eternal Intellect; beholding it self to know it self: yet this is the difference; that this Word of the Soul is not so perfect nor real, as this Word of God.

And the express Image of his person,] If Light produce Light, then the Light produced must be like unto, and in some measure represent, more the Light and Glory producing; and the more perfect and immediate the production is, the more perfect is the resemblance and expression. And because this production was perfect, therefore this brightness is said to be *the express Image of his Father*. The word translated here, *the express Image*, is, *scapally*, a Character or impression made by Sculpture, or some other way: and this Character, if rightly made, is a lively expression of the original, as an edypion of the prototype. This brightness is said to be the Character of his Hypostasis, which some turn substance, some turn person. This implies, 1. That he is a substantial Image, yet not another, but the same substance: 2. That there is a relation between God, who is this eternal Light, and this image or brightness; for he is the Image of this Glory. 3. Yet he is not the Image of, nor hath relation unto the Essence, for that cannot be. But he hath relation to the essence as acting upon it self, and producing an Image of himself; for Christ is the Word and Image of the Father and his Person. This is the same with that we read in another place, *That he is the Image of the invisible God*, Coloss. 1. 15. The word invisible seems to be added, for to distinguish Christ from all visible Images of visible things. For God is not visible to mortal and bodily Eyes, neither is his Image visible in that manner. For though Christ had a body; yet he neither had that body, nor in his humane Soul, but as the Word, was he the express Image of his Father. *Cry now*, his gloss upon these words is grosse, and nothing to purpose. For he tells us, 1. That Christ is the lustre, ray and beam of God's Majesty; this is very obscure, and in proper sense assumed of Christ as the Word, is false. 2. That he was thus a ray and beam, only as sent and manifested in the humane Nature unto us: This is agreeable to his erroneous Doctrine, denying the Deity and Incarnation of the Word, contrary to express Scripture. 3. That Man resembles God in some attributes, but Christ is the Image of his Person as Lord and Sovereign. This is both obscure, illiterate, and impertinent; For to resemble God in Power and Dominion, and to bear his person as his Substitute, is political; to resemble him in Wisdom, Knowledge, Holiness, is physical; and to be his Image, as he had said before, that Man is. These he jumbles and confounds together, and contradicts himself. Again, to be his Image; and bear his person in respect of Power and Dominion, is the same with that of being Heir of all things. And will any man imagine that the Apostle in so few words so full of different matter would autologize? And where do we find political representation; for Power and Lordship signified in Scripture by such terms? But that he was guilty of a willful Error, he would never have sought to elude the genuine sense, by such a grosse sophistication.

5. 2. And upholding all things by the Word of his Power,] As before he made the Worlds, and with the Father created all things, so here he is affirmed to support and order all things; so that he is Creator and Preserver. We may here observe two things: 1. The Word by his Power. 2. The upholding of all things by this Word of Power; his Word of Power is his powerful Word. Christ is the Word in respect of the Father, the eternal Word of the Father; and this is a word of the Word in respect of some thing to be done and effected. This word of the Word for effecting something (*ad extra*) out of God is here meant. This is the Word of Creation, whereby God said, *Let there be Light*, and there was Light. And it is the Word of Providence, as in this place we must understand it. This word is, sometimes an expression, sometimes a decree, sometimes a command, sometimes a promise. Here it is a decree and command expressed, whereupon the deed follows; and something willed, decreed and expressed is effected. This is a Word of Power; that is, very potent, of almighty Power; so that what is spoken, is done, and what the Word signifies is effected. This Word (*Power*) is added to signify the efficiency and wonderful efficacy of the Word, which is such, that we cannot well distinguish between the Word and the efficient Power. Therefore it is said, *God spoke, and it was done; he commanded, and it followed*, Psal. 33. 9. And the same Noun-Verbal, both in Hebrew and Greek, which signifies a Word, signifies a deed. And Christ's Word is his deed, this Word being a Word of Power is the cause, the effect here is the upholding of all things. The word (*power*) may signify as presence, and as Erasmus, a Lapide, Hensius observe, to govern. And so it may express manner of Providence, Conservation and Government, and both universal; so it upholds and ordains all things. This is the same, which we find in another Scripture,

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That by him all things subsist, Coloss. 1. 17. In which place we may observe, that as all things both visible and invisible were created by him, so all things consist and be upholden by him. This agrees to the Word not incarnate, though being incarnate it doth not cease to exercise the same causal power, because the Word made Flesh remains the Word, and hath its universal causality as before the incarnation. The Socinian, lest he should grant the Deity and eternal existence of Christ, understands this of Christ doing his Miracle: by his Word, and restrains *all things* to a few things done by Christ as Man. And this is directly contrary to the Apostle affirming all things to consist by Christ; even all things created, and that from the beginning.

§. 9. *When he had by himself purged our Sins,*] This was an act of Christ, 1. As the word Incarnate. 2. As a Priest. 3. As a Priest offering himself a Sacrifice for our sins. 4. This Sacrifice, as not only offered, but accepted of God had this power. This purging of our Sin is not only actual pardon or sanctification, but something antecedent, and an immediate effect of Christ's Death, as of a Sacrifice offered and accepted in behalf of sinful man. In the words, we have an effect [*the purging of sin*], and the cause, Christ by himself. In the effect, the object is our sins, the act the purging of them. By sins, our sins are meant, the consequents of sin, & in particular the guilt of sin, yet joyned with the stain. These are the sins of Men not of Angels, [*our Sins*]. The act of purging is the making of the consequents of sin, especially the guilt, removable upon certain terms determined by God our supreme Judge and Law-giver. This was done by satisfaction of divine justice, and by merit. For upon Christ's Sacrifice offered, and the punishment due to us for our sins, willingly suffered by him God was so well pleased, as that he was willing to pardon that sin, which was punished, and by himself, in his own Son. Sin therefore here, by a Metonymie, is said to be purged, when this Sacrifice (by which, believed and pleaded, sin is actually pardoned,) was offered and accepted; because as offered and accepted, it did make sin immediately pardonable, and had a causal virtue to procure the actual pardon. This causal virtue and vigour is said to be *Purging*: But of this more hereafter, especially in Chap. 9. The cause of this expiation is Christ by himself; for he alone was the Priest, he alone the Sacrifice. He and he alone offered, he and he alone was the thing offered; he was the sole cause and efficient of this purging. Neither Men or Angels did co-operate in this Work as co-efficients with him. *Crellinus* expounds these words; yet so, that his expression is neither exact, nor clear, nor altogether true. For, 1. By expiation and purging, he understands the removing of guilt and punishment, and affirms that by the oblation they are removed, whereas in strict sense it did not remove them, but make them removeable, and so he himself saith afterward, That it had then only an efficacy and power. 2. He distinguisheth between the Slaughter and the offering of the Sacrifice, and saith, That the Slaughter was on Earth, and the Offering in Heaven. That Christ dyed and suffered Death on Earth is clear; That he willingly suffered this Death, to expiate the sin of Man in obedience to his heavenly Father, none can truly deny: and this willing suffering for sin in obedience, may be truly said to be an offering and an act of a Priest as properly a Priest, though they will not have him to be a Priest, until he entered Heaven, which is very untrue. Was not the High Priest a Priest before he entered with the expiatory blood into the holy Place? There were many Sacrifices offered to God, the Blood whereof was not presented in the holy place: yet it may be granted, that if type and antitype agree so far as the Scripture makes them so to do, then Christ must present himself in Heaven; and he did so. For by his own Blood he entered in once into the holy Place, Heb. 9. 12. But whether he entered as mortal or immortal, in Soul only or in Soul and Body, as dead or living, when he presented himself before the Throne of the great eternal Judge, may be doubted. That his Soul, that very day he dyed was in Paradise, it's certain; and that entrance was properly by Blood with his Soul separated from his Body, and made the expiation. For when he enters the second time forty days after his Resurrection, he enters as immortal, in Soul and Body to make Intercession; not to make Satisfaction and expiation, or to merit.

§. 10. *Sat down on the right hand of the Majesty on High,*] This was a reward for his suffering and being obedient unto Death, the Death of the Cross. This agrees unto him as the Word incarnate, and in respect of his Man-hood. And that to sit, is to be next to God, above all Men and Angels, and every Creature in holiness, bliss, honour, and especially in Power and Dominion. This properly agrees to him as King: This is not to participate of the divine perfections and excellency, as infinite and eternal, but so far as the most noble Creature was capable. From all this is manifest the excellency of Christ above all Prophets, both as a Prophet, and in other respects. For as a Prophet he knew more of God, and of his mind than all the Prophets joyned in one. He declared his Will more fully, clearly, and power-

powerfully then he did, and this both by himself and by his Apostles. God gave the Spirit not in measure, but in fulness unto him. He is more excellent, not only as a Prophet, but in other respects; 1. As the Son of God. 2. As Heir of all things. 3. As he by whom the Worlds were made. 4. As he is the brightness of his Fathers Glory, and the expresse Image of his Person. 5. As upholding all things with the word of his Power. 6. As by himself purging our Sins. 7. As set down at the right hand of the Majesty on high. There is not the least of these (though all be very great) but therein he far excels the Prophets. This might be added, that he spake by him; 1. As by his Son, so did he not by any of the Prophets. 2. In the last Days, after which he will speak no more to mortal Men, neither will there be any need.

§. 11. The second Proposition is, That Christ is more excellent then the Angels, [*Being made so much better then the Angels.*] This might be a conclusion of the former words, but that in them Christ is compared with the Prophets. Therefore we will consider it as a distinct Proposition concerning Christ, as compared with the Angels. And if he be more excellent then them, he must needs be more excellent then the Prophets. He is more excellent then the Angels in the seven former Respects; but the Divine Apostle seems to insist principally upon the last, as will appear by that which follows. The occasion of this Discourse may be this, because the Jews or Hebrews might say, That though Christ was more excellent then the Prophets; yet he was inferiour to the Angels, by whom the Law was given, and who spake to the Fathers and the Prophets: so that they were Prophets, and God spake by them; and it's not like that Jesus of Nazareth was above them, or equal with them. This is the more probable, because it follows, *If the Word spake by Angels, &c.* Chap. 2. 2. Which implies, that some part of the Old Testament, especially the Law, was declared by Angels: For the Law was ordained by Angels in the hand of a Mediatour, *Gal. 3. 19.* The Revelation was signified to *John* by an Angel of Christ, *Revel. 1. 1.* And this Angel calls himself a Prophet: For he had the Testimony of Jesus, which was the Spirit of Prophecy, and was one of the Brethren the Prophets, *Revel. 19. 10, & 22. 9.* So that some part of the New Testament was delivered by Angels. Now to take away this conceit of the excellency of Angels above Christ: he not only affirms, that Christ is equal with, but above the Angels; and not only affirms it, but proves it. His first argument in form is this, He that hath inherited a more excellent Name then Angels, is more excellent then the Angels: but Christ hath inherited a more excellent Name; therefore he is more excellent.

§. 12. Let's first consider the terms of the Major, then the connexion of those terms, of the Consequence. The terms are Angels Name, a Name by Inheritance: 1. Angels are Spirits, or spiritual Substances, the most noble and excellent Creatures God made: and because Angels are good or bad, who being made good, became bad by their own folly; here the Apostle understands the holy, loyal, and obedient Angels, who never sinned against God. They are called Angels by reason of their Office and employment, not of their nature. The Word signifies Messengers, because they are God's Messengers sent by him, not only to do, but declare his Will. *Angeli* is the same that *Malauch*, *Nuntii*, *Legati*; and those names agree to their Prophetical Office. 2. These Angels have a Name, but Christ a more excellent Name. By Name in this place is not signified a bare Title, but the Dignity and Power of Christ; and a more excellent Name, as a more excellent Dignity and Power. Thus the word [*Name*] is used, *Phil. 2. 9.* *Ephes. 1. 21.* For Fame, Glory, Dignity, it's signified by [*Name*] in the Old Testament, and in many other Authours, and in several Languages. That the Apostle understands thus for a Title, not only of Dignity, but Power inherent in the person whose Title it is, may easily appear from what follows. 3. This more excellent Name Christ hath by Inheritance, it's Hereditary, and he is invested with it, and actually possessed of it to enjoy it for ever. Yet the word in the Greek signifies sometimes only to acquire, possess, enjoy, and so doth *Jarash* in Hebrew. The Connexion is clear, for who soever hath greater dignity and power then another, and that justly, must needs be more excellent. For excellency is a proper necessary consequence of Power.

§. 13. For to which of the Angels said he at anytime, *Thou art my Son, this day have I begotten thee?* And again, *I will be to him a Father, and he shall be to me a Son.* By these words he proves that Christ hath or doth inherit a more excellent Name, which is the minor. 1. This is a proof by an injunctive argument or testimony, which depends upon the authority of the Person testifying. 2. The party testifying is God; therefore the authority is Divine, and without exception, especially to the Hebrews, who acknowledged the Old Testament to be from God, and infallible. 3. He produceth two places out of the Old Testament. 4. He alledgeth both, especially the first by way of Interrogation, affirmative, which

which is a more vehement Negation. For, to which of the Angels said he? that is, to none; and he challengeth the *Hebrews*, or any other, to prove that God said so to any Angel. The first Testimony we find *Psal.* 2. 7. which must first be examined: The words are used by the Apostle to prove the Resurrection of Christ, *Act.* 13. 33. and his Priesthood, *Chap.* 5. 5. 1. By the first place *Psal.* 2. we understand that upon the Resurrection, after the time of his Humiliation was past, he was made a King; and by the second, *Hebr.* 5. 5. he was made and created a Priest. 2. That both are to be understood of Christ, and of Christ raised up from death. 3. That upon this Resurrection Christ was constituted King and Priest universal and supream in Heaven and Earth. Therefore he said after his Resurrection, and before his Ascension, *All Power is given unto me in Heaven and in Earth*, *Matth.* 28. 18. Therefore [this day] is not Eternity, nor are the words to be understood of his eternal Generation, as some of the Ancients expounded them; but it's the day of Resurrection, when he laid aside the Form of a Servant; and that Work, which in that Form he must accomplish, was finished. This place truly understood, doth plainly inform us, that as none of the Angels did so humble themselves as he did, to do so great and glorious a Service as he performed; so none of them were rewarded with the honour and power of an universal Kingdom and Priest-hood as he was: He had a better Name, a higher place, and a greater power; for the Regal power he gave him was such, that the very Angels were subject unto him, as to their Lord and Sovereign. The second place alledged we find 2 *Sam.* 7. 14, 16. and the words of that former History contradicted a *Chren.* 22. 10. in this manner, The Lord speaking of a Son who should succeed him, saith, *He shall build an House for my Name, and he shall be my Son, and I will be his Father, and I will establish the Throne of his Kingdom over Israel for ever.* To understand this passage of Scripture, you must consider,

1. That the words are to be understood of *Solomon*; for *David* intending to build a House and Temple to God, was certified by *Nathan* from the Lord, that he should not build Him an House; but *Solomon* his Son, who should sit in his Throne after him, should undertake and finish that Work.

2. That *Solomon* was but a Type of Christ, and that in three things: 1. In building God's House. 2. In being a King. And 3. In the perpetuation of his Kingdom.

3. You must know, that when any words are spoken of a Type, as a Type, they are to be understood of the Anti-type, and that principally, to agree more exactly to the Anti-type. For here, to build God's spiritual House, and to succeed *David* as an everlasting King, did agree fully to Christ, not to *Solomon*.

4. The words understood both of the Type and the Anti-type make but one literal sense: For that I call the literal sense which is intended by the Spirit. And this is the excellency of the Scripture, that by the same word it signifies not onely one but several things; and thus as the words signify things immediately, at first hand, so these things signify other things; things past, or present, or things to come: For such was the wonderful Wisdom of God, that he ordered things of old so, that they plainly shadowed our things to come, and so did teach Mysteries not onely by words but things, and many things by one word.

5. Christ and his Apostles do sometimes so quote the words of the Old Testament, that they onely Point at the place, and refer the hearer to it, where he may read more then he hears, and the whole when a part onely is spoken.

6. This place joynd with the former doth plainly tell us, that to be a Son, is to be a King universal over the Church for ever; and this is the more excellent Name and hereditary Power given to Christ, never given to the Angels: *David* himself by those words understood, that God therein promised the *Messias* and his eternal Saviour, who was afterwards called the Son of *David*, and his Throne and Kingdom the Throne and Kingdom of *David*. By Son in both places is meant, 1. Not a Servant. 2. Not any kind of Son, but the first-born. 3. Not the first-born of any but of a King. 4. Not the first-born of any King, but of God as universal and Supream King; for his Son, his Son, must be Heir and Lord of all.

5. 14 Ver. 6. And again, when he bringeth in the first-born, &c.] These words are taken out of *Psal.* 97. and are found in the Septuagint, *Dem.* 32. 43. They are brought to prove the excellent Name of Christ above the Angels, affirmed in the Minor of the Apostle's Argument. Expositors differ in the manner of bringing in these words upon the former, but agree in the matter. The difference is two-fold: 1. About the Adverbe *when*. 2. The bringing of Christ into the World, whether it was his Incarnation (as some affirm), or his coming to Judgment, as others. For the Adverbe *when* turned *when*, some

make it only a word of Connexion of these words with the former, as an Addition of a third Proof of the Minor out of a third place. His first was from *Psal.* 2. The second from *1 Sam.* 7. which is added to the former in this manner [And again]. The third is this, from *Psal.* 97. So that the word here signifies only an Addition of a third Proof to the two former: Thus *Boez,* *Trismolus,* *Vauban,* the *Tigurines,* *Zurick,* *Erasmus,* *Sabotus,* and our English Translators understand it. Others think this too harsh a Transposition, and joyn it with the Verbe [bringeth in]; when he brings again, or a second time, the first-begotten into the World; thus the Vulgar, *a Lapide,* *Ribera,* Mr. *Mede.* The former is very probable; the latter cannot be demonstrated to be intended, but gives occasion of the second doubt, which had been none if they had not fallen upon this Criticism: For it gives occasion to doubt what coming of Christ into the World is here to be understood, whether his Incarnation, or Resurrection, or last Judgment: Some understand the first, some the second, some the last Two things persuade us to believe it of that second coming; 1. Because the first proof, out of *Psal.* 2. speaks of the bringing of Christ into the World as King; *I have set my King upon my holy Hill of Zion;* for upon his Resurrection he was made King by Decree and Promise, according to those words, *I will declare the Decree.* The second place is *1 Sam.* 7. speaks of him as King, first-born, and Lord of all. 2. The 97. *Psalms* doth not speak of his coming to Judgment, but 1. Of his Exaltation above all Gods, whether Men or Angels, *For their Lord are high above all the Earth, thou art exalted far above all Gods,* *Ver.* 9. 2. Of his Laws, and the Promulgation of them: These Laws are given to Jews, to Heathens, to Angels, with threatnings of Punishment, and promises of Reward. There is not a word of the Summons, Appearance, Sentence, Execution, and final Retribution of eternal Rewards and Punishments. But these things wherein some differ are not so material as that wherein they all agree, which is, The Command of God to all the Angels to worship Christ.

[Let all the Angels of God worship him.] In *Psal.* 97. 7. *Worship him all ye Gods.* These seem to differ much: But here you must take notice, that the Apostle useth the words of the Septuagint, and that which is strange, the words of the Septuagint as used in *Deut.* 32. 43. rather than those we read *Psal.* 97. 7. The words of the Psalm are translated by *Hieronymus,* *Prælati,* *Judas,* *Praelati,* our Translators, [Worship him all ye Gods.] By *Paganius,* the *Tigurines,* the Vulgar, and the Septuagint, *Worship him all his Angels.* And it is certain, that the Greek Translators either followed an Hebrew Copy different from ours, or else they understood the word [*Edaichu*] *Angels*, and expressed it in their Version. For that Translation is not wording, but rather a Paraphrase, and many times gives the sense; and sometimes where they are most blamed, as forsaking the Original, they are most excellent, and give greatest light, as the *Charles* Paraphrast many times doth. But not to insist upon the Translations, nor upon the word *Edaichu*, which is said to signify God, Angels, Princes, nobles, men, Edits: The words of the Apostle following the Septuagint are plain, and instructive.

1. That the 97. *Psalms* is to be understood of Christ, as King and Lord Redeemer reigning in glory. 2. That God by his Command and Edict subjected all his Angels to Christ. 3. That he did this upon the Resurrection and Exaltation of Christ, when he raised him up from the dead, and set him at his own right hand in the heavenly places, far above all principalities, and powers, and might, and dominion, and every name that is named not only in this World, but that which is to come, *Ephes.* 1. 20, 21.

* 1 Pet. 4. 11.

4. That not only some but all the Angels of God are subject to him: for all the Angels must worship him, and acknowledge him to be their Lord. 5. Therefore Christ hath obtained a more excellent Name, a Name above every Name. *Phil.* 2. 9. And this is not only a Name of Dignity, in respect whereof the Angels must honour him, but of Subjection to his Power, by which he might command them as his Subjects and Servants to obey him.

6. *Ver.* 12. *And of his Angels he saith, Who make in his Angels Spirits, and his Ministers a flame of fire.* These words may be referred either to the Context, Antecedent, or Consequent. If to the Antecedent, they seem to be a new Argument to this purpose; If Christ be a Son, and Lord of all, even of Angels, and Angels but his Deputies and Servants then Christ is more excellent than Angels. If they refer to the Context following, then the Apostle argues in this manner: If Angels be but Servants, and Christ an everlasting King, then Christ is more excellent than Angels; but they are but Servants, and he an everlasting King; therefore he is more excellent. There can be no doubt of the Major. The Minor or Assumption hath two parts, 1. That the Angels are Servants. 2. Christ, an everlasting

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ing King; he proves both, and out of the Psalms, out of which are taken all the proofs except one in this Chapter, and the most material proofs, whereon he principally insists thorough out the first 9. Chapters of this Epistle. This first part, that Angels are but Servants, he confirms out of *Psal. 104. 4.* 1. There is little, or in effect no difference in the Translation, nor much in the Exposition of the words; for most do understand the place of Angels, as spiritual and immortal Substances, though some very few interpret it of the Winds, and the fire, which must needs be untrue, except we will make the Apostle's Argument invalid. 2. Yet there is some difference about the manner of Allegation, in these words, *And of the Angels he saith*; for the Original seems to say, that these words were spoken of the Angels, not to the Angels; So *Vatablus*, *Juntas*, *Tremelius*, the *Tigurines*, *Zurich* Divines, and our Translators turn it. The Vulgar reads it [*ad Angelos*] to the Angels; yet a *Lapide* expounds the words [*of the Angels*], and thinks that the Vulgar follows the Hebrew, wherein it is sometime taken for *by*, and for *super*, so for *of*. And they of *Zurich* conceive there is an Enallage of *propter* for *propter*: Yet *Hinsius* understands it in another manner, and thinks it may well be translated [*ad Angelos*], and the sense is, [*Quod ad Angelos spectat*]. As for the Angels he saith; and this is likely to be true. Yet howsoever, the words of the *Psalmist* are not spoken to, but of the Angels. 2. It is added [*he saith*], in the Greek [*αὐτὸς λέγει*] *saith*, without any expression who saith, whether God, or the *Psalmist*, or God's Spirit by the *Psalmist*; or it may be understood, yet to the same purpose, that the Scripture saith. The words are the words 1. Of the Scripture. 2. Of the *Psalmist*. 3. Of the Spirit, who is God. But to the words themselves; 1. The Subject of them is the *Angels*. 2. The Scope is, to prove that they are inferior to Christ, because Servants. 3. They teach us, 1. The Nature. 2. The Place or Office of Angels. 3. That God made them such for Nature, such for Office. First, For their Nature, they are Spirits, and a flame of fire; for Office, Angels and Ministers. 1. They are Spirits; that is, spiritual and intellectual Creatures: For whereas many think, because *Rymek* in Hebrew; and *Πνεῦμα* in Greek signify sometimes the Winds; and that here the Angels are compared to the Winds for swiftness, it's poor: For the word signifies, the Soul of Man, the Affections and Operations, and the Mind; it signifies also, Angels both good and bad, as they are spiritual and intellectual Substances. 2. They are a flame of fire, or flaming fire; that is, Seraphims, bright, glorious, and excellent Creatures: They are called Cherubims and Seraphims, which are Spirits near unto the Throne of God, ever in his presence, like Princes tending upon his Majesty, ready ever to do him Service, and glorify him. 1. God makes them, and gives them an excellent Being, and qualifies them, and makes them fit to be his Servants. 2. He makes them Servants and Officers, to do him high and glorious Service. 3. They must be Angels, to know and declare his Will to those to whom he sends them. 4. They must be Ministers, to do and execute his Will. He made them; both their excellent Nature, and their Office; and both from him. Here it might be noted, that the Angels are not any kind of Servants, but such as are in eminent place, as Officers be; yet Officers are but Servants, and not Lords. The Sum of all is, that Angels, though excellent Creatures, are but Servants and Ministers; and this the Apostle intended out of these words to prove.

§. 16. Ver. 8, 9. *But unto the Son he saith, Thy Throne, O God, &c.* Where we must consider, 1. The Connexion. 2. The Translation. 3. The principal sense. 4. The Scope of the Apostle.

1. The Connexion is not copulative but discretive, and implies an opposition and an eminency: For Christ is here opposed to the Angels, as Servants and Subjects are to Sovereigns, as invested with a super-eminent Dignity and Power; therefore the particle *but* is well translated *but*.

2. The Translation is, 1. Of the words of Allegation. 2. Of the words alledged. First, Of the words of Allegation, which may be translated, either as they are here read, [*To the Son he saith*], or, as the former [*of the Son he saith*]; or, [*as for the Son he saith*], *He*, that is, God, or the *Psalmist*, or the Scripture, or the Spirit by the *Psalmist* in the Scripture, saith thus of the Son.

Secondly, Of the words alledged, the Translation is somewhat doubtful; for they may be turned, *Thy Throne, O God*; as they are commonly translated; or, *Thy Throne is God*, as *Gesebrand* informs us; some Rabbins understand it, or *thy Throne of God*; and every one of these may be true.

3. The genuine sense is this, that the Power of Christ is from God a royal and divine Power; for his Kingdom was not of this World, but an heavenly Kingdom, of universal

and eternal continuance, and of a perfect constitution and administration : For because that he loved Righteousness and hated Iniquity, so far as to be righteous and holy, not only in life but death, and by his death to expiate the sin of Man, and to sanctify all that believe in him for ever ; therefore God, even his God, anointed him, that is, exalted him above all Kings and Prophets, even above the Angels. By Oyl of gladness, is meant Oyl that maketh glad, which here signifies not only the gifts but the power of the holy Spirit ; and to be anointed with this Oyl, is not onely to receive gifts and ability, but power and authority spiritual and divine, and the same super-eminent above all power communicated to any other. And this transcendent power was given him for his great and glorious Service, in the work of Redemption, by his Death and Sufferings.

4. The Scope of the Apostle is, to prove that Christ is more excellent than the Angels, and the reason is strong ; they are but Messengers, Ministers, Servants : God never made any of them an universal and eternal King, but such he hath made Christ. The Apostle implies that the 45. Psalm speaks of Christ.

5. 17. Ver. 10, 11, 12. *And thou Lord in the beginning hast laid the Foundation of the Earth, &c.*] How these words agree with the Scope of the Apostle, so as to prove Christ to be more excellent than the Angels is difficult to understand : They are taken out *Psalm 102*. The whole Psalm is a Prayer directed to God Redeemer by Christ ; the matter of the Petition is, to hasten the coming of Christ, and his glorious Kingdom, the repair of the Church and the enlargement of it to all Nations, that the People may be gathered together, and the Kingdoms, to serve the Lord ; that is, the Lord Christ ; and that his Saints being mortal may be changed, and inherit eternal life, by that Lord Christ, who shall destroy all Enemies, consume the World with fire, and eternally glorify the Saints. The Propositions or divine Axioms contained in these words are,

1. That Christ, being *Jehovah*, made the World. 2. That Heaven and Earth, created by him, are mutable, and shall be changed by him. 3. That he is immutable, and his Kingdom everlasting. 4. That his Subjects and Servants, though mortal, shall enjoy eternal peace and happiness by him. In all these things Christ is far above the Angels, especially in this, that he being Creator of the World shall be an everlasting King, of an everlasting and unchangeable Kingdom : Yet this is so to be understood, that it doth not agree to Christ as the Word alone, because as the Word alone he is not Redeemer ; nor to Christ as Flesh or Man alone, for as such he could not create the World ; but it agrees unto him as the Word made Flesh, and exalted at the right hand of God. This may be considered, either as a distinct proof from the former, or a confirmation of the same, in respect of his eternal Throne and Kingdom. The *Sociinus* upon this place 1. Denies Christ to be the Creator of the World, and so to be God ; 2. Affirms, that the intention of the Apostle is, to prove Christ more excellent than the Angels, onely by one thing in the words ; and that is, by his secondary power to change Heaven and Earth, which power God never gave unto the Angels. And his design in all this was to cloud this place, which so plainly affirms the Deity and immutable Being of Christ.

1. That Christ is the Creator of the World, hath been clear from *Joh. 1. 2, 3.* from the second Verse of this Chapter, from *Coloss. 1. 16.* For Christ is not merely Man as they affirm, but the Word by which all things were made, which in fulness of time was made flesh. 2. That he that made the World is the same that shall change it, and shall abide the same for ever : For to create the World, to change it, to remain for ever, are all affirmed of one Person, and if that Person be Christ, then all, not onely one of them, agree unto him. This *Erasmus Johannes* did very well observe in his dispute with *Sociinus* concerning some kind of existence which Christ must needs have before the Incarnation. *Sociinus* in his Answer doth miserably shift, and offers plain violence to the place ; *Volkellius* doth the like. *Crellius, Volkellius, Sociinus*, make this the Scope of the Apostle in this first Chapter, to demonstrate that Christ is more excellent than the Angels onely in such things as he received as Man from God after his Death and Resurrection. But as you heard before, his intent is to prove, 1. That Christ is more excellent than the Prophets. 2. Than the Angels. And as he was more excellent than the Prophets, not onely as sitting at the right hand of God, but as creating the World, and being the brightness of his Father's Glory, and the express Image of his Person ; so he was more excellent than Angels, not onely as sett at the right hand of God, but as creating the World. It was an hard thing, and is still, to understand the Mystery of the Incarnation. That the eternal Word and Wisdom of God, by which he created the World, should be made Flesh, and possess, dwell in, and be united to the Nature of Man, is plain Scripture : but how he doth possess it, dwell in it, and is united to it, so as he never possessed, or dwelt in, or was united unto any other Man or Angel ;

is far above our reach and capacity. Believe, that it is so, we must, we may, we are bound unto it; it's clear, certain, and the Word of God expresseth it plainly. Understand the manner how it is, we cannot. And how should we? seeing we are so ignorant how the Soul and Body are united. In this Case, as in many other, *Non videtur intelligendi, sed simplicitas credendi*, not our evident Knowledge, but our Faith must save us. But it's a wickedness, which God will punish, to deny that which God doth plainly affirm, because we cannot fully comprehend it.

118. Ver. 13, 14. *But to which of the Angels said he at any time, &c.* These words may be understood to be a Conclusion of the former premisses, or a new Argument. If a Conclusion, then we must conceive the premisses and the former discourse to amount to this, that God set Christ at his right hand and not the Angels; and here he briefly sums up the whole, and infers, therefore Christ is above the Angels. Yet they rather seem to contain a new another Argument taken from the Psalmist, *Psal. 110. The Lord said unto my Lord, Sit thou on my right hand, &c.* 1. To sit at the right hand of God is not onely to be forever happy and blessed, by enjoying those pleasures which are at God's right hand for evermore, nor onely to be advanced to the highest place of honour and dignity next unto God; but to be invested with a supream and universal Power above all Men and Angels; and by the same actually to reign; for, with the Apostle, to sit at the right hand of God is to reign, *1 Cor. 15: 25*. This is to be Administrator-general; as Law-giver and Judge in that spiritual Kingdom, whereby God orders sinful Man unto eternal Glory: This agrees to him as the Word made Flesh, raised from the dead, and ascended into Heaven. 2. This Glory, Dignity, and Power, was given to Christ as Man, yet united to the Word; For the Lord said unto my Lord, that is, David's Lord, who yet according to the Flesh was David's Son; who, though Flesh, was far greater after his Humiliation than his Father David, not onely as the Word, and the same Supream Lord with the Father, but as Flesh and Man. The Chaldee turns it [to his Word], the Lord said to his Word, yet to his Word made Flesh. 3. The party who advanced him to his right hand was God; for it was God who gave him a Name above all Names, none else could give it. 4. He gave it him by his Word and Edict: For [he said]. In this word we have the Patent or Commission of Christ; in which he signifies his Will was, that he should be Lord and King, and with the word gives him the Power, so that his Title is good and valid, and stands firm and inviolable. 5. The date of this Reign is expressed in those words, *untill his Enemies be made his Foot-stool*; that is, till the Resurrection and final Glorification of all his Saints. This being the meaning of the words, the Apostle insists chiefly upon that part of the Text [said to my Lord], as though he should say, 1. You confess that Psalm to be part of the holy Scripture revealed from Heaven. 2. That the words are not to be understood of Angels, but the Messiah. 3. That in the first words of that Psalm God speaks to some certain Person to whom he gives Power to reign. 4. He did not by these words give Power unto the Angels, but to Christ; whence he argues, If God gave this Power to Christ, and never to any of the Angels did the like, then Christ is more excellent than the Angels, and the Angels inferior to Christ; But this was said, this power was given to Christ and not to the Angels; therefore he is more excellent. This Argument is stronger and more convincing, because it's negative and exclusive; for they might have said, that though God did advance and honour Christ, and gave him an everlasting Kingdom, yet he might do the like to some of the Angels. To prevent this, he out of the Text proves that God said this to Christ, and there is no mention there nor in any part of the Scripture of God's advancing any of them to his right hand. And that his Argument might be more forcing, he proposeth it interrogatively, *To which of the Angels said he at any time?* That is, He said not any such thing at any time to any of the Angels: If he did, he challengeth them to prove or produce the place, which they could never do.

19. Ver. 14. *Are they not all ministering Spirits, &c.* These words may be considered absolutely in themselves, or relatively, as conducing unto the main Conclusion intended by the Apostle. The subject of them are Angels, of whom something here is affirmed: The manner of Expression is Rhetorical, by way of Interrogation: The Answer implied is affirmative; for they say, that negative Interrogations are more vehement Affirmations. The Proposition in general is, That all the Angels are *ministering Spirits, sent forth to minister for them, who shall be Heirs of Salvation*. The parts infolded in the general or the whole, are many:

1. They are Spirits.
2. Ministering Spirits.
3. Sent

3. Sent forth to minister.
 4. The Minister for the Heirs of Salvation.
 5. They are all such.
1. They are Spirits that is incorporeal, incorruptible, intellectual, active substances; the most noble and excellent Creatures God made.
2. They are ministering Spirits; To be Ministers is, 1. To be Servants in general.
 2. To be Officers, and employed either in sacred or civil Service; therefore the word doth signify Priests or Magistrates. Yet these are Ministers or Servants in the Court of Heaven under God the Supreme Lord of all. 3. They are sent forth; for as they have their Office, so they have their Employment, they are sent forth to Minister. They do not go of their own head, but have their work designed by God, and receive both Direction and Command from him. 4. The parties for whose good the Minister are, the converted Believers, who are designed Heirs of Salvation and eternal Glory. For though they be God's Servants, yet they serve for the good of his Children, and this is their principal work, and their happiness is the end of their Service. 5. They are all and every one both Servants, and also sent forth for this Service, the greatest is not exempted. This is the absolute consideration of the words.

The relative, as they refer unto the scope of the Apostle, is to prove that Christ is more excellent, and they inferior to Christ. The force of the argument lyes chiefly in this, 1. That they are Ministers and Servants. 2. That all of them, none excepted, are such. For all and every of them be Ministers, nor Lords and Kings, then they are inferior to Christ. Nay, they all, and every one of them are subject to Christ, as the Word from the Creation; and after Christ, as the word incarnate was set at the right hand of God, they all were his Servants, commanded and sent by him for the promoting of the Salvation of his redeemed ones believing on him. So that they are not only Servants, but his Servants: this Doctrine informs us, 1. Of the excellency of Christ, advanced in our Nature above the Angels. 2. Of the benefit of Believers, they are Heirs of Salvation; and the Angels, the heavenly Spirits must take a special care of them. 3. Of our Duty. 1. To believe that we may be Heirs of Salvation, and enjoy the guardance, guidance and protection. 2. To be humble Servants unto God, to do good to others; especially the Household of Faith, seeing Angels, though excellent, are humble Servants to Christ for our good.

This principal matters in this Chapter are several. The first is, concerning the excellency of the Scriptures, wherein God speaks by Prophets, and by his own Son. 2. The excellency of Christ in respect of the Prophets and the Angels. 3. The Nature and Ministry of Angels. The Use of this Doctrine follows in the beginning of the next Chapter.



CHAP. II. Ver. 1.

§. 1. **T**His Chapter is an Exhortation to the constant Profession of the Doctrine of the Gospel. These words may be considered, 1. In that Connexion with, and dependence upon the former. 2. In themselves. The Connexion and Dependence is signified by the illative *therefore*, which implies, that the proposition in the first verse is a conclusion inferred from some premisses in the former Chapter, wherein the Apostle had not only affirmed and proved, that Christ was a Prophet more excellent then the former Prophets, but the Angels. And if he was so, then it follows he must needs be heard, and his Doctrine observed, which is the substance of the first verse. For seeing God speaks by the Prophets, and more excellently by Christ; therefore Prophets, much more Christ, are to be heard.

§. 2. This is a Connexion: The words themselves we must consider, First, As an Exhortation, And secondly, in the same: 1. The duty exhorted unto. 2. The reasons whereby the performance is urged. An exhortation is reducible to a Rhetorick, and proper to a deliberative Theme, according to *Aristotle* and *Tully*, whose Rules are not merely Rhetorical, but Political, and are miscellaneous. It presupposeth the party exhorted to know, and remember the thing exhorted unto, and a persuasion that it's good; especially honest and just. The end of it is to move, inflame, and stir up the Will and Heart

of the Auditor to performance. Thus, on the by: To proceed, we have: 1. The matter of the Exhortation, or the Duty exhorted unto. For the subject of divine Exhortations, is some duty possible by the power of Grace to be performed. Duty presupposeth a Command of God, upon which follows an obligation to performance; and a duty is nothing else; and is a duty, whether performed or not. The duty is affirmative or negative. So that in the words we have not only an exhortation, but a dehortation too; yet to speak properly, they are but implied: For the Apostle signifies rather that the matter is a duty, then exhorts unto it. The affirmative is to give the more earnest heed to the things heard, the negative not to let them slip; yet the former must be done, lest the latter, which is a Sin, should follow. The matter of the duty, is, *the things heard*, that is, the Doctrine of Christ, the great Prophet and his Apostles as made known and heard by them. The act is attention, earnest attention; the more earnest attention, because spoken by Christ, more excellent than the Prophets, then the Angels. This attention is not only a diligent consideration of the things heard, but a belief and constant profession joyned with practice, and presupposeth the knowledge of them. The negative, which upon the neglect of the affirmative, will follow, is, not to let them slip. Thus it's translated in our English; but with divers Latine Interpreters it's, to leak, or flow out or aside. And here Expositors compare the Soul unto a broken Cistern or torn Vessel, which will not keep any liquid substance powred into it. In this sense to let slip, seems to be nothing else then to forget: But the Syriack turn it so, lest we fall off or from our profession. The Septuagint use the Apostles word, *Prov. 3, 21*, where the Hebrew word is *לִי לֵאמֹר*, which signifies not only in that Language, but in the Chaldee, to depart, go back, decline from a thing. Therefore here the sin we must take heed of, is, not only to forget the Doctrine of Christ, but to fall from the Faith and Profession of it. And the reason, why they must be so careful, is, because there was great danger, and many temptations, which would prove the more effectually against the careless and the negligent. In a word, the duty is upon most diligent attention, constantly to believe and profess the Doctrine of Christ, and never to recede or fall from it. Thus to do is our duty; these are necessary of precept, God's Command binds us; we ought; and the reason is, because the Doctrine we have heard is the Doctrine of Christ, the Doctrine of God made Man. And it was God's Command to hear him the great Prophet, upon peril of total Destruction. This duty is reducible to the first Commandment, evangelically understood; and not to hear, believe, profess the Doctrine of God Redeemer by Christ, is a grievous sin there forbidden. As the duty presupposeth the Command, so the Command presupposeth that God spake by his Son more excellent than the Angels, and that they had heard his Doctrine. This may be the Use or Application of the Doctrine delivered and confirmed in the former Chapter: And the Use after the present mode of preaching is an Instruction; which virtually includes an exhortation with a dehortation.

¶ 2. Ver. 2, 3, 4. The reason which may persuade, and motive which may incline us, to performance of the duty both affirmative and negative, follows. And it is two-fold, 1. From the grievous unavoidable punishment, to which upon non-performance we shall be liable, and in the end suffer. 2. From divine Ordination: The first we read, ver. 2, 3, 4. where we may observe,

1. A punishment unavoidable.

2. The cause of it.

1. There can be no Punishment, where there is no Law transgressed. For where there is no Law, there is no Transgression; Rom. 4, 15. And where no transgression or sin, there is no wrath or punishment. For the wrath or desert of Sin is Death, Rom. 6, 23. Punishment therefore is only decreed and threatened in the Law, by the Law-giver against the Transgressor as due unto him upon the transgression. It's opposed properly to a reward promised, not to a benefit, which is no reward. This punishment is grievous, and the grievousness is implied in a Comparison: For if the Transgressors of the Law, then the Transgressors of the Gospel shall be grievously punished; and if the former, much more the latter: if their punishment was grievous, much more grievous shall ours be. It's expressed in two words in the Original, in three in our translation, 1. just recompence of reward; yet according to the Greek, it's a just retribution or rendering of wages; that is, a punishment of Death, which they deserved, and was justly due unto them. To deserve and to be liable to punishment, is a conscientious and moral effect of transgression, by virtue of the Law: to determine this punishment is an act of the Law-giver; to inflict it is an act of the Judge, which infliction is a rendering of some evil as due, to the party suffering as deserving it. But as it is first grievous, so it is unavoidable. This is expressed, 1. In that they under the

Law received it. 2. In that we under the Gospel cannot escape it. How shall we escape?

§. 4. The cause of this grievous unavoidable punishment is some sin, which is here expressed: And to understand this more fully and distinctly, let's consider, 1. The sin and punishment of transgressors under the Law. 2. The sin and punishment of the transgressors under the Gospel. 3. The force of the reason. The words of the second verse inform us, 1. Of the sin. 2. The punishment of former Offenders. 1. The sin is the transgression of the word spoken by Angels. 2. The punishment was the destruction of the Offenders. In the Text, we have, 1. A Law, 2. The transgression of this Law. 3. The punishment of the transgressors. 4. The efficacy of the Law in this punishment. If we reduce it to Propositions, they are these: 1. That a word was spoken by Angels. 2. This word was disobeyed. 3. The disobedient suffered condign punishment. 4. By this punishment the Law was made firm and valid. In the first we have, 1. A word. 2. The word spoken. 3. The same spoken by Angels. 1. By word is no doubt understood a Law consisting of precepts, prohibitions, promises, threats or comminations, which are principally here understood as a part of the Law. Some think this Law to be the Decalogue: yet this cannot be here intended as it stands alone separated from the Judicials and Ceremonials, wherein we find many fearful penal Statutes and Comminations. So that by Word is understood the whole body and systeme of those Laws God gave by *Moses to Israel*; neither let any wonder, that *Moses* should signify a Word and a Law. For in Hebrew, Chaldee, and Arabick, the same verbes, which signifie to speak, signify to govern; and the same Nouns which signifie words, signifie Commands and Laws. 2. This word was spoken, that is, this Law was published and promulgated. For, the manner of the Law, the mind and will of the Law-giver, the declaration of both, do all concur to constitute the essence of a Law. 3. The word and Law was spoken and declared by Angels, though the matter and the binding decree was from God, and neither of them from the Angels, who were used by God in the promulgation: Though God in a more special manner is said to have uttered and written the ten Commandments or Decalogue; yet in giving of the whole Systeme of the Law, he used the ministry of Angels. For they received the Law by the disposition of Angels, *Acts 7. 53.* And it was ordained by Angels in the hand of a Mediatour, *Gal. 3. 19.* where by Law cannot be meant the Decalogue alone, as appears by the context, antecedent and consequent. And God, Angels, *Moses*, did all concur as one efficient of the promulgation before it could be compleat. Therefore there is no need with *Hausius* to understand by Angels, the Prophets, as Angels, that is, Messengers of God. Hence appears the vanity and error of *Crellius*. For, he doth suppose and take for granted, that if the Law was spoken and published by Angels, then it was not published by God, or the Son of God in the person of the Deiry. For by this he might argue against the expresse words of the Apostle, Chap. 1. 1. that because the Old Testament, and the Doctrine thereof, was published and declared by the Prophets; therefore it was not published, declared, and spoken by God; whereas it's expressly said, God spake by the Prophets to the Fathers.

2. He argues to this purpose, that if the Law was in proper sense delivered by God, or the Son in the person of the Deiry, then it would follow that the Apostle's argument to prove the Gospel above the Law were not good; for if the Law was published by God, or the Son in the person of the Deiry, the Law must be more excellent then the Gospel. But first, He takes the Law only for the Decalogue, which should not be done. 2. He mistakes the Apostle's comparison and argument: For the comparison is not in respect of him that spake, but of those by whom he spake. The Old and New Testament do not differ in this, that God doth speak and declare them: For both are the Word of God, both were spoken by God, in which respect they are equal and the same. If God had not spoken in both, both had not been the Word of God: But the difference is in respect of those by whom he spake. For of old he spake by the Prophets, in the last days he spake by his Son, and the Son is more excellent then the Prophets: for here is the inequality and the excellency of the Gospel above the Law spoken by Angels and Prophets, not by the glorious Son of God. This is the first Proposition concerning the Law given.

§. 5. The second proposition is, that this Law was transgressed and disobeyed. The sin, which was the cause of the punishment, is expressed by two words, *Transgression and Disobedience*. By these words we must not understand any kind of sin; as of ignorance, or infirmity, or a sin upon surprisal, or in petty matters; for the best of the Saints and Prophets under the Law sinned in this manner. But by them is understood some more hainous sins; as Idolatry, Blasphemy, and such like; or rebellion, or apostacy, or an habitual and continued course

course of Sin joyned with contempt of the Law. For these were capital, and capitally punished.

The third Proposition concerning the Punishment you heard before. The fourth is concerning the Efficacy of the Law. It was *Heb. 12. 18*. A Law should be armed with power and coactive force, otherwise it cannot be executed; and without Execution, which is said to be the life of the Law, it's but words, and can neither be a sufficient ground of hope in the Promises, or fear in the Condemnations. When the Punishments threatened are inflicted, it strikes a greater Terror. In this respect the Law proved firm and stedfast, when the Offenders were punished according to their Transgressions; and by suffering the penalties, they knew that the word spoken by Angels was not vain, but valid and effectual. There is a three-fold stedfastness or firmness of a Law; the first is in respect of the unalterable Will of the Law-giver; the second in respect of the Execution; the third in respect of the Party to whom it's given, who firmly and constantly believes it. The first is supposed; the second is meant, and is a great cause of the third. The Emphasis is in the first words [*If the word spoken by Angels*]; That is, the word spoken by Angels, and not by the Son, proved firm and valid, and was made and manifested to be such by the punishment of the Transgressors, and especially in this, that every transgression with an high hand, contumacy, and contempt was punished, and not any such Offence escaped unpunished.

After the Sin and Punishment of Offenders in the times of the Law and Old Testament, follow the Sin and Punishment of Offenders in the times of the New Testament. The Sin is the neglect of the Gospel. The punishment is implied in the words *How shall we escape?* In the first we may consider, 1. The Word or Law of the Transgression of it.

In the Law we may observe,

1. The Title, or Name.
2. The Publication.
3. The Confirmation.

The Title is this [*so great Salvation*], by which is meant the Gospel,

which is called

Salvation

So great Salvation

As in the Law, so in the Gospel which is the Law of God Redeemer by Christ exhibited, we have Precepts and Prohibitions, denoting mens Duty. 2. Promises and Threats, declaring Punishments and Rewards according to mens Obedience or Obeying; and as in respect of the former the Gospel is the Rule of mens Duty, so in respect of the latter it's a Rule of God's Judgment. This Gospel is called *Salvation*, because it promises Salvation, and being followed brings in Salvation, and is said to be the Power of God unto Salvation; and therefore is called *the Word of Salvation*, and the Gospel of Salvation. So that it's called *Salvation* by an *Adjective*, 1. Of the Subject for the Adjunct, because the matter and subject of it is Salvation. 2. Of the Effect for the Cause, because it hath causal virtue and power to save: As it's Salvation, so it's great Salvation, because it doth promise and conduce to the attaining of eternal deliverance from internal punishments and the greatest Boon, and of eternal bliss and full happiness: the Word spoken by Angels did no such thing. This is the Name or Title.

The Publication or Promulgation is twofold: 1. Begun by Christ, then Continued by them who heard him. 2. The Gospel is a Law, and the Law of God Redeemer in Christ; you could bind no man except it were published. And it was first published by Christ. The Law and the Doctrine of the Old Testament was spoken and published by Angels and Prophets, but this by Christ the Son and Lord; Jesus Christ is our Lord by Redemption, whereby he acquired a Right unto us, and Power over us, for because he suffered death for our sins, God raised him up, and made him Lord and Christ; and being at his right hand he hath Power to command men and Angels, and in the head of the Church, which acknowledged his power and submitted unto it. He began to speak and declare the Gospel both before and after his Resurrection, and they who heard him were especially the Apostles, by whom afterward came the Holy Ghost, he declared it, first to the Jew and these Hebrews, then to the Gentiles. It was so

spoken as it was known by him and them, so fully and clearly as was never done by Prophets and Angels before. This is the Publication.

3. The Confirmation follows; where we must observe, 1. To whom. 2. By whom. 3. By what it was confirmed.

1. To whom? It was confirmed, saith the Author, to [Hs]; that is, to himself and these Hebrews; so it's commonly understood. That it was confirmed to the Hebrews there can be no doubt, and also to Paul who was an Hebrew; to whom the Gospel was preached as to the rest of the Jews, and also confirmed to him, though he did not at the first believe it. Yet it will not follow from hence that Paul received his immediate and infallible Knowledge of the Gospel from the Apostles: For this he received immediately by Revelation from Christ as the rest of the Apostles did, though they heard Christ as many more did, who yet were no Apostles. In this respect none can ground an Argument upon these words, to prove that Paul was not the Author of this Epistle, as divers do. Again, the word [Hs] is often taken largely and indefinitely, not strictly and precisely so as formally to include the person speaking. And in this sense, because it was confirmed to the Hebrews, whereof he was one, he might say, It was confirmed to Hs; especially seeing it's he that writes unto them.

By whom was it confirmed? It was confirmed by those which heard him: Now many besides the Apostles did hear Him, and also confirm the Doctrine of the Gospel: Yet the Apostles did it in a more eminent manner, and may be principally, though not solely here intended. Yet Paul did not hear Christ as the other Apostles did: for though Christ spoke to him from Heaven, yet he did not speak to him as he did to others whilst he conversed on Earth.

3. By what was this Doctrine confirmed? It was confirmed by two things:

1. By Miracles.

2. By the Gifts of the Holy Ghost.

[Signs.

Miracles are called Wonders.

[Powerful Works.

1. Signs.

2. Wonders.

3. Powerful Works.

They are called

1. Signs.

2. Wonders.

3. Powerful Works.

because they

1. Signify God's Appro-

bation of the Doctrine.

2. Cause men to wonder.

3. Are done by a divine

and supernatural Power.

The same words are used 1. Cor. 12. 12. In Signs, Wonders, mighty Deeds. They are said to be divers, because they are not only many of one kind, but of several and different kinds; as dispossessing of Devils, raising the Dead, and miraculously healing all kind of Diseases, and as they are Works of extraordinary Power and Wisdom, so they are of Mercy.

2. By Gifts of Distributions of the Holy Ghost according to his own Will.

Gifts of the Holy Ghost.

Distributions of them.

These according to his Will.

Gifts of the Holy Ghost were extraordinary Qualities and Powers, given such as

heard the Apostles Doctrine and believed it; as power to heal, to speak in strange Languages, to prophesy, to do Miracles. They are said to be Gifts and Effects of the

Holy Ghost, because they had them not by Nature, or Industry, or Instruction by Man,

but from the Power of God Redeemer, and the Spirit of Christ. They are called in the

Original, distributions or divisions, because they were 1. Communicated to divers

Persons. 2. Were many of different kinds. 3. Were given in several degrees.

They were distributed according to his own Will, 1. Freely. 2. To whom

he will. 3. What Gifts he will. 4. In what measure he will. For there are di-

versities of Gifts, 1. Cor. 12. 4. But all these worketh that one and the self-same Spirit,

dividing to every man severally as he will, 1. Cor. 12. 11. The Effect of these Miracles and

Gifts was the confirmation of the Doctrine of the Apostles, which they did confirm by

Word and Deed. For 1. They did most certainly affirm and assert this Doctrine,

as having heard it immediately of Christ; and as having received the immediate Know-

ledge thereof from him. 2. They did these Signs, Wonders, and mighty Deeds,

and

and upon the Imposition of their hands Believers received the extraordinary Gifts of the Holy Ghost; yet they neither did these Miracles, nor gave these Gifts by their own power, or holiness. But the Works were done, and the Graces given by them as Instruments; in the Name of Christ as risen and glorified; and from God. So that the Power of God, the merit of Christ, their Ministration, did all concur to the production of these glorious Effects: God was the principal Cause, therefore is it said, that by these God did bear them witness and attest their Doctrine to be true, and from him; so that this confirmation was a giving credibility to the Doctrine of the Gospel, so far as it was new, and delivered the positive truths concerning Jesus of Nazareth, dying for our sins, rising again, sitting at the right hand of God, and the dependence of Justification before the Tribunal of God, and eternal Glory upon Faith in him making Intercession in Heaven: For there was no need thus to confirm the Ceremonials of Moses, and the Covenant of God with Israel before Mount Sinai to the Jew: For these things he made no doubt of, nor was this confirmation needful for to persuade the Gentile of the Equity and Justice of the Morals of the Scripture; for the natural light of Reason did approve them. These Miracles and Gifts were Proofs very strong and powerful; for they were no juggling Impostures or Delusions, but real demonstrations of the divine Will, and clear to the senses.

§. 7. The Transgression is a neglect of this divine Doctrine thus declared, thus confirmed: This neglect implies a contempt, and is a disobedience to that Law of God Redeemer by Christ, exhibited in not believing and repenting, or a positive denial of this excellent truth in such as never professed it, or in Apostates who once received it: The punishment is eternal death, which can no ways be avoided by the Offenders neglecting this Salvation. The force of the Argument is the last and chief thing to be considered: To understand this, we must observe the Form of the Apostle's Argument, which is this, That sin which makes us liable to grievous and unavoidable punishment must with earnest heed be avoided: But to let slip, or recede from, and neglect the Doctrine of the Gospel is such a Sin: Therefore with all earnest heed to be avoided. The Apostle in this Argument presupposes, 1. That sin makes liable to Punishment, that some sins to grievous punishments, some sins to unavoidable punishments: For the punishment of some sins are avoidable, and the sins whereby we are made obnoxious, though committed, yet may be remitted: Some are not by the tenor of God's Laws remissible. 2. That we are made liable to punishment by the divine commination. 3. V3. That the end of Comminations in God's Laws, is, by representing the penalty as certainly due upon Transgression to restrain us from Transgression and Disobedience: For though the Love of God and Righteousness, and hatred of Iniquity, are the principal Motives to Obedience, and Restraints from sin, yet the hope of Rewards and fear of Punishments may have great force, because we love ourselves, desire our own peace and happiness, and shun such things as tend to our misery and mine: These things taken for granted make the Proposition good. But the doubt might be of the Assumption, That neglect of the Doctrine of the Gospel will make us liable to such a grievous unavoidable punishment: This he therefore proves, thus: If Disobedience unto the Law, much more will the Disobedience to the Gospel, make us liable to such a Punishment: But Disobedience to the Law made the Offenders liable to such a Punishment: This the Hebrews and Jews would grant, for they knew it; but the Proposition onely could be controverted by them: Therefore he confirms it from this presupposed in general, That greater sins make us obnoxious to greater Punishments; but disobedience to the Gospel is the greater Sin. And this he proves fully, and this from many particulars. For this end, he proves the Doctrine of the Gospel more excellent than that of the Law, & more powerfully binding men to receive it and retain it: And if it be so, then to sin against it, is more heinous than to sin against the Law: That it is as excellent, there could be no doubt; for it hath all the excellencies of the Law: But that it was more excellent he manifests by four things: 1. It was the Doctrine of so great Salvation, for such the Law was not: It by it self without the Promise could not save eternally: and suppose it could, yet it was not so full, so clear, so powerfull, and effectually conducting to eternal life. 2. It was first spoken by the Lord Christ, who is so far above the Angels by whom the Law was given. 3. It was confirmed by Miracles far more in number and more glorious. 4. Upon the hearing and receiving the Gospel the Believers received many

different and extraordinary Gifts of the Spirit, which the Hearers of the Law did not. For the Apostle saith to the *Galatians*, *He therefore that ministrerh unto you the spirit, and worketh Miracles amongst you, doth he it by the work of the Law, or by the hearing of Faith?* Chap. 3. 5. Where he doth imply, 1. That he did not so many and great Miracles amongst them to confirm the Doctrine of the Law, but to confirm the Faith, that is the Gospel. 2. He did not minister the Spirit, and gifts of the Holy Ghost by the preaching, nor they receive the Spirit by the hearing, of the Law, but of the Gospel. 3. That God, to testify the excellency of the Gospel above the Law, did concur to work Miracles, and give the Spirit in confirmation of the one, not of the other. Therefore if the Gospel in so many respects be more excellent then the Law; then to let it slip, to recede from it, to neglect it, is a far greater sin; and therefore makes us obnoxious to far more grievous punishment. So we are come to the principal Conclusion, which is, to take heed of departing from, or neglecting of, this Doctrine of so great Salvation.

§. 8. The application of this is to be made unto all and every one, who having the use of reason hath heard the Gospel. Let every one of them seriously consider, that God speaks in it, he speaks not by Angels, but his own Son; it's the most clear, full, and powerful Doctrine that ever was revealed from Heaven, a Doctrine of eternal Salvation; it's confirmed by most glorious works, and the excellent Gifts of the blessed Spirit. It's a discovery of profoundest wisdom, a manifestation of greatest love, and the last warning God will give. No other knowledge so useful, so excellent, so absolutely necessary as this. Therefore receive it readily, lay it up in your hearts, never forget; ever remember it, prize it, never neglect it, never depart from it. If the love of God cannot persuade you, let the fear of his eternal displeasure, and the love of your own Salvation prevail with you. What? will you despise his sweetest mercy? reject the tender of Salvation? bring upon your selves eternal and unavoidable misery? It will be the greatest Sin that you can commit, and make you obnoxious to the greatest punishment; if you shall refuse to hearken to this great Prophet. Shall the word of Angels transgressed be so severely punished? and shall no Offender escape? And shall the word of the eternal Son of God be disobeyed, and any Offender guilty in this particular escape everlasting penalties? Let not any flatter themselves, and think to escape: *For how shall we escape, if we neglect, &c?*

Ver. 5. *For unto the Angels hath he not put in subjection the World to come, wherof we speak,*

§. 9. The words are difficult to be understood, and must be explained before the scope of the Apostle in them can be discovered. The subject matter of them is the World to come, and God's subjection of it. The greatest difficulty is to know what's meant by, *the World to come*, which many think refers to the state of glory, and the World which follows the Resurrection. Thus *a Lapide*, and some of the Ancients: *Rjwra* understands the Church-Christian as opposed to the Church of former times; especially under the Law. This is the more probable sense: For the Apostle speaks of these last times; wherein God spake unto men by his Son; and it's opposed to the times, wherein he spake by his Prophets and Angels. Yet we must not understand it of the Church exclusively, as though God had not subjected other things, even Angels for the good of the Church. That World, and those times, whereof the Apostle speaks are here meant; but he speaks of the times of the Gospel. The proposition is negative, God subjected not the World to come, to Angels: In former times God had used very much the ministry of Angels in ordering the Church; and put much power in their hands to that end. Yet now in this last time he made Christ his Son (who by reason of his suffering was a little lower then the Angels) to be the administrator-General of his Kingdom, the Universal Lord; and subjected the very Angels unto him. The expression seems to be taken from *Ezay* 9. 6. for whereas there, amongst others Titles given to Christ, one is, *everlasting Father*, the Septuagint turn it, *πάτερ τῶ κόσμου*, The Father or Governour of the World to come; which seems to be the genuine sense of the Hebrew words. The sum is, that God did not subject the Church in the times of the Gospel; nor the World of those times to Angels, but to Christ. The words thus understood, may inform us: 1. That Christ is more excellent then the Angels. 2. If the Law and Word spoken by

Angel,

Angels, when neglected and disobeyed, was so severely punished; much more severely shall they, who neglect the Gospel spoken by Christ, be punished. 3. That if it was the duty of the Fathers, and those who lived in former times to hearken to the Word spoken by Angels, which are but Servants. Then it's much more the duty of us, who live in these last times to hearken unto the Word of so great Salvation spoken by Christ, made Lord of All. From hence we may understand the scope of the words to be the same with that of the former, and that may be considered either as part of the former reason, why we should hearken to Christ, and not neglect the Gospel; or they may with the latter words following contain another distinct reason, and in this manner, that seeing God hath not to the Angels subjected the World to come, but to Christ, who by his Suffering and Death was for a little time, made lower then the Angels, and for that suffering, afterward made Lord of all, even of Angels, then we ought to give the more earnest heed to his Doctrine. *Crilium* understands by the World to come Heaven, but without any reason; but rather contrary to reason, and to the purpose of the Apostle.

§. 10. The former Text being negative, doth not express but imply, that the World to come was put in subjection to Christ. But in these words he doth not only express it, but prove it. And to this purpose he alledgeth the words of *Psal. 8. 4, 5, 6*. In this testimony, we may observe the Allegation or the words alledged. *Ver. 6, 7, 8, 9* &c.

The manner of the allegation we need not examine; the Author neither names the Book of Psalms, as a distinct part of the Scriptures of the Old Testament; nor the particular Psalm, which is for number the 8th; nor the Author of the Psalm, *David*. But saith, 1. That one, or a certain man, testifieth. 2. He testifieth in a certain place. This he did not through ignorance or defect of memory, but out of some other reason. He knew, that the testimony, or thing testified, was the principal thing, and that these Hebrews were well acquainted with the Scriptures; and especially with the Book of Psalms. To return to the words alledged out of the holy Scriptures of the Old Testament, received by the Jews as Divine and from God; the difficult Question is of whom that Psalm speaketh, and whom he meaneth by man, the Son of man, so minded; so visited by God, so humbled, so advanced. Some will have it to be man in the day of his Creation; some think it's man fallen; some determine it to be man restored in Christ; some are resolute that it is Christ himself as man. Thus *Cramerus*, *Tarnovius*, and the *Lutherans* generally, who bitterly inveigh against *Calvin*, interpreting otherwise. *Calvin* had his fellows & followers. Others tell us, that it agrees to Man in the literal, to Christ in the mystical sense: others that there are two literal senses, the one whereof agrees to Man; the other, which is the principal, agrees to Christ. *Valartius* seems to agree with this, *Cramerus* reckons this amongst the prophetic Psalms. The intention of the Psalmist is to praise God for his glorious works, wherein he manifested his power, wisdom, and special mercy. The works are not only those of Creation, but of his special providence over Man, and amongst those works of special providence, that of restoration of Man, by the humiliation and exaltation of Jesus Christ, who is the principal subject of the Psalm, according to the parts of it alledged in the New Testament, where we find *ver. 2, 6, 8*, applied to Christ. Upon this ground *Cramerus*, *Tarnovius*, and others, understand it only of Christ: It's true, that some things here mentioned do agree to Man in the state of Creation; yet the special care of Man, in respect of his spiritual and eternal estate, appears most of all in Christ; to whom, (et at his right hand, he subjected all things, for this end, That he might convert man, and make him converted for ever blessed. So that in the words alledged, we may observe, 1. God's special care of Man, and his singular love towards him. 2. The same manifested in a most glorious manner, in the humiliation and exaltation of Christ. 3. The admiration, or rather amazement at such a stupendious manifestation of such stupendious love. All the works of God are in themselves excellent and wonderful, but the work of Redemption by Christ is matter of greatest wonder and astonishment even to the Angels.

§. 11. The Application follows, where the Author takes special notice of the last words cited out of the Psalm: They are these, *Then hast put all things in subjection under his Feet*. These are not the last words of the Psalm, but of the words alledged out of the Psalm. These, understood of Christ, proves that which he intended, That unto

the

the Angels God hath not put in subjection the World to come, but to some other; even to Man, that special Man whereof the Psalmist speaks. Concerning these words, he delivers two Propositions. The first, as a conclusion. The second, upon the By. The first, as a conclusion, is this, That he left nothing that is not put under him; this necessarily follows, if God put all things under his Feet. Therefore he is the Lord of the World to come, and Angels are subjected, as included in the word *all*: That these words are understood of Christ, and not of any other Man, as *Heinsius* would have them to be, is evident from 1 Cor. 15. 27. *For he hath put all things under his Feet*: but when he saith, All things are put under him, it is manifest, that he is excepted, who did put all things under him. Where two things are observable, as clear and evident: 1. That it was Christ risen from the Dead, and set at the right hand of God; under whose Feet, as his Foot-stool, all things were put. 2. That nothing is excepted, as not put under, but God, who subdued all things unto him. The second Proposition upon the By is, *But now we see all things put under him*: The meaning whereof is, that though God hath given him Dominion over all things, and all things are subject to his Power; yet he hath not as yet exercised his Power to destroy all Enemies, and reduce all his People to subjection. And this we shall never see, till the last Saint be converted, and Death the last Enemy destroyed; which cannot be, before the Resurrection, whereby all his Servants and Vassals shall be made immortall, and fully, and for ever freed from Death.

Vet. 9. But we see Jesus, who was made a little lower then the Angels, &c.

This is the second Application of those words of the Psalmist, *Thou hast made him a little lower then the Angels; thou hast crowned him with Glory and Honour*. Which we find differently expounded, translated, read, pointed: Yet the matter is plain, and it's evident they speak of Christ; and concerning Him, deliver two things: 1. His Humiliation. 2. His Exaltation. 1. His Humiliation, in three things: 1. That he was lower then the Angels. 2. He suffered. 3. He suffered Death for all men. And the substance of the whole is, That though in the state of his humiliation and mortality, in respect of his suffering Death, he was a little, or a little while, lower than the Angels; yet he rose again, and is now crowned with Glory and Honour at the right hand of God, and made Lord of All. And there was a special reason, why for a time he should be mortal and suffer Death: even because that was the way unto Glory, and the means of eternal deliverance determined by God. Though all this be clear, yet the place is wofully obscured, and especially by *Namius*, whilst he rediously endeavours to make it more plain. I will not trouble the Reader either with his pointing the words, or his manner of rendering them, or his exposition: in all which he thinks *Tailor's* Manuscript doth favour him; which it doth not.

* He signifies,

1. That the Hebrews had no reason to be offended with the death and humiliation of Christ.

2. That this humiliation was no hindrance of, but a means unto, his exaltation; and it was so ordered by the wisdom of God for the unspeakable benefit of man, who could not be saved but by this being lower then the Angels.

3. 15. In these words these things are manifest: 1. That the subject of them are the words of *Psalm 8. 5*. 2. That he applies them unto Christ. 3. That in them he observes the Humiliation and Exaltation of Christ. 4. Gives the reasons, why Christ must first be humbled, before he can be exalted, and to shew this last is, the scope of the Apostle in the rest of the Chapter unto the end. It's not to prove that Christ is Man, as some do think; nor to make a digression to speak of his Priest-hood, as others tell us. That he mentions some acts of Christ as a Priest, and other things agreeing to him as Man, and as a Priest or King is upon the By. In them we find three Propositions:

1. That we see Christ, for the suffering of Death, Crowned with Glory and Honour.

2. This Christ is he that was first made a little lower then the Angels.

3. One end why Christ was made lower then the Angels, was, that by the Grace of God he might take Death for every Man.

The meaning of the first Proposition is easy; For it affirms, 1. That Christ was Crowned with Glory and Honour. 2. And that, for suffering Death. 3. They did see it.

To be Crowned with Glory and Honour, is to be invested with great Glory, Honour, Dignity and Power: and the words signify the exaltation of Christ at the right hand of God. We need not here distinguish of Crowns, which were of many sort; For if the

Author

Author did allude to any of these; the sacerdotal Mitre, and the imperial Diadem did most of all resemble the eminency and dignity of this Celestial Pontiff, and this universal King. But why may it not be an Hebraism? ⁷⁰⁰ from whence ⁷¹⁰⁰ a Crown doth signify, To compass about: for God had circuminvested Christ with the highest and most eminent degree of Dignity and Power, and this is the Word used by the Psalmist.

For the suffering of Death This passion was the meritorious cause, his Glory and Honour the Reward; according to another Scripture, which informs us, that because Christ was obedient unto Death, the Death of the Cross; *Therefore God did highly exalt him*, Phil. 2.8; 9. Neither need we fear to say that Christ merited eternal Glory for Himself, if we confess he merited it for Us. It's true, he could not merit the personal union, and such things which necessarily followed upon the same: but this is nothing to that Crown of Glory, which was given him in consideration of that most excellent piece of Service, which he performed in expiating the Sin of man, and that by his own Blood, which is plain Scripture. Some refer this clause unto the former, of Christ being made a little lower than the Angels, yet understand it differently. For some say, He was made lower than the Angels, by or in respect of his Death: Others think, that it denotes the final cause of his minoration; as though the end, why he was cast below the Angels, was, that he might suffer. But neither of these are probable we see; that is, it was manifest both by the glorious Miracles done, and excellent Gifts of the Spirit given in his Name, and other ways, and they did therefore see it.

The second Proposition, *He was made a little lower than the Angels*, It's not material, whether we understand by little, a little measure of inferiority, or a little time; for both are true. But the principal thing in these words, is, where in he was made lower than the Angels; and that was in this, that he was man and mortal. Man is inferior to an Angel as man; and much more as mortal, because the Angels never dy: Now Christ had the body of a man, and a Soul separable from his body till the Resurrection; and that was the *little* here meant, the time of his mortality: Both might be joynd in one divine Axiome thus: We see, for the suffering of Death, Crowned with Glory and Honour, that Jesus who for a little time was made lower than the Angels.

The third Proposition, *That he by the Grace of God might taste of Death* (for ⁷⁰⁰ ⁷¹⁰⁰ ⁷²⁰⁰ ⁷³⁰⁰ ⁷⁴⁰⁰ ⁷⁵⁰⁰ ⁷⁶⁰⁰ ⁷⁷⁰⁰ ⁷⁸⁰⁰ ⁷⁹⁰⁰ ⁸⁰⁰⁰ ⁸¹⁰⁰ ⁸²⁰⁰ ⁸³⁰⁰ ⁸⁴⁰⁰ ⁸⁵⁰⁰ ⁸⁶⁰⁰ ⁸⁷⁰⁰ ⁸⁸⁰⁰ ⁸⁹⁰⁰ ⁹⁰⁰⁰ ⁹¹⁰⁰ ⁹²⁰⁰ ⁹³⁰⁰ ⁹⁴⁰⁰ ⁹⁵⁰⁰ ⁹⁶⁰⁰ ⁹⁷⁰⁰ ⁹⁸⁰⁰ ⁹⁹⁰⁰ ¹⁰⁰⁰⁰ ¹⁰¹⁰⁰ ¹⁰²⁰⁰ ¹⁰³⁰⁰ ¹⁰⁴⁰⁰ ¹⁰⁵⁰⁰ ¹⁰⁶⁰⁰ ¹⁰⁷⁰⁰ ¹⁰⁸⁰⁰ ¹⁰⁹⁰⁰ ¹¹⁰⁰⁰ ¹¹¹⁰⁰ ¹¹²⁰⁰ ¹¹³⁰⁰ ¹¹⁴⁰⁰ ¹¹⁵⁰⁰ ¹¹⁶⁰⁰ ¹¹⁷⁰⁰ ¹¹⁸⁰⁰ ¹¹⁹⁰⁰ ¹²⁰⁰⁰ ¹²¹⁰⁰ ¹²²⁰⁰ ¹²³⁰⁰ ¹²⁴⁰⁰ ¹²⁵⁰⁰ ¹²⁶⁰⁰ ¹²⁷⁰⁰ ¹²⁸⁰⁰ ¹²⁹⁰⁰ ¹³⁰⁰⁰ ¹³¹⁰⁰ ¹³²⁰⁰ ¹³³⁰⁰ ¹³⁴⁰⁰ ¹³⁵⁰⁰ ¹³⁶⁰⁰ ¹³⁷⁰⁰ ¹³⁸⁰⁰ ¹³⁹⁰⁰ ¹⁴⁰⁰⁰ ¹⁴¹⁰⁰ ¹⁴²⁰⁰ ¹⁴³⁰⁰ ¹⁴⁴⁰⁰ ¹⁴⁵⁰⁰ ¹⁴⁶⁰⁰ ¹⁴⁷⁰⁰ ¹⁴⁸⁰⁰ ¹⁴⁹⁰⁰ ¹⁵⁰⁰⁰ ¹⁵¹⁰⁰ ¹⁵²⁰⁰ ¹⁵³⁰⁰ ¹⁵⁴⁰⁰ ¹⁵⁵⁰⁰ ¹⁵⁶⁰⁰ ¹⁵⁷⁰⁰ ¹⁵⁸⁰⁰ ¹⁵⁹⁰⁰ ¹⁶⁰⁰⁰ ¹⁶¹⁰⁰ ¹⁶²⁰⁰ ¹⁶³⁰⁰ ¹⁶⁴⁰⁰ ¹⁶⁵⁰⁰ ¹⁶⁶⁰⁰ ¹⁶⁷⁰⁰ ¹⁶⁸⁰⁰ ¹⁶⁹⁰⁰ ¹⁷⁰⁰⁰ ¹⁷¹⁰⁰ ¹⁷²⁰⁰ ¹⁷³⁰⁰ ¹⁷⁴⁰⁰ ¹⁷⁵⁰⁰ ¹⁷⁶⁰⁰ ¹⁷⁷⁰⁰ ¹⁷⁸⁰⁰ ¹⁷⁹⁰⁰ ¹⁸⁰⁰⁰ ¹⁸¹⁰⁰ ¹⁸²⁰⁰ ¹⁸³⁰⁰ ¹⁸⁴⁰⁰ ¹⁸⁵⁰⁰ ¹⁸⁶⁰⁰ ¹⁸⁷⁰⁰ ¹⁸⁸⁰⁰ ¹⁸⁹⁰⁰ ¹⁹⁰⁰⁰ ¹⁹¹⁰⁰ ¹⁹²⁰⁰ ¹⁹³⁰⁰ ¹⁹⁴⁰⁰ ¹⁹⁵⁰⁰ ¹⁹⁶⁰⁰ ¹⁹⁷⁰⁰ ¹⁹⁸⁰⁰ ¹⁹⁹⁰⁰ ²⁰⁰⁰⁰ ²⁰¹⁰⁰ ²⁰²⁰⁰ ²⁰³⁰⁰ ²⁰⁴⁰⁰ ²⁰⁵⁰⁰ ²⁰⁶⁰⁰ ²⁰⁷⁰⁰ ²⁰⁸⁰⁰ ²⁰⁹⁰⁰ ²¹⁰⁰⁰ ²¹¹⁰⁰ ²¹²⁰⁰ ²¹³⁰⁰ ²¹⁴⁰⁰ ²¹⁵⁰⁰ ²¹⁶⁰⁰ ²¹⁷⁰⁰ ²¹⁸⁰⁰ ²¹⁹⁰⁰ ²²⁰⁰⁰ ²²¹⁰⁰ ²²²⁰⁰ ²²³⁰⁰ ²²⁴⁰⁰ ²²⁵⁰⁰ ²²⁶⁰⁰ ²²⁷⁰⁰ 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to Salvation by the Suffering of Christ. This is the substance: In the words, we may observe the means.

convenience of the means.

1. The end is to bring many Sons unto Salvation.
2. The means is to perfect their Captain by Suffering.
3. The convenience of these means in respect of this end, it was such as that it became God to use them.

All these may be reduced to certain Propositions, which are these:

1. Christ is the Captain of Salvation.
2. God made this Captain perfect by Suffering.
3. This was the means to bring many Sons to Glory.
4. This to do became him for whom and by whom are all things.

1. Christ is the Captain of the Salvation of the Sons of God. The word *Ἀρχηγός*, turned Captain, signifies a Prince of a multitude, eminent for dignity and priority: or one, who besides his eminent Dignity, is invested with Power to command, direct and order the rest inferior and subject to his Power: or one, who in any work is a principal cause, and hath a great and eminent influx upon the Subject to produce the Effect. In all these significations, Christ may be here taken. For he, in respect of all Patriarchs, Prophets, Apostles, Saints, Martyrs, and Believers; is the most eminent for dignity; and invested with supreme and universal Power, and in both respects he is called their Lord, and King, and Head; for as the Head is in respect of the members, so is Christ in respect of his Saints, and many Sons of God. He is also the Author, Beginner, and principal, cause of their Salvation: both for the merit of it, and the application of the merit, and the actual consummation and collation. He by his Death laid the foundation, and by his Word and Spirit makes them capable of Salvation, and gives them a right unto it. He by his Intercession procures their actual Justification and Glorification: He, by his Power, raises them up, and gives them everlasting life. Hee's that *Jesus*, who leads us, and gives us possession of our spiritual and celestial *Canan*.

2. This Captain, Prince and Author was made perfect of God by Suffering; or God made him perfect by Suffering. To be perfected in this place, is to be consecrated and made a complete Priest; or at least to be put in his immediate capacity to act as a Priest. *Aaron*, and the Levitical Priests had their Consecration; and it was not without Blood and the death of Sacrifices, and the form was instituted and prescribed by God, who alone could give them this Glory, Power, and Office. That Christ was a Priest is expresse Scripture, as we shall understand in this Epistle hereafter. Yet such he could not be without Consecration, neither could he be consecrated without Blood and suffering of Death, and offering a bloody Sacrifice. And the difference of the Consecration of other Priests and him was this, that though both were consecrated by Blood, yet they were consecrated by the blood of Beasts sacrificed: He, by his own Blood, when he sacrificed and offered himself without spot unto God. The reason of this was, Because he must be a Mediator between God and sinful Man, to reconcile them; but no reconciliation without Blood, and no Blood but his own Blood immaculate would be accepted. For though God was merciful and willing to be reconciled, yet his justice would admit of no reconciliation, but upon satisfaction to be made by this Blood. God did manifest his Justice and hatred of sin by punishing it in Christ, before he would pardon it in Man: It was God that did Consecrate him; for no Man or Angel could confer this Office upon him, or make him an universal and eternal Priest to officiate and minister in Heaven; only God could do this. And he as supreme Lord and Law-giver could appoint and accept him to be Redeemer, prescribe the manner of Consecration, and as supreme Judge accept of his Consecration once finished, and invest him with this sacerdotal Power: In these respects God is said to Consecrate him.

By him thus consecrated, many Sons are brought to Glory. There are many Sons brought to Glory, he that brings them to Glory is God; he doth this by Christ consecrated and made their Captain. To bring to Glory is, in the end, to give possession of Glory, and that everlasting and most excellent Estate prepared for the Sons of God. These are many, and are made his Sons by Regeneration and Adoption: The one doth make

make them capable of, the other gives them right to Glory, which they shall fully enjoy, when their heavenly Birth and gracious Adoption are perfected: They derive their title from their Captain as consecrated by Suffering, and received by Faith. For as they are the Sons and Heirs of God, so are they joynt-Heirs with Christ and in his right: And if he never had been consecrated by Sufferings, they never had been either Sons, or Heirs, or Glorified. For he by his Sufferings merited all, and laid the foundation of their eternal Happiness: And for this Suffering he made him Captain and Head of all his Sons, *and gave him power to give eternal Life to as many as he had given him.* It's God who brings these Sons to Glory, by their Head and Captain; He loved Man, he gave his Son to Death, he raised him up again, made him King and Priest, and gave him power to convert us; and by him he adopts us, and by him he gives us Glory. The sum of all, is this; The glorification of sinful Man from first to last is from God, it's he and he alone that brings him to Glory; yet though the persons glorified be many, yet they are all Sons, and none but Sons shall enjoy the Inheritance; neither are they Sons by Nature, or of themselves: He makes them such by Christ, and Christ was consecrated by Sufferings, and made their Captain.

It became him for whom and by whom are all things, in bringing many Sons to Glory, thus to do, God is here described from his efficiency, where-by he is the cause of all things, the universal Agent, who produceth, preserveth, ordereth all things to their end; especially his Sons, unto Glory. For though his works be many, then some are more excellent then others, and one of the chiefest, is the Salvation of man. Some do think that by these words *for whom and by whom*, are meant; that God is the final and efficient cause of all: yet in strict sense God cannot in himself be said to be the end of any thing, yet the manifestation of his glorious Perfection may be said to be intended by him in all his Works. To consecrate the Captain of all his Sons by Sufferings did become him, that is, it seemed best to his divine Wisdom to use this means as most fit to manifest his justice and mercy in the Redemption and Salvation of man. What Ways and means as conducing to this end he knew, or his divine Wisdom did dictate unto him, is hidden from us; but this here mentioned, he resolved upon as the best and most agreeable to his excellent perfection. For God doth nothing but that which becomes him so glorious in himself; and so excellent an Agent; Men may do many things unbecoming, and no ways befitting them to do: nay Angels have done many things, which did not become so noble Spirits to do; but God doth nothing, but what God may do. And this is the reason why Christ must taste of Death for every man; Because it seemed good to God by that way and means to save sinful man. And this is the relative consideration and connexion, implied in the causal conjunction, *For*. They give a reason why Christ was lower then the Angels, and suffered Death: And why? It became God so to do.

Ver. 12. *For both he that Sanctifieth, &c.*

§. 14. The Apostle in these, and the following words doth manifest how it became God to cast Christ below the Angels, and consecrate him by Sufferings; and he doth so manifest it, as that it may appear to be agreeable to Reason, which is a spark or ray of divine Light. To understand this the better, you must remember, 1. That Christ was lower then the Angels in suffering Death. 2. That as God or Angel he could not suffer Death. 3. If he could have suffered Death as a Spirit, yet that Death was not so fit to redeem Man, or expiate his sin, and sanctify him. 4. That seeing he must both dy, and dy for man, he must be Man, and mortal Man, to sanctify man. These things premised, the Apostle proves, that it became God to make Christ a mortal Man; and the reason is, because he that sanctifieth and they who are sanctified ought and must be of one; and this is the coherence. In the words themselves, we have the unity and indentity of the Sanctifier, and sanctified: By the Sanctifier; or the person sanctifying, is meant Christ; and by the sanctified, sinful men: by being of one, that they are some ways; one. The reason why Christ is said to sanctify, is, because he hath an active power to sanctify and free from Sin such as are polluted with Sin; and men thus polluted are said to be sanctified, when they are freed from Sin: Christ doth sanctify them by his merit, and the application of his merit by his Sacrifice, and his Spirit making use of Word and Sacraments. And man is first sanctifiable by the Death of Christ, and actually sanctified upon his Faith in this Death.

Death. That this is the sense, is plain by these words of his, By which Will we are sanctified through the offering of the body of Christ once for all, Chap. 10. 10. The meaning whereof is, that by the Death and Sacrifice of Christ remission of Sin, and freedom from the pollution was merited, so that this doing of his Fathers Will in suffering Death for the sin of man was so accepted of God, that it hath an eternal virtue of purging the conscience from sin; and, in consideration of the same, God is always ready upon man's Faith, actually to remit and to take away his sin. These two are said to be of one; *Crisostom* is here mistaken, as in the former verse: For he tells us, that God brings many Sons to Glory, by perfecting their Captain Christ through Sufferings, because by his example God doth teach us, that by Suffering, and by Death, though grievous, we may attain eternal Glory; and suffering is the way unto it. This he spake to delude his Reader, and seduce him; because he would not confess the satisfying and meriting power of Christ's Sacrifice. That Christ in his Suffering Death did give us a rare example of many heavenly virtues, and an encouragement by his Resurrection and Glorification is true, but not intended in this place. So neither may we approve of his exposition of these words, as any ways genuine and agreeing with the scope of the place. For he makes Christ and Believers one as Brethren, because they have God as one Father. But this is wide, and far from the Apostles intention; That of *James* and others is the best, that they are of one *essence*, of one *masse* and humane Nature, alluding to the offering of the first Fruits at the Passover, or the two Loaves waved at Pentecost, by the which all the rest of their Fruits and Bread were sanctified. That he means so, he expresseth plainly afterwards, ver. 14. which informs, that to be of one is to be partaker of Flesh and Blood, as they are Flesh and Blood. Therefore the Socinian must be either blind or impudent; yet to understand his unity the better, you must know, 1. That as man had sinned, so he was resolved to redeem and deliver him. 2. That his wisdom did not think good to redeem him immediately himself, nor mediately by Angels; but Man must be redeemed by Man. 3. That seeing man by sin deserved, and was liable to Death, he determined to deliver him by the Death which another must suffer for him. 4. God as God could not dy, therefore God must some way become Man, and by his Word assume Flesh and Blood, that he might in and by that humane nature suffer Death. He that must be Man, and suffer Death, and so sanctify all the rest, must be one with them; and not only as having Flesh and Blood as all men are, but must be the Head, Captain, representative of all mankind; and this, Christ was both by divine Institution, and his own voluntary suscepcion. And this is the difference between this unity of him with all mankind, and the unity of all other men amongst themselves; that he is so one with them as to be their Head, and general representative for Redemption and Salvation. And the difference between all other men considered as men, and him considered as man, is not only in this, that he was holy and they sinful, but that he was personally united to the Word; they were not, for they were distinct persons in themselves.

Ver. 14

9. 15. That they were of one, is proved in the words following, and that two ways. 1. In the 1st; that it is so by testimony of Scripture. 2. In the 2^d; and the reason why it is so, and that taken from the end, to manifest how it became God thus to do.

The first is proved out of the Old Testament, and first from *Psal.* 72. 22. That the Psalm is understood of Christ is clear, not only because the first words thereof were used and taken up by Christ, even when he was suffering upon the Crosse, but also many things in that Psalm were clearly fulfilled in Christ, to the very casting Lots upon his Seamless Coat. In the words Christ calls his Apostles and Disciples (and all such as should believe in his Word, declared unto them) his Brethren, not Strangers or Aliens, nor Servants or Slaves. And by this acknowledgment and owning them, he doth signify that he sanctifying, and they being sanctified, were one. For he was man, and they were men; he was the Son of God, they the Sons of God: he was amongst these as a Brother of the same Society, but as the Head of the Society, and the first begotten amongst many Brethren. The argument is this, Brethren are one, and of one; but Christ, and those who are sanctified by Christ are Brethren; therefore they are one, and of one. That they are Christ's Brethren is evident, because Christ calls them so, and is brought in by the infallible Scriptures giving them that Title. And how great a commendation was this, that the Son of God, Lord of Angels should vouchsafe us this honour

as to acknowledg us sinful Wretches raised out of the dust, his Brethren. And though he cites other words besides these, as that [*He in the midst of the great Congregation would sing praise unto God*]; yet the principal words for which the 40 Psalm is quoted, is the word [*Brethren*], a term given by Christ unto his Disciples.

The second proof is found in many places of Scripture, but yet they must be taken out of some place which speaks of Christ, so as these words may be evidently the words of Christ. Some, yea many think they are taken out of 2 Sam. 22. 3. or out of Psal. 18. 2. where, in the Septuagint, we find words to the same purpose. But seeing the Apostle doth follow the words of the Septuagint, when he alledgeth any place out of the Old Testament, and these words are not found in either of the former places, neither is that Psalm so properly understood of Christ; therefore it's not likely that the Apostle intended to cite any thing out of them. Therefore seeing we find the words following concerning trusting in God; and concerning him and the Children, which God had given him in the Prophet *Esa*, and in the same Chapter of that Prophet, and close together too; therefore we may conclude with *a Lapid* and *Heinsius*, that the place here cited is, *Esa* 8. 17, 18. verses, where we have in the Septuagint the very words here used and alledged of the Apostle. In that part of the Chapter we have a clear prophecy of Christ fulfilled in the time of his abode on Earth, and before his ascent into Heaven. There is a plain prediction of Christ's Incarnation and living amongst men; and of his Disciples who did believe on him; as also of the unbelief of the greatest part of the Jews, of their rejection of Christ; and of God's rejection of them; and the destruction of *Jerusalem*. And Christ is brought in saying, *And I will wait upon me for the Lord, that he will turn his Face from the House of Jacob, and I will trust in him* [as in the Septuagint]; *Behold, I and the Children which God hath given me*. Their words are to be understood of him as one with his Disciples, and man as they were men. And in that Chapter we find some passages directly agreeing with the words of *Simeon*, which he spake after that he being in the Temple, had received Christ being then incarnate, and an infant into his arms. So that to understand the Apostle and the Prophet too, we must not so much stand upon the words in themselves severed from the rest, but jointly with the context of the Chapter speaking of Immanuel, that is, Christ Incarnate.

§. 16. In ver. 11, he had said, *That hath he that sanctifieth, and they that are sanctified, are of one*; and in these words he assumes, but the sanctified are partakers of Flesh and Blood, and so concludes, that he must have Flesh and Blood, and therefore saith, *He likewise took part with them*. And those which he called, [*The sanctified by him*], ver. 11. Here he names Children according to the words of the Prophet, and these were Disciples, and such as believed in him. And it's to be observed, 1. That to be of one, is to be Flesh and Blood, and so man. 2. That there is a two-fold union of Christ with Man: The first, by his Incarnation: And the second, by his actual Sanctification. In the first respect he is one with all mankind, as they are men; and the Head of the whole body of them. In the second respect he is one in a special manner with his Elect. By him as man, and dying for man, all men receive this benefit to be savable, which Angels sinning do not. By him as man dying and believed upon, all such as do believe are actually sanctified, and in the end saved. And He, and the Sanctified, which are the Church, are one in a special manner: yet because, to take part with the Children, and be man, was not sufficient, except he dyed for them, that by his Death he might be beneficial unto them; therefore it's added, *That he took part with them, that he might destroy him that had the power of Death, which is the Devil*. Where we may observe two things, 1. That the Devil hath the power of Death. 2. That Christ by Death destroyed him. The first is implied, The second is expressed. The word [*Devil*] is to be understood collectively for the [*Devils*], but in a special manner for the Prince of Devils, who is said to be a *Liar* and a *Murderer*, Joh. 8. 44. because by his lies he deceived our first Parents, inducing them to sin, whereby they were made liable to Death. For by his Temptations, and false Suggestions, he insinuateth into man, and insuseth his poison into their Soul. Man yielding unto his Temptations, falls into his hands, and comes under his Power, so that he hath dominion over him; reigns in him, blinds him, perverts him, inclines him effectually to sin, and by sin stings him to Death. And because he hath so great power to draw man into sin, he may be said to have the Power of Death; because by this means he makes man more and more obnoxious to Death, which so un-

voidably by the Law follows upon Sin: yet he may be said to have the power of Death, as a Jaylour, Hangman, or Executioner may be said to have such a power; and God in his just Judgment may deliver disobedient man into his hand; and by him execute his punishments, as some understand the place; and by divine permission he may have great strength to torment and destroy man. Otherwise he can have no right unto Man to judge, condemn him, punish, as being his Lord and Judge. For that belongs only unto God, who, if man yield unto Satan, may deliver him into his hand, and he may detain him as his Captive. The Scripture speaks much of the power of Satan over man, till God deliver him out of his hand; and this power can be no power of Life, but of Death and Destruction. This is the first thing implied, the second is, That Christ by his Death destroyed him. He destroyed him, he destroyed him by his Death. To destroy him, is not to take away his immortal Life and Being, but to take away his power or strength: For the word is *apole*, not *isuria*. For the power of an Enemy over a Captive, is not a legal and regular power and authority. This strength and force, and also right unto man as his Captive, Christ took away by his Death. For by his Death he satisfied God's Justice, and merited a power and right to him, as having by a [*lutro*] or price payed to the supreme Lord and Owner, bought him. So that upon this price and ransom paid and accepted, man became his, and the Devil had only the possession of him; though Christ had the right unto him, and the propriety in him. Therefore Christ in his prayer doth acknowledg, that his Father had given power over all Flesh, that he should give eternal life to as many as he had given him. Again by this Death, Christ made Death removable, because by it he made man's sin remissible. *Racon Thorpe* tells us, that the Devil, by putting Christ being innocent to Death, lost all his power over man; because he had no Commission from God to put any person innocent, and free from all sin, unto Death; yet for this he brings no clear Scripture, though this be certain, that God gave all men to Christ, because he dyed for them. This Death aimed at a further end then the destruction of the Devil, as having the power of Death. Christ indeed came to destroy the works of the Devil, 1 *Joh.* 3. 8. and though the Devil at the first, as a strong man, keeps peaceable possession; yet Christ is that stronger man who takes away his power, disarms him, takes possession, and all this is done to deliver man out of his hands. For 1. Christ must be lower then the Angels, and mortal Man, that he may dy. 2. He must dy, that he may destroy the power of the Devil. 3. He must destroy the power of the Devil, that man may be delivered from the danger of Death. Man cannot be delivered, except the power of the Devil be destroyed; this power cannot be destroyed, except Christ dy: Christ cannot dy, except he be lower then the Angels, and made mortal Man. This connexion and subordination of these things did become God, and was agreeable to his heavenly wisdom: whereas the Socinian saith, *That for Christ to take part with Man, and be Flesh and Blood, as they are, doth not prove that the Incarnation is true*; if we consider it barely in it self, as a participation of humane nature and mortality. Yet if we consider the subject of this participation, and the person taking part with man to be the Son of God, by whom he made the Worlds, the brightness of his Fathers Glory, and the expresse Image of his Person; and look upon him as that word which was in the beginning, and was with God, and was God, then if this Son, this Word be made Flesh, as here the Apostle doth affirm and else-where; then the Incarnation is plain and clear enough, it cannot be denied.

§. 17. This farther end is expressed in these words,

Ver. 15. *And deliver them, who through the fear of Death, were all their lifetime subject to bondage.*

This Text represents unto us two things: 1. The sad condition of such as are under the power of Satan. 2. A deliverance or freedom from it. The sad condition is an estate of perpetual slavery and fear of Death: For to be subject to bondage, is to be a slave; and to be thus subject all the time of his Life, is to be a perpetual slave for time of Life. And this is a grievous slavery and bondage, not only because it's perpetual, but because of the great danger. For by fear of Death may, by a Metonymy, be meant the danger of Death: For the proper cause of fear, is danger once apprehended; for it's true, that men may be in danger, and yet without fear; because the danger is not seen,

appro-

apprehended, known. And the bondage of perpetual fear is woful, if not intolerable: This Death, which is so dangerous, and ever threatens to terrify and torment us, is not only bodily, but spiritual; not only temporal, but eternal; and the greatest Evil of all others: and if we be Satan's slaves, and in his power, he is a most cruel Tyrant and Enemy, and seeks our extreme and everlasting misery; and we can expect nothing better from him, who delights in our destruction: Oh that man did but see his condition, and were sensible of it! For then he could take no rest Day or Night, and he would seek and cast about for deliverance. We see how sad it is by the terrors and torments of Judas and Cain, and by the fears, griefs, troubles, wounds, sighs, groans, of such as were once sensible of their sins, and apprehensive of the wrath of God. Though this be a sad condition, yet there is deliverance from this continual danger, this perpetual fear which is the greatest slavery of all other. The beginning of comfort is to know that there is a possibility of Freedom, and that the Danger is avoidable or removable. The first degree of this deliverance is in Christ's Death, whereby divine justice was satisfied, and freedom merited. 1. That the power of the Devil was destroyed; for whilst it continued, this fear could not be removed. 3. This freedom and liberty is more compleat, when upon Faith in Christ's Death, Sin is pardoned, and the cause of this fear is taken away. For the justified have peace with God, are freed from condemnation and the Law of Sin and Death, and they who feared eternal Punishments rejoyce in the hope of Glory. Then this slavery is changed into a blessed liberty, fear into hope, and the sorrow of Death into the joy of Life.

§. 18. It follows;

Ver. 16. *For verily he took not upon him the Nature of Angels, but he took on him the Seed of Abraham.*

In these words, it's conceived, a reason is given, why Man and not Angels are delivered from the slavery of death, and danger of eternal punishments: and the reason is this, because the Word was made Flesh, and Man, not a Spirit or an Angel. And they more clearly explain these words, [*Seeing the Children were partakers of Flesh and Blood, he took part with them*]. By Death to deliver them: For if he, 1. Took part with them, 2. To deliver them. 3. Deliver them by Death; then he took not part with Angels, but with the seed of Abraham, as a fit means, which it became God to use. The Conjunction [*ἵνα*] is not always causal, to infer a reason of some thing from the cause or some other argument. For it is sometimes expletive, sometimes hath another signification, and so it may be here. But to let that pass, let's consider the Text in it self, which logically considered, is a discrete axiom, denying the same thing of one subject, and affirming it of another. Christ took upon him something; But, 1. That was not the Angels, or nature of Angels. 2. He took upon him, or to him, the seed of Abraham. So that in the words, we have two simple axiomes or propositions. The first is negative, *For verily he took not upon him the nature of Angels*. The second is affirmative, *He took on him the seed of Abraham*. The negation in the former proposition is strong: for it's not barely said, *He took not*; but he, no where, or, not at all. For *ἄνωθεν*, may signify *usquam, aut nequaquam*, no where, or, in no wise; *ἀνω*, signifies verily. To understand the whole Text is difficult, because of the Verb *ἐνέκαυεν* *ἐνέκαυεν*, which some turn [*apprehendit*] he took hold on, and think the expression is taken from such as pursue and follow hard after one that flies from them, to take hold on him, and bring him back. So Man runs from God, and God became Man to follow after Man, and take hold on him to save him. Thus Chrysostome, and from him Bishop Andrews, Hingius, a Lapide, with others. Crollius and the Socinians turn the word another way, and understand the place thus, *Christ succoured not the Angels, but succoured the seed of Abraham*. This and also the former may be true, but not pertinent. The reason why Crollius likes the latter sense is because he likes not the Doctrine of the Incarnation, he cannot digest it. The word *λαμβάνω*, translated, and that rightly, by *Vatablus*, *Besa*, the *Turguntines* and *Tremelins* out of the Syriack *assumpsit*, *he assumed*, and by our English *took on him*, doth answer to the Hebrew *קָח* or *קָחָה* turned by the Septuagint several times *λαμβάνω* the word here used. And not to take the Angels, that is, nature of Angels, is, not to be made an Angel or Officer; the individual substance of an Angel, to redeem

redeem the Angels that sinned. To assume or take the Seed of *Abraham*, is, 1. To be a man, as *Abraham* and his Seed were men, and partakers of Flesh and Blood. 2. That whereas he became man in latter times, he must needs be of some Nation and People, with reference to the Head and first Father of that Nation: and for Nation he was according to his humane Nature a Jew, the first Father of which Nation was *Abraham*. The reason hereof is this, because God had made a special promise to *Abraham*, *That in his Seed all Nations should be blessed*. By which word, Seed, is meant Christ, and Christ as descended from him according to the Flesh: He is also called the *Son of David*, because God promised, *That he should be born of his Family in Bethlehem*, the native place of *David*. This sense, 1. Is most agreeable to the Context antecedent, where it's said, *That Christ must be lower then the Angels, must taste of Death, must be consecrated by Suffering, must be with the sanctified, must be partaker of Flesh and Blood, and deliver sinful man from the Devil*. But if he had assumed the nature of Angels, none of these could be affirmed of him. 2. The former two senses cannot be good, because then he should have only apprehended and succoured the Seed of *Abraham*, according to the Letter of this Text. Therefore seeing he took upon him the Seed of *Abraham*, as he did the Seed of *David*: therefore to take on him, or assume the Seed of *Abraham*, is to be of the Seed of *Abraham*, as he was of *David*, *1 Tim. 2, 8.* and to be made of the Seed of *Abraham*, as he was made of the Seed of *David*, according to the Flesh, *Rom. 1, 3.* And it is the same with that of the Divine Evangelist, *The Word was made Flesh*, *Joh. 1, 14.* *Cressius* here trifles egregiously, for he excepts against this sense, 1. Because to apprehend or take hold of a thing, is not to assume the nature of it. 2. The word Angels which is plural, should have been singular. But, 1. Who will grant him, that which neither others do, nor he can prove, that the word must be turned [*apprehended*] in this place, whereas it hath other senses, both in the Septuagint and in the New Testament, and is turned oftner and by more Translatours, assume, as was shewed before. 2. If Christ had assumed the individual substance of an Angel, he had assumed the Nature of Angels. He did but assume one individual Flesh and Blood, yet he is said to take part with the Children which were many.

He again objects, that if it be said that he took the nature not of Angels but Men, then these words cannot contain and render a reason, That Christ was made lower then the Angels, because it is the same. But, 1. How will he prove that [*why*] is causal, if it should be denied. 2. Who told him, that it refers only to those words of the 7th. verse as a reason of them; whereas it's plain, if the conjunction be causal, it refers to that which went immediately before. 3. To be lower then the Angels, and assume the nature of Man, are not precisely the same: For now he is Man, and yet above the Angels. These words thus explained and cleared, inform us, 1. Of some special love of God shewed unto Man, and to Angels; and of some benefit issuing from that love, and given unto Man, and denied to the Angels. *He loved Man, that he gave his only begotten Son to be the propitiation for his sin, and not for the Angels.* Christ and the eternal Word must be Man, and dy for him; but he must not be an Angel to dy for Apostate Angels, or redeem them. The cause of this, was the free will of God, who might have neglected both the one as well as the other: for both were sinful, and deserved Death. Yet there might be a reason why he passed by the Angels, and not Man; even because Angels were not tempted, yet sinned: but Man was deceived, and so was a subject more capable of mercy, though he deserved no mercy. Yet if Man will be obstinate in his sin, and refuse to acknowledge this love, and receive Christ, God will turn his love into hatred, and send him, a cursed wretch, into everlasting fire, prepared for the Devil and his Angels, and he shall lose eternally the benefit of Christ's Redemption, which is remission and eternal life.

2. They let us know the condescension and deep humiliation of the Son of God, who vouchsafed not only to be Man; but took upon him the form of a Servant, and was obedient unto Death, the Death of the Crosse. And this Incarnation is a deep mystery, and this humiliation a matter of greatest wonder.

3. They acquaint us with the excellent dignity and high advancement of the humane Nature, in that it was assumed and inseparably united unto that eternal Word, which is God. The Angels in many things are above us, and more excellent then we are; yet in this we are above the Angels, and nearer unto God, and our nature in Christ is Lord of Angels.

4. We learn from them, that the Seed of Abraham, and the People of the Jews have a priority and priviledge above all People. For Christ took upon him their Flesh and Blood, and they were his Brethren, of whom, according to the Flesh, Christ came, who is over all, God blessed for ever, Amen, Rom. 9. 5. This is the reason, why he said, when he lived on Earth, *That he was sent to the lost Sheep of Israel*: and why he chose out of them the Apostles, preached the Gospel unto them first (for the tender of eternal life was first made to them), and why he began and finished the work of Redemption amongst them.

5. From them we understand something of the nature of the Incarnation. For herein we have, 1. One person, the eternal Word, and the Son of God. 2. Two Natures, Divine and Humane. 3. The union of these two by assumption: for the Word assumed the nature of Man, and this Nature was thereby united to the Word in the unity of person. 4. The distinction of these two Natures; for the Word is God and not Man, this humane Nature remains Man and is not God, and the difference is very great and perceptible. And thus God-Man is Christ our blessed Saviour and Redeemer; and happy are they, who know him, and believe in him.

Ver. 17, 18. *Wherefore in all things it behooved him to be made like unto his Brethren, &c.*

§. 19. In these words we have another reason, why Christ must be lower than the Angels; *Man*, and like his Brethren. One end was, that he might suffer and dy; and this he could not do, except he be partaker of Flesh and Blood: and therefore he took upon him the Nature of Men, and not of Angels. The end why he must dy, was, 1. That he might destroy the Devil, who had the power of Death, and so deliver them that were in continual danger. 2. That he might be a merciful and faithful High-Priest, and so make reconciliation for the sins of his People; and be able to succour them. So that the Apostles, 1. Affirm that he must be Man, and that being Man he must Suffer. 2. Prove why he must be Man. 3. Why being Man, he must Suffer. The Text is brought in by an illative [*wherfore*], and the conclusion inferred is, *That in all things it behooved Christ to be like unto his Brethren*. And the premises do not go before but follow in the last words of this verse, and is explained more fully in verse 18. The conclusion is concerning Christ; and the thing affirmed of him is, *That he must be like his Brethren, for it behooved him in all things to be like them*. Where, 1. We must understand what the word [*behooved*] (used also in verse 17) doth import. 2. What it is, in all things it behooved him to be like them. The Syriack word which signifies [*it was meet, convenient, right*], doth best expresse the meaning. For it was most agreeable to God's wisdom and Mans condition, *That he should be like his Brethren*. Some make this convenientcy to be a kind of duty to be performed, or debt of money to be paid, or of punishment to be suffered: because the Word is so used in other places of the New Testament: but none of these significations are here intended, or can well be meant. 3. For the words [*in all things, unto his Brethren*], they may be referred either to the Verb [*behooved*], and then the sense is, *It was altogether convenient, and in every respect fitting*; or to the Adjective [*like*], that is, *He must be like his in all things*; there must be [*similitudo omnimoda*]. And whereas some tell us, that this must be understood with a limitation and exception of sin, it's needless. For if he must be a Saviour and expiate the sin of others, he must needs be without sin. This exception is made by the Apostle, Chap. 4. 15. but upon another account. The meaning therefore is, *That he must be like unto us in [all things] which are necessary or requisite to make him a compleat Redeemer and Saviour of sinful man. But to this, sin was neither necessary nor requisite: but it was absolutely necessary, he should be free from it: This is the conclusion.*

§. 20. The premisses or Principles from whence it's inferred is this, *Because he must be a merciful and faithful High-Priest*. If we bring the Apostles discourse into form, it's this, *For to this purpose*: If Christ must be a merciful and faithful High-Priest, &c. then *in all things it behooved him to be like unto his Brethren*: But he must be a merciful and faithful High-Priest; &c. Wherefore, or therefore, *In all things it behooved him to be like his Brethren*. In these words, and those that follow, we may observe that Christ, 1. Is a merciful and faithful High-Priest; &c.

2. How

2. How he became such; and that was by suffering and being tempted.

In the first part we have,

1. Christ's Office,

2. The Qualification for this Office,

3. The Work or Function of his Office,

1. His Office is to be an High-Priest in things pertaining to God: A Priest is an Officer in things appertaining to God; that is, in matters of Religion, wherein we have some Communion or Converse with God the Supreme Lord, upon whom we depend for all things, especially such as tend to our spiritual and eternal happiness. Therefore Priest-hood is an Office distinct from all Offices of a civil state; Of this we shall hear more, Chap. 5. Amongst Priests, some are inferiour, some are superiour, and some above all the rest; and the chief and highest Priests differed from the rest, by some power proper to them and to none else, as to enter into the Holy of holies, and make the general Expiation: Christ was a Priest and Mediatour between God and Man in matters of Religion, and he was the highest, supreme, and universal Priest, and had a proper power far above all other Priests, and could enter the Sanctuary of Heaven, and doth minister in that glorious Temple. This is his Office.

2. His Qualification, which is alwayes requisite in a Priest, is, in two things, He was

1. Merciful.

2. Faithful.

1. He must be merciful; for he must deal with God for sinful and miserable Man, for to help him and relieve him: And he is then merciful, when he doth not only know Man's misery, but is inwardly sensible of it, as his own, so as to be moved and resolved and that effectually; to succour him. This mercifulness is opposed not only to Ignorance of others misery, and senselessness; but also to harshness, severity, cruelty. And Christ was more merciful than ever any Man or Angel was, and there was great need he should be so; for if every Offence, nay, if many and great offences, should move him to Passion, and enrage him so as to reject them and their Cause, or proceed to plead against them, or condemn them; how many thousands should perish everlastingly?

2. As he is merciful, so he must be faithful, and such as poor sinners may safely trust unto, and depend upon, when they commit their Cause concerning their eternal estate into his hands. Christ may be said to be faithful, either to God who hath given the Office of High-Priest, and a Command to discharge it; or unto Man, who according to the Rules of God's Word believes in him, trusts upon him, and commits himself, and all that he hath unto him: And then he is actually faithful, when he performs all things belonging to his Sacerdotal Office, and goes thorough with his Work until he hath perfectly finished, and sinful Man attains that for which he trusted him. Man may be merciful, and not faithful, Christ is both; and will be sensible of our Case and Cause, will minde it, and do it as his own: In this respect our Hope is firm, and our Comfort is unspeakable; Blessed are all they who trust in him. This is his Qualification, the best that ever was or can be in any Priest.

3. The Work, the principal Work is, to make Reconciliation for the Sins of his People.

1. He hath his People, and they are such as know him and trust in him.

2. These have their Sins, and are guilty.

3. Reconciliation therefore is necessary; otherwise they dy, they perish everlastingly.

4. There must be some one, and the same a Priest

both merciful and faithful, to make this Reconciliation, and this is Christ. The word that is translated [to make Reconciliation] is *indonabz*; which, taken actively and transitively, is, to make God propitious and merciful to sinful Man, so, as to free him from Sin, and the woful Consequents thereof: And this must be done, so as to deliver Man from sin, fully and for ever, before this Sacerdotal Work shall cease. This Reconciliation is first made, and the Foundation of it laid in his Suffering Death, and offering himself a Sacrifice unto the supreme and universal Judge for the sin of Man first to make it remissible.

But it's actually made, when Man believes, and this High-Priest makes intercession effectually for his People, who come to God by him; and then it's consummated, when all the sins of his People are for ever pardoned, and they finally justified. This is a Work of great Mercy, and if God commit it to him, he undertake it, and Man rely upon him, if it be not done; how can he be said to be faithful? To reconcile and propitiate

propitiate is a Work of greatest fidelity, because of greatest Consequence.

Ver. 18. *For in that he hath suffered, being tempted, he is able to succour them that are tempted.*

§. 21. In this Text, and by these words, we are informed of the Reason why Christ is so merciful and faithful an High-Priest, and how he became such; and that was by suffering and temptation, whereof he had experience in himself. In the words we have

his } Suffering and Temptation.
Power to help the tempted.

1. His Sufferings were many and cruel, and such as never any did endure; yet his greatest Sufferings were reserved to the last: And though he never sinned, yet he knew and felt the woful Consequences of Sin, and the Punishments it deserves.

2. He was tempted; for no sooner was he baptized, and publicly initiated and declared in the sight of Heaven and Earth to be the Son of God, but Satan the great Enemy set upon him, and attempted his ruine; yea, all his Sufferings, as from Satan, were temptations, and it's very likely he did assault him most violently in the end. By both these he knew what a sad and woful thing Suffering for Sin is, and how hard a thing it is to be tempted and not to sin, and how much such, as being violently tempted, do sin, are to be pined: For if he, who had the greatest power that ever was to resist and overcome temptations, was hardly put to it; he must needs know, and could not be ignorant how dangerous Man's condition is, and how easily a frail Sinner may be foiled.

2. This Suffering and Temptation made him more merciful and faithful, and able to succour: To succour, is to do all things for the procuring the Reconciliation of his People; and his ability to succour, is his mercifulness and fidelity, whereby he is every way fitted, powerfully inclined, and effectually moved to succour them. To be able sometimes is to be fit, as *Varinus* observeth; and so it may be here taken: And the more fit, the more able. The saying is, None so merciful as those who have been miserable, and they who have not onely known misery, but felt it, are most powerfully inclined, not onely to inward compassion, but to the real relieving of others miserable. And this was a contrivance of the profound Wisdom of that God, who is infinitely knowing and merciful, to find a way how to feel misery, and be merciful another way: This was by his Word assuming Flesh, that in that Flesh he might be tempted violently, and suffer most grievously, and all this, that he might be more merciful, and effectually succour sinful Man. This is the most powerful Remedy against despair, and the firmest ground of hope and comfort that over sinful miserable Man, sensible of his Sin could have. And that was the great reason why Christ must suffer being tempted, that he might be a merciful and faithful High-Priest; and, that he might be such, was the end why it behoved him to be like his Brethren, not onely in being Man, and assuming flesh, but in Suffering and Temptation too: And thus the Son of God, for a little time, was made lower than the Angels. This the Apostle insists upon so largely, to let the *Hebrews* know, that there was little reason why they should be offended with his Humiliation, either because he was a mortal Man, or that he suffered death: For 1. It was fore-told that he must be lower than the Angels. 2. That he should be lower for a little time. 3. That this his Humiliation for a time was a way to Glory; he was lower than those heavenly Spirits for a little time, that he might be above them for ever. 4. That thus to be humbled became God, and it seemed in his Wisdom to be the most excellent way of consecrating the great Captain of our Salvation. 5. It was most fitting, that he that was sent to redeem and sanctify Man, should be Man, and not an Angel. 6. It was infinitely beneficial unto us; for by this means, 1. He tasted death for us. 2. By his death destroyed the Power of Satan. 3. By destroying his Power, delivered us from the slavish fear and danger of death. 4. By his Humiliation, in Suffering and Temptation, he became a most merciful and faithful High-Priest, and most able effectually to procure their Reconciliation. And why should this voluntary Humiliation be either any the least derogation from the Excellency of Christ? or stumbling-block unto the Jew? or seem foolishness to the Gentiles? There is no reason at all, but it argues

the Ignorance, if not the wilful blindness, of both Jew and Gentile. The Errors of *Crellius* we shall meet with hereafter: For 1. He denieth Christ's Sufferings to be Punishments. 2. He affirmeth, that to succour is to expiate Sin. 3. He saith, that the principal Function of Christ's Priest-hood is performed now in Heaven, and was not performed by his death on Earth, which he denyes to be an Expiation by suffering Punishment for our sins.



CHAP. III. Ver. 1.

§. 1. **T**HE Sum and Substance of this Chapter is an Exhortation to perseverance in the Christian Faith, yet upon new grounds and reasons, distinct from those in the two former Chapters: For they shew, that Christ was more excellent than the Prophets and the Angels; and that the World to come was not subject to Angels, but to Christ; who, though by his Sufferings he was for a little time lower than the Angels, yet upon his Resurrection and Ascension, was far above them. This Chapter manifesteth his Excellency far above *Moses*; and argues, that if *Moses* was to be heard, then Christ much more, and if they which disobeyed *Moses* were punished, much more they which disobey Christ. In the Exhortation we must observe,

1. The parties to whom the Exhortation is directed.
2. The Duty exhorted unto.
3. The reasons whereby the performance of the Duty is urged.

And these Reasons are taken

from the {
Excellency of Christ,
Benefit of Perseverance.
Punishment of Apostacy.

The Punishment is set forth by an Example of their Fathers {

{ Proposed;
{ Applied.

Ver. 1. *Wherefore, holy Brethren, partakers of the heavenly Calling, &c.*

§. 1. This is the Description of the parties exhorted: They were *Hebrews*, yet *Christians*, and described

as {
Brethren,
Holy,
Partakers of the heavenly Call.

They were *Brethren*, and as such related to *Paul*, an *Hebrew*, and one unto another: And the ground of this Relation and Fraternity was not onely Generation, but chiefly Regeneration; not so much natural as supernatural: For though they were *Brethren* by natural Generation, as descended from *Abraham*, the same Father, as the unbelieving *Jews* were; yet here they are called *Brethren*, as believing in Christ; and holy, as sanctified by the Spirit of Christ: So that this is a Fraternity in respect of Religion Christian. They became such *Brethren*, and so holy, by the heavenly Call; they were partakers of the heavenly Calling. For as they were not *Brethren*, so neither were they holy by natural Generation, but by supernatural and spiritual Regeneration, as before. To be partakers of this Call, is either barely to be called, or to be partakers of this Mercy, together with others: It's said to be Heavenly, as some understand it, in respect of the efficiency and the final Cause. It's from Heaven, that is, from God, who is the principal Cause of this Work; and because they are to be called to Heaven, that is, eternal Glory, which is the end and ultimate Effect thereof. In it we may consider, 1. The Work of God. 2. The Duty of Man. 3. The Benefit following upon both The Work of God is by the Word of the Gospel, and the Power of the Spirit, to enlighten and

and sanctify man, and gave him a Divine Power to believe and turn unto Him. The duty of Man is to be obedient to the heavenly Call. The benefit is the admission of him as obedient unto his heavenly Kingdom, and receiving him as an Heir of Glory. Upon this heavenly Call followeth a great change, both in the disposition, and condition of man called. For his disposition, he is made of unholy, holy; and therefore said to be called with an holy Calling, and to be called unto Holiness. For his condition, he is made of miserable, happy; and therefore said to be called unto eternal Glory. And because the distance between holiness and happiness, and sinful and miserable Man, is so great; therefore this work of God is a work of great power: and, because the change is so happy, therefore it's a work of great mercy, wherein God freely preserves many, so that if he should not thus prevent him, he would be for ever sinful and miserable. Wo unto all such as are disobedient to this heavenly Call, and neglect this preventing Grace, for as their Sin is more heinous, so their Punishment shall be more grievous. The Apostle seems to put them in mind of this Calling, to let them know how deeply they are engaged to God; and how unworthy they should be, if they should not persevere unto the end.

§. 3. The duty exhorted unto, is expressed ver. 6. *It is held fast the confidence and rejoicing of the hope firm to the end;* and is repeated, ver. 14. *It's opposed to unbelief;* ver. 12. *Take heed, Brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.* The duty therefore is perseverance, which presupposeth that they had received the Truth of the Gospel, and professed their Faith in Christ; and is a continuance in this Faith once received, and professed to the end. This Faith was from God, and was wrought in them by the heavenly Call, and the continuance of it depends upon God. He gave it at the first, he continues it to the last; yet so, that man must be obedient at the first, and use all means with diligent care to preserve it to the last. Some refuse to obey at the first, others who have professed and received the Truth fall off before the end; and both these are sin, and they only guilty of them.

§. 4. The reasons follow, 1. From the excellency of Christ, which is set forth by Comparison. The parties compared are *Christ* and *Moses*, both excellent, but *Christ* far more. And here it is observable, 1. That the duty is the same with that, which was pressed, Chap. 2. 3. That the ground of that, was the excellency of Christ above the Angels; of this, the excellency of Christ above *Moses*. 3. The reason there, was, that if the disobedience unto the word of Angels was punished with Death; how much more grievously shall they be punished which disobey the Gospel of Christ? 4. The reason here, is, that if their fathers for their unbelief and disobedience to the Doctrine of *Moses*, were eternally shut out of God's rest; how much more shall they be shut out of Heaven and Christ's eternal rest, if they do not continue in the Faith of Christ, but fall off from their profession. To understand this first reason, we must consider, 1. The excellency of Christ, and the excellency of *Moses* absolutely and positively. 2. The excellency of both comparatively, that so we may understand the excellency of the one far above the excellency of the other. 1. Therefore they must consider the excellency of Christ Jesus, which is this, That he is *the Apostle, and High-Priest of their Profession*. Their profession was of the Christian Faith and Religion, which they did profess. The Author, Apostle, and Legate sent from Heaven, who first published this Faith and Doctrine was Christ the Son of God, by whom God spake, who was formerly proved to be more excellent than the Prophets, than the Angels. So that their Religion was from God, not by Prophets or Angels; but by Christ the great Prophet: For here to be an Apostle, is to be a Prophet. Yet *Moses* (and so many others) may be Prophets; yet no High-Priests but Christ Jesus is not only the Prophet, but the High-Priest, who mediates between God and Man, and officiates so, as to make his Doctrine effectual and saving, and expiate his Peoples Sin, that they may be reconciled to their God. This two-fold power was necessary, as without which he could not have been a perfect Saviour. Thus, as his two Offices upon which the Apostle so much enlargeth and insisteth. But one may be an Officer, and yet prove unfaithful, and not discharge his trust; yet Christ was faithful. For it follows,

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Ver. 2. *Who was faithful to him that appointed him.*

5. 3. This is concerning Christ's fidelity expressed both absolutely in these words, and comparatively in those which follow.

1. Absolutely; *He was faithful to him, who appointed him.*

2. Comparatively; *As Moses was faithful in all his House.*

The former words { 1. Imply his ordination.

{ 2. Express his fidelity to him that ordained him.

Where we have two Propositions:

1. That God appointed Him.

2. He was faithful to God.

In that He was appointed, or made an Apostle and High-Priest of our Christian profession (for so the words are to be understood); it's evident, that He did not Usurp this two-fold Power and Office, but received it, and acquired it legally; and none could invest Him with this Power, but onely God: and the reason is, because it is so eminent and transcendent. After he was once advanced, he was faithful to that God who advanced, and trusted him with so great a Power: This fidelity was the true and full discharge of his Apostolical and Sacerdotal Office, in perfectly doing all things necessary for the eternal Salvation of Man, so far as it depended upon this two-fold Office. As an Apostle or Prophet he clearly and fully revealed the Will of his heavenly Father, and taught Man all things necessary to be known, believed, and practised, to his Salvation. And from him we received that perfect Rule of Christianity, which directs us to Heaven, which he confirmed by his holy Life, glorious Miracles, and the excellent Gifts of the Holy Ghost, and sealed it with his precious Blood. As a Priest, he offered himself a pure unspotted Sacrifice to satisfy divine Justice, to propitiate the Supreme Judge, to merit his favour, and all spiritual Blessings; and is ever ready to officiate and make intercession in Heaven. For in all these things God trusted him: *well he may say*

This is his Absolute fidelity, his Comparative follows in these words;

As also Moses was faithful in all his House.

This may be a Comparison either in quality or quantity. In quality, it's a similitude signifying that he was like unto *Moses* in this particular of fidelity: *Moses* was faithful, so was *Christ*. It may be also in quantity, and so signify an equality; that He was as faithful as *Moses*; and in fidelity not any whit inferior to him: both are true. *Moses* was a Prophet, and did order all things in the whole Church of *Israel*, and all matters of Religion, according to the pattern shewed him in the Mount; and with all care and diligence did follow close the directions given him from Heaven: So *Christ* did not his own Will, but the Will of him that sent him, and that in all things.

5. 6. The Apostle knowing full well, that it was not sufficient to prove *Christ* to be equal to *Moses*, proceeds to shew that he was far more excellent.

Ver. 3. *For this Man was counted worthy of more Glory than Moses, &c.*

To understand these words, many things are to be observed: As, 1. That the scope of the Apostle in this Epistle, as you heard before, is to confirm these *Hebrews* in the Christian Faith, and to prevent Apostacy. 2. That one means, and the same principally conducing, to this end, was, to set forth the sufficiency and excellency of *Christ*; and that not only absolutely; but comparatively to those persons which were of most excellent account as Prophets and Angels, both sent unto Men by God, and by whom God had spoken to Men; and also above all Priests, which had nearer access to God, and as Mediators did officiate for Man before the Throne of God. 3. That formerly He had demonstratively proved, that He was more excellent then Prophets or Angels. 4. That *Moses* was one of the greatest Prophets of all the rest, as one that had nearer familiarity with God then others, and as one that was trusted by him in very great and weighty matters. 5. That the Jews and these *Hebrews* did much honour *Moses*, and much depended upon him. 6. Therefore the Apostle, lest their high conceit of him should any way derogate

gate from Christ, or diminish his Glory; he proves in this place, that Christ was not only like unto *Moses*, and equal with him, but also far above him. These things premised, the words are easily understood: The subject of them is the excellency of Christ as far above *Moses*. This is set forth by a Metaphorical Allegory; and in that manner, that we have not only a Comparison in quality, but also in quantity. They are brought in by this rational or causal Conjunction [*For*]; which some refers to the word [*consider*]; as giving a reason why we must consider Christ. But it's many times premised before the conclusion as inferred upon premises following, as here it seems to be; and so it was used, as you heard, in the former Chapter. Yet it's sometimes adverbial, and the same with [*sed* or *but*]; sometimes it's used only to bring in a sentence; but this I write only upon the *By*, lest when we find it used in the New Testament, we should in every place look for a reason from the cause, or think that it always renders a reason for to prove or infer a conclusion. The comparison or comparative terms are taken from a Builder and an House, and from a Lord of the House, and a Servant in the House. The argument in form is, The Builder is far above the House, and the Lord above the Servant: But Christ is the Builder of the House, and *Moses* but a part of the House: Christ is the Lord, and *Moses* but the Servant in God's House: Therefore Christ is far more excellent than *Moses*; and to be counted worthy of more Glory. To be counted worthy of greater Glory doth presuppose, 1. That the object of all Honour, which is here called Glory, is some excellency. 2. That the more excellent any thing is, the more worthy of honour it is. 3. That because every thing is to have it's due, and so be accounted as it is; Therefore, if Christ be more excellent; and worthy of greater Honour, then he ought to be honoured above *Moses*. That the Builder is more excellent than the House, no rational Man can doubt, because the cause, especially the principal efficient (such an Architect is), must needs be more excellent than the effect. This proposition presupposeth another, which can hardly be doubted, that is,

Ver. 4. *For every House is built by some man.* The word [*House*] may be taken either for an earthly artificial House, or for any spiritual and metaphorical House, as the Church: yet here it seems to be an earthly artificial House made for habitation. The reason why every House must have a Builder, is, because no House can build, no effect can produce, it self; but every effect (as every House is an effect) must have a cause. From hence it's consequent, that this House whereof the Apostle speaks, must needs have a Builder; even both that House wherein *Moses*, and also that House wherein Christ was faithful. Yet there may be Houses which may be built by Men, and by Builders who are particular Architects of some particular House or Houses; but there must be some universal Architect and Builder of all things, and that is God.

But he that built all things is God, that is, God is the Supreme Agent; the principall and universal cause of all Buildings and Effects is God. And if of all things, and Buildings, then of the Church; that Church, that House wherein Christ was faithful. These words are conceived to contain the Minor of the Argument, so far as it speaks metaphorically of Building; and then the sense is, that Christ is the Builder of the Church. But some do conceive, that it's a proof or confirmation of the Minor, in this manner: God is the Builder of all things, and especially of the Church; therefore Christ is Builder of the Church: for Christ is God; because he is that Word which was with God, and was God, and by whom all things were made at first; and that Son by whom he made the Worlds, who, as the Father, worketh hitherto, and upholdeth all things by the word of his Power. That God is the Builder of the Church, whose House it is, is express Scripture; that Christ doth build it, is so too: For thus Christ saith to Peter, *Upon this Rock will I build my Church*, Matth. 16. 18. Some restrain the word [*edificata*] all things to the Church, but that's not probable: For the better understanding of these words, you must observe, 1. That one of the most noble Effects and Works of God, is the Church, a most rare and curious piece. 2. That to Frame, Build, and Constitute this, must be a special act of that excellent and universal Builder. 3. That as by the Word, God created all things, and built the World at the first; so by this Word Incarnate, dying and rising again, sending down the Holy Ghost, revealing the Gospel, he built and founded the Church-Christians, which shall stand for ever. 4. That because he built this Church not merely as God, by the word not-Incarnate, but Incarnate and made Flesh; therefore it must necessarily follow, that Christ is not part of the House, nor the House it self,

but the Builder of the House. For, though he doth many things by the word not-Incar-nate, yet he never built the Church but by it. The substance of the words is, That, pre-supposing this for a certain truth, That every House hath a Builder; therefore this House must have so too: yet because it cannot be built by Men or Angels, it must be built by God; and because the materials of it are Men first sinful and guilty, God must build it by Christ, who is the Word made Flesh. This discourse implies, that *Moses* was not a Builder, but a Member of this House; yet an eminent Member, and one advanced far above the ordinary rank of other Members; not only because a Prophet, but an excellent and eminent Prophet too.

¶ 5. 7. Thus far the excellency of Christ above *Moses*, set forth by a Similitude taken from building. The second Comparison is between Him and *Moses* as between Lord and Servant. For it follows,

¶ Ver. 5. And surely *Moses* was faithful in all his House as a Servant, and said, I am a servant, and said, I am a servant, for a Testimony, &c.]

These words are part of the Minor Proposition; and, with the words immediately fol-lowing, inform us of two things; The one concerning *Moses*, the other concerning Christ. 1. Concerning *Moses*, That for his place he was a Servant. 2. Concerning Christ, That He was Lord of God's House. They both agree in this, that they had some certain place in the House of God; but differ in this, That the one was in a low-er, the other in a higher place. *Moses*, though faithful, yet was but a Servant; He was God's Servant in an honourable Place, and in an Office of great Trust: For the word [*Servant*] signifies an Officer; yet because all Officers are Servants, therefore by a Syn-ecdoche, they are often called Servants under their Sovereign. He was a kind of Steward trusted with a general superintendency and inspection over God's House, the Church of Israel: In a word, he was a Prophet and a Prince. Yet here he is considered as a Prophet; for he was to testify and declare unto the People the Laws and other things God should reveal unto him. And it was an Honour to be such a Servant, and a greater Honour to be faithful, as he was to declare and testify all things which God revealed unto him; and to do this, without diminishing the least, or adding any thing unto God's Word. This is one proper Duty of Christ's Ministers to be witnesses of Christ, and declare the whole counsel of God faithfully; and how happy might the Church be, if her Prophets were such! As, 1. Who did know what the Will and Word of God is. 2. Did teach it faithfully and wisely, according to their Commission. Though *Moses* in this respect was counted worthy of Honour, and deserved to be heard and obeyed by that People; yet Christ was worthy in this respect of far greater Honour. For it follows,

¶ Ver. 6. But Christ is a Son over his own House.] Here Son is opposed to Servant, and his own House to the House of another, which is the Master. Christ is the Son, *Moses* but the Servant; Christ is in the House, as his own built by him; *Moses* was in the Church of the Jews as a Servant in the House of his Master, giving directions for all things to be done therein, according to the Will of God his Lord and Master. Christ is not here called Lord, but Son; but by Son is meant the Heir, which is Lord of all. For as you heard before God had made Christ his Son Heir, that is, Lord of all, Chap. 1. 2. The Church is his own House; for he redeemed and purchased it by his own Blood, he gave himself for it, which *Moses* never did: and his Father hath given all things into his hands, and made Him Head of that Church and House which he himself hath Built: *Moses* was never advanced to this Honour, he never had any such Title. This excellency of Christ both absolute and comparative, we are exhorted to consider: It's represented unto us fully and clearly in the Gospel; yet will be of little use to us, if we consider it not, so as we may the more clearly and distinctly know it, and be effectually moved to honour Christ, and prefer Him far above *Moses*. For the end of consideration is a more clear and perfect knowledge of the things considered, and in practicals the end of that knowledge is to move and incline our hearts. This exhortation is but subordinate unto another, as the duty of Consideration is but subordinate to a higher and far greater, and that is Perseverance which is here thus expressed,

Ver. 6. — *Whose House We are, if we hold fast the confidence, and rejoicing of hope firm to the end.*

§. 8. The Duty exhorted unto, is final perseverance; and is here described by the Apostle to be an *holding fast of the confidence, and rejoicing of hope firm to the end*. This is opposed to Apostacy, or a falling off before the end. Perseverance is conceived to be no virtue distinct in it self, but an adjunct of virtues, and especially of Faith. The virtues here are confidence, and rejoicing of hope; The nature of it is, 1. To hold these fast and firm. 2. To hold them fast unto the end. The subject immediate of this constancy and perseverance, is confidence and hope: 1. Confidence in this place presupposeth a firm and certain belief of the Truth of the Gospel concerning Christ, as the only sufficient Saviour by whom alone God will give us everlasting Life. 2. This confidence is a reliance and resting or reposing of our hearts upon God promising remission and eternal Life for Christ's sake alone. For seeing God, who is almighty in Power, infinite in Wisdom, unchangeable in his Purposes, hath signified his willingness to save us, and hath bound himself by his promise, upon certain terms expressed in his promise; we may be confident, that what he hath promised he will perform, and will in no wise fail, or be unfaithful. He is a firm, unmovable, eternal Rock, whereon we may securely settle and fix our selves; and so much the rather, because there is not any other besides him in whom we may trust. 3. The effect, if not the act of this confidence, is, boldly, without any fear of Persecutions or Sufferings, to profess our Faith in God, and Christ our Saviour. For where there is true Faith within, there will be profession of it without: And though the inward confidence be the principal thing, yet profession outward is necessary, and should be inseparably joyned. The second thing is the rejoicing of hope; Hope may here be the thing hoped for, which is Salvation and eternal Glory; yet not as considered absolutely in it self, but as due to us by Christ's merit and God's promise, in which respect we expect it, and look for it, and that upon most sure grounds. The rejoicing of this hope is rejoicing in eternal Life as hoped for. Eternal Life, and the state of Glory is the principal, though not the adequate object of Christian hope, and is often so expressed in Scripture. It may be known, and believed on Earth, yet it is to be enjoyed in Heaven: As only known and believed, it cannot be a cause of joy, but as either possessed or hoped for at least. Neither can any man hope for it, except he be so qualified as to be capable of it, and have a right unto it by virtue of God's promise, and a certain possibility to obtain it, and that by divine assistance and constant use of means ordained to that end. And this well-grounded hope, makes it in some sort present, though imperfectly to the party hoping: And to look upon it represented and apprehended by a divine Light as ours, and to be had in due time: though for the present it be future, and at a great distance; yet it revives the heart, and warms it with an unpeakable joy. This confidence and this hope are Duties required in the first Commandment, understood evangelically, and are found in every true Believer, and never are without this heavenly joy. Now, because these heavenly virtues are not essential to the Soul, not eternally inseparable adjuncts, and may continue inherent for a time, and yet not finally, except God preserve them in us, and we use the means of continuation; therefore the Apostle exhorts us to hold them fast and firm unto the end. And this is the Duty exhorted unto, which is called *perseverance*, which is not in our power, but depends upon the divine assistance. For that God, which did first work them in these *Hebrew* Christians, must continue them; yet so, that he requires a performance of Duty, and an humble dependence upon him in the use of all means appointed to that end, with a serious consideration of those weighty Reasons and Motives which are proposed in the Scriptures, and apt of themselves to work effectually upon us. This exhortation presupposeth faith and hope as already qualifying the Soul: for there's no holding fast of that we have not, no continuance of that which hath no existence in us. And the more deeply and firmly they are radicated in the Soul, and intensively increased, they will be more easily preserved, though the continuance depends (*ab extrinseco*) from the principal Efficient, which is God, who will never be wanting to such as carefully rely upon him, and constantly pray unto him.

§. 9. Thus you have heard, 1. Who the persons exhorted are; And, 2. What the Duty

Duty pressed upon them is. The third thing is the Reasons and Motives, which are (as before) reduced to three Heads. The first is the excellency of Christ, as one so far above *Moses*, as the Builder above the House, and the Son and Lord above the Servant. And this was an argument very forcible and powerful with the *Hebrews*, and that not without plain reason. For if they so much honoured and magnified *Moses*, as they were bound to do, because he was so excellent, and the first Authour under God of their Jewish Profession; how much more upon their own principle and practise were they bound to honour Christ, the Authour of that Christianity, which they had already received. For if *Moses* was sent of God, so was Christ; if *Moses* was a most eminent Prophet, so was Christ; if *Moses* was faithful in the House of God, so was Christ. Yet this is far short, Christ was not a Servant, but a Son, and a Builder of this spiritual House, which *Moses* was not; and every way far more excellent and clearly manifested so to be. And if they were bound to observe the Laws of *Moses* till Christ came, and to continue firm and faithful in the Covenant contracted by *Moses* with God and their Fathers; how much more were they bound to submit themselves to Christ, receive him as their Apostle and High-Priest, and hold fast and firm their Faith and Hope in Him, upon whom their everlasting happiness did so much depend. To forsake Christ, and return to *Moses*, must be a very heinous Crime, and deserving a most grievous Punishment: For *Moses* was no way so beneficial, nor any way so excellent as Christ. That Christ is far more beneficial, is next to be considered.

§. 10. *Whose House we are.*] This Clause inserted, proposeth a second reason of, and a motive to perseverance; and that from the benefit, the inestimable benefit, which follows upon the performance of this Duty to such as do perform it. If we will reduce the whole into a Proposition, it's this, That they who persevere unto the end, are Christ's House. This [*in these*] is an eternal Truth, whereon the Apostle grounds his argument; the force whereof will then appear, when we shall understand what it is to be Christ's House: 1. We have an House. 2. Christ's House. The word House is to be taken metaphorically for some thing like an House. There are many kind of Houses, all made for some to dwell in them; among these, Temples and sacred Palaces excell, because they are not made for habitation of men, but for some God or Deity to dwell in them, and take possession of them. Therefore some have made the perfection, if not the essence of a Temple, the presence and inhabitation of a God. The excellency therefore of this House here meant must be the special presence and inhabitation of God-Redeemer by Christ. And the truth is, that as Christ by his Spirit dwells in every true Believer, in which respect they are said to be the *Temples of the Holy Ghost*; so he dwells in the whole Church, as in one House. God dwells in us here in a special manner, but he will dwell in us far more gloriously hereafter: And if we well consider, this House shall not be fully Built, much less furnished and fully beautified until the Resurrection, when Christ shall perfectly sanctify and glorify us, and so dwell in us, never to remove, but for ever to abide, and make us for ever holy and happy. This latter condition of this House, and more excellent habitation is here meant: For only they who persevere unto the end shall be his House in this manner. Though it may be said, That we are his House now, and shall be his House for ever in a more glorious manner, if we persevere unto the end: This is the meaning of the words. The force of the argument from them thus understood is evident, and very great: For if this blessed and glorious estate of being Christ's House will certainly follow upon the final perseverance in sincere Christianity; how much will it move and work upon such as believe, and certainly hope, that upon this duty performed so incomparable a Reward will follow? And how careful will they be in case of all means, which conduce to this perseverance? For the greater good believed to follow upon any performance, the greater and more powerful the motive is: This is the second Reason.

§. 11. The third follows, and that is from the penalty that will follow upon non-perseverance and Apostacy. This reason is annexed to a dehortation from hardening of the heart, and apostacy, which is unbelief; yet this dehortation presupposeth the principal exhortation to Faith, and continuance therein to the end; and therefore because it is a reason of the dehortation from the contrary sin, it must needs be a reason of the exhortation to the duty opposed to that sin. It's taken out of *Psalm 95.* from ver. 8. unto the end. And though it seem to be directed unto the People of *those*, wherein the

Psalms

Psalms was composed; yet it directly points at the Gospel, and the days of the same. In that part of the Psalm, we may observe, 1. The dehortation. 2. The reason why they should take heed of the sin dehorted from. The reason is from an example of the like Sin punished in their fore-fathers: The Sin in one word was Unbelief, expressed and declared by the effects thereof, which were tempting of God, and so offending him; because they erred in their hearts, and did not know or take notice of his wayes. The punishment was exclusion out of *Canaan*, their rest intended by God: Which punishment was, 1. Absolutely denounced by way of a final and peremptory sentence passed with an Oath. 2. Executed by overthrowing their Carkasses in the Wilderness. The sum of all this was to let them know, That if they sinned, as their Fathers did, they should certainly suffer the like punishment. The conclusion inferred hence, is, That they must have a special care to persevere in the Faith, and take heed of Apostacy: This may suffice to be observed upon the words of the Psalmist.

9. 12. The next thing is the Application of these words of the Psalmist unto the present *Hebrews*, to whom he writes, Wherein he, 1. Presseth the Duty upon them according to the words of the Psalm. 2. That his counsel might be more forcible, and the Duty more diligently and carefully performed, he useth two reasons: The first from the benefit which will follow. 2. From the punishment they must suffer, if they fall away. 1. The duty is the same, which was formerly urged, and that is perseverance and constancy in their Christian Profession, which is opposed to unbelief and apostacy, which is a departing from the living God, which in the Psalmist is the hardning of the heart. For that passage of the Psalmist presupposeth a Day and Time of God's speaking to mortal man, and exhorteth man in that Day to hear and obey constantly till the Day of God's Voice be ended; and dehorteth from hardness of heart, Disobedience and Apostacy. In this place the Apostle making the same application to the Children and Posterity, which *David* did to their Fathers living in his time, declareth the Duty. 1. Negatively or rather (*apostrophically*), by way of dehortation. 2. Affirmatively, by way of exhortation to that which will be a means of continuance and perseverance. The dehortation is,

Ver. 12. *Take heed, Brethren, lest there be in any of you an evil heart of Unbelief, in departing from the living God.*

Where we must consider, 1. The evil dehorted from. 2. The dehortation it self. The evil is an evil of Sin, not of punishment; where we have the root of it in the primary subject [*an evil heart of Unbelief*], the fruit and effect [*departing from the living God*]. The heart is the primary and proper subject, and also the cause of sin; yet the heart, as the heart, is not the cause of actual sin, but as an evil heart, and here an evil heart of Unbelief. Unbelief may in this place signify perverseness, when the heart inclines to deny and forsake that Truth which was formerly professed, and so violate that promise of Obedience made to God, at the first entrance into Christianity; and so actual unbelief is a breach of Covenant. This unbelieving heart is an evil; that is, a disobedient, impious, perverted heart. This is the basest temper, and most malignant quality of the Soul; whereby it's most contrary to the most just and holy Law of God, and the conditions of the Covenant of Grace. That it is so, is evident from the act or effect thereof, which is, *to depart from the living God*. This departing from God, is actual and formal apostacy, which is so directly contrary to Perseverance: This is signified by the word [*αποστασία*] in the Original, which is to renounce something formerly received and acknowledged. It's like to a rebellion, revolt, and renouncing of a lawful Sovereign formerly acknowledged, by allegiance and fidelity promised: These *Hebrews* had received the Gospel, acknowledged Christ their Saviour, made a Covenant with the living God, in whom they submitted themselves as their Sovereign Lord Redeemer by Christ. In their Baptism, they had solemnly professed their Faith in God, the Father, Son, and Holy Ghost, and promised obedience. To deny this profession, or this Faith professed, to break this promise, to forsake their Christianity, turn Jews or Heathens, especially after that by Miracles and Gifts of the Holy Ghost, that were so strongly convinced of the Truth; must needs be an heinous sin, issuing from an evil and malignant heart indeed. There is an hardning of the heart against the light and motives of the Gospel, when

Christ is first tendered, and not yet received. There is an hardning of the heart against the Truth once received; this latter, not the former, is Apostacy, and the Sin here meant: both heinous, both forbidden by God, both rending to eternal Death; yet this more than the other. And here it's to be noted, that, positive unbelief, blindness, and hardness of heart are often taken for the same: The Duty therefore is, to take heed lest there be such an heart in any of them. Where it's implied, 1. That every one was in danger. 2. That this sin began in the heart. 3. Therefore all and every one must be very wary, careful, diligent to avoid the same, and all the causes thereof. For if they were not well-grounded in the principles of Christianity, they might be deluded by the Sophisms of the unbelieving Jews, and their cunning Emissaries: if they were not strong in Faith, and their former holy resolutions, they might the more easily be overcome by the fear of persecution, and the love of their Temporal Peace, Safety, Estates, Liberty, Lives. The reason of this exhortation was, because he knew, that if they did not carefully avoid the contrary, which was destructive of perseverance, they could not persevere. To avoid this sin, he adds an exhortation, wherein he prescribes a means tending to continue us in the Truth, saying,

Ver. 13. But exhort one another daily, whilst it's called to Day; lest any of you be hardened through the deceitfulness of sin.

9. 13. Though we may exhort one another in private, yet this seems to have some reference to their publick Assemblies for Religious Worship. For as the Psalm was composed for the publick Worship, and to be sung as a preparative to the same (especially that part, which is concerning the hearing of God's Word): So in the times of the Gospel, it was used by some Christian Churches to prepare the People assembled; as for other Duties, so for that of hearing the Gospel. Thus we find it placed in our Liturgy: And upon due consideration, it will appear to be an excellent place of Scripture, and most fit for that end. In the words we have, 1. An exhortation. 2. A reason. In the exhortation we have, 1. The duty. 2. The time of performance. The duty is, mutual exhortation, and encouragement of one another: The time is, daily, while it's said [To Day]. The reason is to prevent obduration, lest any of you be hardened. Before I enter upon the particular explication of these words, I must inform the Reader, That the Apostle having recited the words of the Psalm, in the application of them follows the order of the principal words and parts thereof. The first was, Harden not your heart: this he insists upon, ver. 11, 13, 14. The second, The Fathers provoked God: this he takes up in ver. 15, 16. The third, God was grieved with that Generation: this you find, ver. 17. The fourth is, The shutting of these unbelieving Ancesters out of God's Rest: this you may read of, ver. 18, 19. The fifth is, Hearing into rest granted and promised to God's People, after the days of David: This takes up the greater part of the Chapter following. The duty exhorted unto us, to exhort one another: so that it is an exhortation to exhortation. Where we must consider, 1. What it is to exhort. 2. Who they be who are concerned in this duty to perform it.

1. To exhort, is to move, stir up, encourage, comfort, strengthen, persuade. The end is confirmation and continuance in Christianity: The means are, proposing the divine Precepts, the glorious Reward promised, the fearful Punishments threatened, to manifest the clear and pure Truth of the Gospel, and the Divine confirmations of the same, with the falseness of all contrary Doctrines: To these we may add their publick and private Prayers, with the Sacraments.

2. This Duty concerned all and every one. For every Christian, according as he hath power and opportunity, is bound as to convert others, so to edify and confirm one another converted, and mutually further and promote their Salvation. And this is a special work of Christian Charity, which we owe one to another as Christian Brethren, and fellow-Members of the same Body: Yet the greater our Abilities, and the more excellent our Gifts, the greater is our Obligation. * And Ministers, of all others, are most concerned in it, and the end of our Christian Assemblies for Religious Worship and Discipline, is to do this work. But how guilty are we of neglect? how careless are we of this work? How justly may God charge the Blood of the Souls of our Apostate Brethren upon us? Most men hinder, and that many ways; and few further the Salvation of

their

* Therefore the Sacraments in publick Assemblies, were called Exhortations.

their Brethren. It's high time for us all to reform in this particular: This is the Duty, to exhort one another; the time limited for the performance is, [*to Day, whilst it's said to Day*]: For so the Psalmist saith, *To Day if you will hear his Voice*.] This presupposeth a time when God will speak, and we must hear; God speaks by his Word, and here, in particular, by the Gospel, and the Professors and Ministers thereof. By it, he Commands all men to repent and believe; and being once converted, to persevere unto the end: and by it he promisieth to such as obey, a glorious Reward. He is further ready to accompany this Word of the Gospel with the power of his Spirit, without which man cannot perform his Duty: This is that, which we call Vocation; so that *to Day* is the time of Vocation granted to any People, or to single Persons. And whilst God grants to any the Word and Spirit, which are the means of conversion; He may be said to Call; and Man is bound to hear and be Obedient. Some think this Day to be the whole time of every man's life, whilst he is a member of the visible Church: yet we find, that many of the *Israelites* were by an Oath excluded out of God's Rest before they dyed; and that *Jerusalem* had by her hardness of heart made her case desperate, and her ruine unavoidable, long before it was destroyed: so likewise many a man's Day and Time of possibility and hope to be saved, is pent and ended, before his life determine. Therefore by [*Day*] in this place is understood in a special manner the present time, because no man is certain of the future. Therefore they must exhort one another, *whilst it's said to Day*; that is, presently, and in no wise delay, or intermit the performance of this Duty.

The reason of this exhortation is from the end, which is the preventing [*hardness of heart, through the deceitfulness of Sin*]. This presupposeth that sin is deceitful, and implies that the deceitfulness thereof will harden the heart. Sin in it self is base and filthy, and an object of abomination; and except it be represented in some appearance of good, every one would abhor it. Satan therefore, when he would tempt and persuade man to it, deludes his Understanding with false colours of Pleasure or Profit, or something desirable: but conceals the baseness, and the sad and woful consequences thereof. This outward appearance of goodness makes it like a bait fastned on a hook, and man being greedy of the bait, swallows the hook. When he finds no mischief to follow upon the Commission, immediately, he goes on by degrees, till he acquire an habit, which hardens the heart, makes it senseless, blots out the Characters of divine Truth, and so in the end changeth the very quality of the heart. Whereas man before was very pliable, and ready to receive the impressions of Divine Truth; now he is blinded, and become stupid: Divine commands, promises, threats, exhortations, admonitions cannot work upon him, and then how easily will he be persuaded to fall off from Christ, and deny the Faith he had professed. Hardness of heart may be considered as a Judgment of God, of as a Sin of Man; here it's to be considered as a Sin. And such it may be either in respect of the first Call, and so is, or implies at least a refusal of Christianity; and so it's either a rejection of that Christianity which was once received and professed, or at least makes way for it; and thus it's to be understood in this place. For no man can fall off from the Christian Faith once received, but his heart must needs be hardened, and stand unmoved against all former convictions. This considered either in the former or latter sense, may be conceived, 1. As a Not yielding unto the Reasons and Motives unto belief and profession proposed in the Gospel. 2. As an obstinate resisting of these Motives and Reasons joyned with some power of the Spirit. And both these may be caused either from the delusion of the understanding, apprehending, and attending to contrary Motives and Reasons; which are not really such, but seem to be such, which may be called sinful reasonements, as the words of the Text may be understood; or from the pure malignancy of the Will, or from both. Now to prevent all these, mutual exhortation is an excellent mean ordained by God to that end. And the neglect of this Duty is a great Cause, or at least a great Advantage of sin, and leaves the way open for Apostacy to come in. For frequent proposals and representations of the true Reasons, why we should believe, and a continual turning up to holy Duties, are effectual causes of the confirmation of our profession, and so of our perseverance.

§. 14. We must mutually exhort one another, *whilst it's said to Day*, for to prevent Apostacy, and we must prevent Apostacy, because, without final perseverance we cannot be parakers of Christ. For,

Ver. 14. *We are made partakers of Christ, if we hold the beginning of our confidence
steadfast unto the end.*

This seems to be the same with that in ver. 6. yet the expression is somewhat different. *For to hold fast our confidence and rejoicing of hope firm unto the end*, is the same with *holding the beginning of our confidence steadfast to the end*: And to be Christ's House, the same with being partakers of Christ. So that I need not say much of this Text, only some things may be observed: As, 1. That [*Hypostasis*] turned confidence may in this place signify our Christian Faith. 2. That the beginning of it, is the first receiving of it, or the principles of Christianity. 3. That, as it may signify a firm standing, so it's applyed to the Soul as firmly standing and continuing in the belief and profession of the Faith, without wavering or doubting, and is opposed to falling. For, though the principles and fundamental Truths are firm and stable for ever in themselves; yet they are not so firm in the hearts of many who profess them. Therefore it's our duty to seek a firm existence of them in our hearts, and a firm fixing of our hearts upon them, never to be removed. 4. That to be partakers of Christ, is to partake of, and attain the great Reward of eternal Glory merited by Christ: For the word Christ is here taken Metonymically, for the benefits of Christ. 5. That though this may seem to be the same reason with the former; yet here it seems to be brought as a reason from the penalty that will follow upon our Apostacy, which is an unpeakable loss of eternal Glory, the greatest benefit Christ hath purchased for us. For if we shall be partakers of Christ only upon this condition of perseverance to the end; then if we harden our hearts, and fall off, we must needs lose eternal Glory, and that great Benefit which Christ merited.

1. 15. Thus far the Apostle hath made use of those words of the Psalmist: [*To day, if ye will hear his Voice, harden not your hearts.*] Now he proceeds to the words following: [*As in the Day of Provocation*]; and enlargeth upon them, in this manner.

Ver. 15. *While it is said to Day, if ye will hear his Voice, harden not your hearts, as in the day of provocation: For some when they had heard, provoked, &c.*

Where, 1. He takes in the former words with this of Provocation. 2. Though the Psalmist do not mention whether all their Fathers provoked and tempted God, or no; yet he observes, that only some, not all, did provoke. The connexion of these words, with the former seems to be this, That as their Fathers by hardning their hearts provoked God to wrath: so if they hardned their hearts, they will provoke God likewise, and he will be offended with them. The argument is form, as this; I must Woe do any thing that will provoke God to anger: but if we harden our hearts, we shall provoke him to anger: Therefore we must take heed of hardning our hearts, and of Apostacy. The proposition, *as in the day of provocation*, is, That hardning the heart, will provoke. The propositions here delivered in the *Hypostasis*, are, 1. That some of their Fathers did provoke. 2. That all did not provoke. That which all these imply and infer, is this, as applyed to them, That they must not harden their hearts, lest they provoke: Lest this should not be so pertinent and effectual, let us first enquire what this provocation is. The Hebrew word is translated by the Septuagint, to signify contention, contradiction, and exasperation, and so they turn it only in this place. And the Apostle follows their Translation, and useth the word [*μαρτυρία*]; Which is a word, 1. Compound. 2. Derivative; and is derived from *μαρτυρία*, which signifies *testimony*, as Meats or Drinks are bitter to the taste. The significan thereof, in this place is Metaphorical, and improprie. That as some Meats and Drinks being bitter, are very offensive to the taste; so hardness of heart, and apostacy, are very offensive unto God. The words used in the Psalm may be either Proper, and so translated as in *Meribah* and *Massah*; or Appellative, as here the Apostle understands them. This provocation may be considered either as a Sin, or a consequent of Sin; here it seems to be a consequent of sin, yet necessarily presupposing the Sin. Sin, every sin being contrary to God's Law, provokes him to anger, and gives him just cause to execute his vindictive Justice upon the Sinner. Yet some sins are more provoking then other, especially such as are committed

mitted by People in Covenant with God, who act contrary to their solemn Vows and Engagements, as *Israel* in the Wilderness did. And this hardning of the heart, so as to fall away, is the most provoking of all: For it not only deserves punishment, and by virtue of the Law makes the Sinner liable to it; but provokes God to pass a definitive sentence, and to proceed to execution: This particular consequent of sin is, that which here is called *provocation*. This premised, I need not much insist upon the two Propositions following, ver. 16. The first is, Some did provoke; these were all that came out of *Egypt*, whose Carcasses were overthrown in the Wilderness. And the Sins were, their Murmurs, Unbelief, tempting of God, Rebellion, Idolatry, Lustings, and the like; and that that made up the measure of their Iniquity, was that Rebellion, which they made upon the return of those twelve men, who were sent as Spies to view the Land. All these sins were but so many acts of their Apostacy, and revolt from God, contrary to the Covenant that He had made with them. The second Proposition is, That all did not provoke; for *Calab* and *Joshua*, with the Children of those, were not guilty, or chargeable with the rest: For many fell, some did stand, and continue steadfast in the Covenant. This is a fair warning to all us, who own our Baptism, and profess Christianity: Though we may have our sins of ignorance and infirmity, yet let us take heed of provoking-Crimes. *For shall we provoke the Lord to jealousy? Are we stronger than He?*

§. 16. The Apostle having said, *That some did, yet not all, did provoke*: He, in the next words, lets us know who did provoke and were shut out of God's Rest; yet he doth not specify them by their several names, but by their qualification; and the cause of their not entering into *Canaan*. For thus he goes on,

Ver. 17. *But with whom was He grieved forty years? was it not with them who had sinned, whose Carcasses fell in the Wilderness?*

Thus these words come in upon the former: And in these three last verses he uses a great deal of art, not only Logical and Theological, but Rhetorical too. For the matter is Theological concerning sin and the consequents of sin, which is the offence of God, and punishment of Man offending. The Logical form is Dianoetical, to infer a conclusion formerly expressed, and here implied: The Rhetorical manner of expression is Dialogical, and like that which we call *Addubitation*, wherein we have Questions and Answers; yet these Answers are returned by Interrogation, which imply a formal Affirmative, and positive Answer to the Questions. The end of this Rhetoric is not only to make the sin and the aggravations thereof more clear; but to make a more lively representation both of the Sin and Punishment, to the end his reason and dissuasive may be more forcible. The first Question and Answer we have in ver. 17. The Question is, *But with whom was He grieved forty years?* This presupposes that God was grieved forty years, with a certain Generation, as the Psalmist brings in God complaining, In which words, taken by the Apostle for granted, we may consider;

1. The party grieved.
 2. The parties grieving.
 3. The time of both.
1. The party grieved, was God. 2. The party grieving, was the People of *Israel*. 3. The time, was forty years. To understand this Axiom, we must first know what it is for man to grieve actively, and for God to be grieved passively. 1. For Man to grieve in this place, is to sin, and do something offensive and displeasing to God. 2. For God to be grieved, is to be offended, to be displeased. *His ira turns in, Displeuit; Pœnne, Lingam; Præsentis, Molestia affectus sui*; The Vulgar, *offensus fui*: *Parabellus cum tedio peruli*. All these interpretations signify, that God was much displeased with the carriage of that Generation, so that He was even weary of them. *Gemebrard* expounds the word used by the Septuagint, to be a pressing hard upon them, and punishing them till they were consumed. Yet because *idololatry*, as *Hansius* observes, sometimes signifies Idol, which God did abhor and abhorminate, it may be understood of God abhorring that Apostacy and unbelieving People. This informs us, how God accounts of such Sins: He accounts them as odious, abominable, and contrary to his purest holiness, and most just Laws. We must not think that God can be grieved, vexed, molested; but he may be displeased and offended. 2. The party grieved, was God; and oh! how unworthy

worthy are we, who will displease that God, who hath made Us, preserved Us, redeemed Us, and shewed so much love and kindness to Us, upon whom we so much depend, in whose favour is life, and all solid comfort. 3. The Generation that thus grieved God, was that People of *Israel*, who were at Age, when they came out of *Egypt*, and made a Covenant with God at *Horeb*, yet brake that Covenant. 4. The time of their sinning, and God's punishing, was forty years; from the time of their deliverance from *Pharaoh*, till their entrance upon the Land of *Canaan*. Yet this is to be understood of them jointly, for many of them were overthrown and destroyed within a short time of their deliverance.

This is the Question: The Answer is, He was grieved with those that sinned, whose Carcasses were overthrown in the Wilderness; and this Answer is put interrogatively, as though he would refer it to them, or any other indifferent person to give the Answer. For it's very clear out of the Text, who the persons were that grieved God; they were such as sinned, and were overthrown in the Wilderness. And from their Sin which they committed, and the Punishment which they suffered, are they easily discovered: Their Sin was, hardning of their Hearts and Apostacy; their Punishment was, their Carcasses were overthrown in the Wilderness. This the *Hebrews* must take special notice of, that so they may take heed of the like Sin: The second Question or Adoubation is,

Ver. 18. *And to whom swart He, that they should not enter into His Rest?*

Now he comes to the last words of the Psalm, [*So I swear in my wrath, That they shall not enter into my Rest.*] Where we may observe, 1. The matter of the Oath. 2. The Oath it self. The matter or thing Sworn was, *That they should not enter into God's Rest.* This Rest was their quiet possession of the Land of *Canaan*, and their abode therein after their bondage in *Egypt*, and sojourning through the Wilderness. It was God's Rest, Because, 1. God hath the propriety of that Land, as also he had of the whole Earth. 2. God did undertake to dispossess the Inhabitants. 3. He did promise and grant to *Abraham*, to plant and settle his Posterity in it; and He, and He alone did give their Children possession of it: It typified Heaven and that eternal Rest, which God hath prepared for his Saints. Into this rest they must not enter, nor ever have any possession of it: This was the dreadful Sentence, which God passed upon those unworthy and rebellious Wretches. The Oath was the Oath of God, which He swore in his Wrath; The party swearing was God, [*God swart*]; and because He could swear by no greater, He swore by Himself. In this respect it differed from the Oaths both of Men and of Angels, and could not be a part of Worship or Invocation, as other Oaths are; and in this, he in some sort pledged his Being and Deity to confirm his Sentence. 2. This Oath he swore in his Wrath; he swore to *Abraham*, in his great mercy, to confirm unto him the immutability of his Counsel; which was, to bless him, and this he did upon the acceptance of his sincere Obedience. But this was in wrath, not of rash passion, which God is in no ways subject unto; but in his severe vindictive Justice, moved by their abominable disobedience and rebellion, after so many mercies, deliverances, wonders and convictions. 3. The end of this Oath was, to make the Sentence immutable: His Word and bare Sentence was sufficient; but to manifest his high displeasure, and to cut off from that People all hope of entrance, he added this Oath, which, in some sort, stands good against all such Apostate Wretches, who can have no hope of God's eternal Rest, which they have eternally forfeited. This is the Question, To whom did God thus swear? and who were those *Israelites*, who, by this Oath, were absolutely debarred of all entrance into that Land? The Answer follows, though proposed, as the former, Interrogatively in these words,

But to them that believed not?

This is evident and very clear: and by it is signified, 1. The Parties who were excluded. 2. The Sin for which they were excluded, and it was Unbelief. They believed not God's Word and Promise, were not moved by all his Mercies, and Miracles, and former Judgments. And thereupon became guilty of the breach of Covenant, refused obstinately to perform the conditions of it, in the obedience of God's Command. They har-

hardened their hearts, and departed from the living God, and became perfidious and rebellious Apostates: From these words, he concludes the Chapter in this manner,

Ver. 19. So we see, they could not enter in, because of Unbelief.

For this was the scope whereat he aimed, to make clear, what the cause of their not entering into Canaan, was; that special notice might be taken of the Sin, that they might take heed of the like Sin, that so they might avoid the like Punishment. Where, by the way, we may take notice that God's Judgments are just, and He never condemns any but for Sin; and as the Sin is more or less hainous, so he proportions the Punishment. The form and substance of this example of the Fathers proposed in the Psalm, is this, That if they should be guilty of hardening their hearts and unbelief as their Fathers were, they should be punished with the like punishment under the Gospel. And if their Fathers were so fearfully punished for their disobedience to the Law of Moses; how much more grievously should they be punished, if they disobeyed the Gospel, and forsook Jesus Christ their Saviour. The whole Chapter, as you heard, is an exhortation to perseverance in the Christian Profession, and that upon several Reasons. As, 1. The excellency of Christ so far above Moses. 2. The incomparable benefit that would follow thereupon. 3. The dreadful punishment they must suffer, if they did fall away. To make this last the more effectual. He, 1. Alleges the words of the Psalm; and Applies them to these Hebrews, that by the example of their Fathers, they might take heed of Apostacy and Unbelief. Yet this Application is but begun here, and finished in the next Chapter.

CHAP. IV. Ver. 1.

§. 1. **F**OR the better understanding of this part of the Epistle, we must consider the scope of this Chapter, and how it bears relation to the former. The scope of this Chapter is, 1. The Coherence with the former. 2. The Scope. 3. The Method and parts. For the Coherence it agrees, 1. With the former three Chapters in the subject, the prophetic Office of Christ; and in urging the duty of attention, belief, profession and obedience unto his Doctrine unto the end. 2. It agrees with the last part of the former, in a special manner. For, having made evident, what the cause why their Fathers earned not God's Rest, was Unbelief; therefore they must take heed of that Sin, lest they suffer the like fearful punishment: (For he that will avoid the effect, must take heed of the cause upon which that effect will certainly follow). He further urges that exhortation of the Psalmist, To day, if ye will hear his Voice, so as to be admitted into God's Rest, we must not harden our hearts, provoke, grieve God, as their Fathers in the Wilderness did.

2. The scope of the Apostle, presupposing a Rest promised in the Gospel, is to persuade them, and stir them up to use with all diligence those means, whereby we may attain it, and enter. In a word, it's the same with that of the second and third Chapters, to confirm them in the profession and practice of Christ's Doctrine, so as to persevere unto the end, and so attain that eternal Rest and Happiness, so which is directed unto the end. The parts are two. 1. A Dehortation, ver. 1. 2. An Exhortation, ver. 11. 3. The thing dehorted from. 4. The Reason. 5. The determination of the rest.

In the exhortation, we may observe :

1. The duty exhorted unto.
2. The Reasons.

These are the parts, and this is the method ; the particulars whereof you shall understand hereafter. To enter upon the first part, which is a Dehortation. In every Dehortation, we must observe there is some evil or sin to be avoided, and the duty is to take heed of it. The sin is, to come short, which we cannot do, but by falling off from our profession, which is Apostacy. And the word [*εραπίω*], signifies [*deficere*], to fall off ; and is called a *falling of the Grace of God* ; or, a *falling from the Grace of God*, Chap. 12. 15. The Sin therefore is Unbelief, which was observed in the former Chapter to be the cause, why the *Israelites* could not enter into God's Rest. It's true, that many understand it of the punishment of not entering into Rest ; which is an inevitable consequence, and moral effect of falling away. The duty is to fear this, and to be very careful to avoid the Sin, that they may avoid the Punishment. This duty lies upon all and every one ; For it's said, [*lest any of you*] ; and not only so, but lest any of you [*scem*], which the Syriach interprets, lest any of you be [*found*]. Some indeed will have the meaning to be, that they must be so careful, to continue in the Faith, that they must not so much as *seem* to fall off, or make any appearance of Apostacy. Yet there is no necessity so to understand it ; for the principal thing is to take heed of the Sin, which, if committed, will appear, and be judged and punished. This is the duty brought in upon the words of the former Chapter, by this illative [*Therefore*], as though he should say, Seeing ye have so dreadful an example of God's wrath executed upon your Fathers for their Unbelief, *Take heed of their Sin, lest ye suffer the like Punishment*.

§. 2. The reason follows from the example of their Fathers applied to them : The sum of it is this, That, as many of their Fathers having a Promise, not believing, entered not into God's Rest, and some of them believing, did enter ; So they having a Promise, if they believe not, shall not enter ; if they believe, shall enter and enjoy the benefit and Rest promised. The ground of this Application is, that they had a Promise ; and this thing promised, is God's Rest : For there was a Rest remaining for them, as well as for their Fathers ; The words are,

A Promise being left of entering into his Rest.]

SOME translate and understand the words of leaving, and by unbelief forsaking the Promise ; yet this cannot be the intention of the Apostle, which is made clear by these words, *There remaineth therefore a Rest, or Sabbatism, to the People of God*, ver. 9. where we have the same simple, though not the same compound Verb. To understand this, we must know, that God promised Rest unto the *Israelites* in the Land of *Canaan*, which should be their Inheritance. Therefore some understand the word [*left*] to be taken Metaphorically, as Legacies are left and bequeathed in a Testament unto Children, and so this was left to them by God's Promise. As they had a Promise of a Rest, so these *Hebrew* Christians had a Promise of a far more excellent Rest as well as they : But then the Question is, where have we this Promise ? and who makes it, and where is it made ? God makes it, and he makes it in the Gospel. Therefore he first proves, that a Promise is left them, as their Fathers had a Promise : For it followeth,

Ver. 2. *For unto us was the Gospel preached, as well as to Them.*

Here we have two Propositions : 1. That the Gospel was preached to the *Israelites* in the Wilderness. 2. It was preached to these *Hebrews*. It was preached to the *Israelites* : For as a Promise was made to *Abraham*, that he in his Seed should inherit the Land of *Canaan* ; so this Promise was renewed unto them in the Wilderness, and God was ready to perform it, and give them possession. Yet this Promise was made, and to be performed upon certain conditions and duties to be performed by them. And because this *Canaan* was a Type and Figure of the heavenly Inheritance and eternal Rest to be obtained by Jesus Christ ; therefore the Gospel might be said to be preached to them, though darkly and implicitly. 2. It was preached to these *Hebrews*, yet more clearly and fully by the Apostles. In this Gospel, as preached to them, the Promises are

are one principal thing; and, amongst the Promises, that of eternal Rest is the chiefest, and includes all the rest. This Promise is made for and in consideration of Jesus Christ; the condition is Faith in Christ, meriting the same, and, after his Sufferings, being entered into this rest: This Promise of Rest upon Faith in Christ already come, is the substance and matter of the Gospel, and the Doctrine thereof is the Gospel in proper sense; though the Doctrine preached to the Israelites, where n Rest was promised upon condition of Faith, was also the Gospel, and might be so called though imperfectly. But what was the issue of this Promise in respect of the Israelites? It was two-fold; 1. In respect of them who believed not, it did not profit them. 2. In respect of them that believed, they entered into God's rest; for so the Apostle informs us,

But the Word preached did not profit them, not mixed with Faith in them that heard it.

In which words may be observed, 1. The Event. 2. The Reason. The Event, *It profited not*; the Reason, *They believed not the Word*: For though the Word be the Power of God unto Salvation in them that believe, yet it's a Word of eternal death to Unbelievers. Both these, the Event and the Reason, are delivered in two Propositions;

1. *That the Word preached did not profit them.* 2. *It was not mixed with Faith in them that heard it.*

The latter is the former in order of Nature: Both include many Propositions, 1. That the Word was preached unto them. 2. They did hear it; for how should they hear without a Preacher? Where, by the way, note that the Gospel or Doctrine, here meant, in the Original is called the Word of Hearing, implying; that it was so preached as that they did or might hear it; as they were bound to do. 3. They who heard it did not believe. The Expression in the Original is, that it was *not mixed with Faith*: For that whereby the Soul receiveth the Word is Faith, and that whereby it receiveth it effectually is a sincere Faith: For this heavenly Doctrine is like a liquor, it's an heavenly Water, and is poured upon men by preaching, and is of rare and excellent virtue, when it's received and digested in the Soul by Faith. For the saying in Philosophy is true in this case, *Alimus Invenimus sum in passu; unius & dispositio*: For by the Soul rightly disposed, and by Faith receiving this Doctrine, the Doctrine is as it were incorporated into the Soul, and made one with it. 4. This Word not believed did not profit, that is, did not prove any wayes effectual; either for a title to eternal rest, or for the possession of it: For, they not performing the condition, God was no wayes bound to perform his promise to them; yet this was not all, he was so offended with them, that he past an irrevocable sentence of exclusion upon them. By all this we may understand,

1. That it's a great Mercy in God to vouchsafe us the Gospel, and to have it faithfully and constantly preached unto us, so that we may hear it. This of it self is an excellent means of our Conversion, and the mighty Power of God unto Salvation: It's like the Manna, and heavenly kind of Food, which being eaten, and received into our Souls, will nourish and preserve us. It's a divine light to guide us to Heaven: And wo unto them to whom God denies it, for they sit in darkness and the shadow of death without any hope of Salvation.

2. In this Gospel there are precious Promises, the chiefest whereof is that of entering into God's Rest: The condition of it is sincere Faith, and continuance therein unto the end. This Rest was merited by Jesus Christ: To believe sincerely, and persevere therein, is the Duty commanded and to be performed; to enter, is the great Reward. Therefore we should diligently consider, that it promises the greatest good that God did ever give, or Man is capable of, and in this respect is the best Doctrine in the World; yet, lest Man should presume, he promiseth it upon condition of perseverance, and for the merit of a Saviour. If we do attain it, we do not deserve it; for the enjoyment of it is a free Gift of God: yet, though God give it freely, yet he gives it to none that are guilty of Unbelief and Apostacy.

3. Men may hear the Gospel preached, and yet receive no benefit by it through their own fault: Meat will feed, if it be eaten; Water will quench thirst, if we drink it, and receive it into our bodies; yet if we neither eat the one when it's set before us, nor drink the other when put into our hands, we may perish for hunger and thirst: So it is spiritu-

ally with our Souls, in respect of the Word preached, and heard only out with outward ears, and not received and retained in our hearts by a true and lively Faith; So that the cause why the Word of God being so great a Blessing, and so excellent a means of Salvation, doth us no good, is from our selves or in our selves, who either refuse it at the first, or reject it after we have professed it, and promised to live according to it. And this refusal and rejection, as they are heinous sins, not onely against God's just Laws, but his merciful tender of eternal life, so they will prove in the end, the cause of our eternal misery, which shall be greater and more intolerable than those to whom the Word of God was never preached.

4. Therefore it concerns us all to fear this Sin of Apostacy, as we fear loss of heavenly Rest, God's eternal displeasure, Hell, Death, and eternal Punishments. The Apostle by this word [*far*] implies there is danger of falling away; and if we consider, there is danger, and the same very great: For if we look upon our weakness, and the remainders of corruption, the deceit and hypocrisy of our own hearts, the imperfection of our Understanding in heavenly things, the inconstancy of our Wills, our little experience in the ways of God; and the violence and power of temptation from the Devil and the World; we may easily see that it's a wonder, if not a matter of amazement, that we stand out day, one hour: yet when we look up towards Heaven, remember our Saviour Christ reigning and victorious; the power of the blessed Spirit, the helps God hath given us, the Promises of assistance, there is great cause of hope; yet this hope doth not exclude but require our diligent Care, continual Watching, and instant Prayers, without which we cannot, by which we may hope to stand. Oh, how should we carefully and constantly attend unto God's Word, lay it up in our hearts, make it the Rule of our whole life; so as to obey his Commands, rely upon his Promises, and fear his threats, and every day call to mind the Profession we have made, and the Promises, whereby we have engaged our selves unto our God? And seeing so few do fear, it's no wonder so many fall and come short of this blessed Rest! Most men presume upon the Promise, and neglect the Duty. The Israelites had a Promise, yet did not enter, because they did not believe.

There follows another distinct Reason from the former, and that is, the great benefit that follows upon the performance of the Duty.

Ver. 3. *For we, who have believed, do enter into Rest, as he said, As I have sworn in my Wrath, &c.*

There is some difficulty to know the coherence of these words with the former, as also of those that follow with these, and amongst themselves. Some say they come in upon the words immediately antecedent, and give a reason why the Word not mixed with Faith did not profit, nor bring the hearers into God's Rest: For onely we that believe do enter, that is, There is no entrance but by Faith; but by Faith there is. Others think they propose a reason why we should fear Apostacy, and be careful to persevere, and shun the happy consequent, and the glorious reward which follows upon perseverance in belief, and that is entrance and admittance into God's Rest; yet they may refer to those words of the former Chapter, *For some when they had heard did provoke; howbeit not all that came out of Egypt by Moses.* For *Caleb* and *Joshua* heard, and believed, and persevered; for it's said of *Caleb* (and it's the Testimony of God), *That he had another Spirit with him, and followed the Lord fully*, Numb. 14. 24. This he applies to himself and the *Hebrews*, to this purpose, That though some did not enter because of unbelief, yet some did believe and did not provoke, and so entered; so likewise shall we believing do. As the former might cause fear, so this latter might cause hope, and prove a strong motive why we should fear to fall, and be very careful to persevere: So that if we will sum up that which went before, it's this in brief, *To day if we will hear God's voice, we must not harden our hearts*; 1. Because if we do harden them, we shall be shut out of God's Rest, as our rebellious and Apostate Fathers were. 2. If we do not harden our hearts, but believe we shall enter into God's Rest, as *Caleb* and *Joshua* did. It follows,

[As he said, I have sworn in my wrath, if they shall enter into my Rest, &c.]

These words serve to inform us of three things: 1. That the Word not believed could not profit, because by Unbelief they provoked God to wrath, and in his Wrath he swore they should not enter into his Rest; so likewise we should fear to be guilty of Unbelief, because if we prove such, God in his Wrath by the like Oath will exclude us, 2. That as God by this Oath did exclude none but Unbelievers, and brought the Believers into *Canaan*; so he will exclude none out of the Rest promised in the Gospel but Unbelievers, and will without all fail bring us believing into our spirituall *Canaan*, 3. That as the Oath, so the Exhortation used by the Prophet *David*, implied, that as there was a Rest in the dayes of *Joshua*, so there is another Rest besides that of the promised Land. Therefore, because it might be doubted what Rest either *David* meant, or the Gospel doth promise, the Apostle proceeds to prove that there is yet a Rest prepared for God's People under the Gospel; and determines what Rest that is. This is done by distinction; for he informs us of a three-fold Rest,

1. Of the Sabbath.

2. Of the Land of *Canaan*.

3. Of the eternal Rest in Heaven.

That it was the intention of the Apostle to manifest that there was a Rest for the People of God under the Gospel, and yet that Rest was neither the first of the Sabbath, nor the second of the Land of *Canaan*, is evident by that which follows, especially *Ver. 9, 10*. That it was expedient, if not necessary, for him to do thus is as clear, because he had alledged the words of the *Psalms*, [To day, if ye will hear his Voice,] and also said in *Ver. 1.* That a Promise was left us of entering into his Rest. The first is the Rest of the Sabbath in these words;

[Although the Works were finished from the Foundation of the World.] And

Ver. 4. For he spake in a certain place of the seventh day in this wise; And God did rest the seventh day from all his Works.

THE particle *admirative* is turned here [although], yet it may signify and be translated otherwise; as it is by the *Syriack*, *Varabius*, and the *Vulgar*. This passage hath reference to that word especially [my Rest]; for there is a Rest of God promised in the Gospel, yet truly this is not God's Rest from his work of Creation upon the seventh day. That was a Rest, 1. Of God. 2. That Rest wherewith he rested himself, 3. It was his Rest from the works of Creation. 4. It was that Rest which he rested the first seventh day of the World, after he had finished the Works of Heaven and Earth: For this purpose the Apostle alledgeth the words of *Moses*, *Gen. 2. 1, 2, 3*. This Rest indeed might signify the perpetual Rest of Men and Angels, when they have finished their work of Obedience, and God might institute the Sabbath for this end: Yet though this was a Rest of God, yet it was not the Rest implied in the *Psalms*, nor that which is promised in the Gospel: That it was not, he makes plain

Ver. 5. And in this place again, if ye shall enter into my Rest.

THAT is, there is a second Rest long after promised to *Israel*, and it is that which he gave them in the Land of *Canaan*; this the *Psalmist* intends in these words, [As I swear in my wrath, if they shall enter into my Rest,] yet this is not that which is promised in the Gospel: This he makes evident by the words following,

Ver. 6. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached, entered not in because of Unbelief.

Ver. 7. Again he finisheth a certain day, saying in *David*, To day, after so long a time; as it is said, To day if ye will hear his Voice, harden not your hearts.

Ver. 8. For if Jesus had given them Rest, then would he not afterward have spoken of another Rest.

THis part of the Chapter is more easily understood, if we reduce it to Propositions, which are these,

1. That though there was a Rest of the Land of *Canaan*, whereinto some must enter and did enter; yet a certain day is limited and appointed by *David* of entering into another Rest.

2. This day was appointed long after the entrance of *Israel* into the Land of *Canaan*.

3. The words whereby another day of another Rest is appointed and promised are these, *To day if you will hear his voice harden not your hearts.*

4. If *Jesou* or *Joshua* had brought *Israel* into that Rest which *David* speaks of, there had been no need of speaking of, and promising another Rest so long after.

The Apostle infers from all this, that there is a Rest yet remaining for the People of God, though it be neither the Rest of God nor the Works of Creation, nor the Rest in the Land of *Canaan*: For the Scriptures mention but three Rests or Sabbathisms, the first of Creation, the second of *Canaan*, the third of Heaven; and this last is that which is meant by the Psalmist, and promised in the Gospel. And he further adds, that this Rest had some affinity with that of *Canaan*, and with that of God's Sabbath: For,

Ver. 10. *He that is entered into his Rest hath ceased from his own Works, as God did from his.*

WHich words may be understood two ways: 1. Of the Title and Right to enter into this Rest; or, 2. Of the actual enjoyment and full possession. In the former respect it's certain that no Man can have so much as a Title or any hope of this eternal Rest, till he cease from and forsake his own Works of Sin by true Repentance. In the latter respect, which is more probably intended, no Man can actually enjoy the Rest of Heaven, untill by perseverance he hath finished all his Work of Evangelical Obedience; as God did not keep his Sabbath till he had fully finished all his works of Creation. This is a Doctrine full of sweet and heavenly Comfort, That Christ hath purchased an eternal glorious Sabbath; God hath promised it in the Gospel, and we who by the Sanctification of the Spirit persevere in our Christian Profession and Practice, shall certainly enjoy it fully and for ever. All men desire Rest, yet it's not to be found on Earth, but in Heaven; nor in the Creature, but in God: Happy they which know the Excellency and Glory of this Rest, and with all diligence and constancy use the means to attain it by following the Doctrine of the great Prophet Jesus Christ unto the end.

4. Here comes in the Exhortation to the great Duty, in

Ver. 11. *Let us labour therefore to enter into that Rest, lest any man fall after the same Example of Unbelief.*

THese words may be considered, 1. In their Coherence. 2. In themselves. 1. The Coherence is implied in the Particle and Illative Conjunction [*therefore*], which informeth us, that this Exhortation is a Conclusion inferred upon some antecedent Premises, and that Proposition of the Apostle, [*We which have believed do enter into Rest.*] Ver. 3. Which 1. Implies, that there is a Rest for us under the Gospel. 2. Affirms, that they who believe do enter. The former he manifests at large, that there is a Rest, besides that of Creation, and that of the Land of *Canaan*, remaining for the People of God: The latter is plain out of the Psalm: and he takes it for granted, that such as hear and believe shall enter, and onely such have admission. Hence he infers, That if there be an eternal glorious Rest prepared and promised to be enjoyed by Believers, then it's our Duty to labour to enter: This is the Connexion.

The Exhortation considered in it self, with the rest of the Chapter to the end, doth 1. Propose the Duty. 2. Urge the performance upon effectual Reasons. The Duty is, to labour to enter into that Rest,

where we have } A Rest.
 } Entering into it.
 } Labouring to enter.

What

What the Rest is, you have heard before: The entrance is to acquire and attain the actual possession and full enjoyment; and that it may be considered, 1. As a Duty of man, and then it is the use of all means ordained of God for the attainment. 2. As a gift and gracious Work of God admitting and receiving us unto the enjoyment; yet, because man should not mistake, by thinking it an easy matter to enter at his will and pleasure; he here implies, that it's a work of labour, of difficulty, of striving; it's an entering in at the strait Gate: and we must labour, use all our power, and put our strength to the utmost. For this is the greatest business which we have to do in this Life, and our will must be most firmly resolved and bent upon it, our understanding intended, and, as it were, set upon the rack in all the operations thereof; and our executive power exercised to the utmost degree. For our wit, will, and power, and all the faculties of the Soul and Body must be taken up continually in this work, as the most necessary and excellent of all others. The word is *studium* (study ye: And, as one well observe, *Stadium est vehemens applicatio animi ad aliquid agendum*) Study is a vehement application of the mind to do something. Yet that which is matter of lamentation, and a sad presage of the eternal ruin of many Souls, is the great neglect of this Duty; for few go seriously about it. The vigour and strength both of our Souls and Bodies is employed, and wholly spent in seeking the vanities of this World:

§. 5. The Reasons, whereupon the performance of this Duty is urged, are three:

1. From the sad and woful Consequent.
2. From the severity of the all-seeing Judge.
3. From the help and assistance of our High-Priest.

The reason from the sad Consequent is expressed thus;

Left any fall after the same example of Unbelief.

This implies, 1. There is danger, and an evil to be feared. 2. The evil is falling. 3. All and every one is in this danger, *[left any fall.]* 4. Left any should straight the danger, he instructeth in the *Israelites*, who fell by Unbelief: To fall, may be a Sin, or a Punishment. If a Sin, it's Apostacy, which is called *[Apostasia]*, which signifies in this, as in many other places, Rebellion and Apostacy: If a Punishment, it's exclusion out of God's Rest, with all the miseries that accompany it; so it seems here to be taken. By this, as by many other places, we easily understand, how we must conceive of Examples, and what use we must make of them. If they be examples of Punishments, we must account them as executions of God's Laws, and especially of his Comminations; The use that we must make of them is, to avoid those Sins, for which they were inflicted; and to be the more careful in this particular, because, by them, we may easily know, that God's Laws are not only words, and his Threats only wind. It's not with God as it's often with Men, who will threaten more than they will or can do: Thence the Saying, *Threatened men live long*. But here it's otherwise, God's Word is his Deed, and his Punishments threatened against Apostates are unavoidable. They are not made unadvisedly, and out of rash passion; but according to the eternal Rules of Wisdom and Justice: And let every one know, that that God that speaketh neither Men, nor Angels, nor his own chosen and beloved People, will not spare Us. Therefore as we desire to escape this fearful Punishment, let us labour to enter into that Rest which God hath promised.

§. 6. The second Reason is, from the severity of the Judge: For,

Ver. 12. *The Word is quick and powerful, and sharper than a two-edged Sword, &c.*

TO understand this Text, we need not doubt whether by *[Word]* is meant the Scripture and Doctrine of the Gospel, or Christ Jesus, which is the Word of God made *Flesh*; or the penal decrees of the Gospel: For by Word of God, is meant the Law of God, with his judicial Sentence. For God is here brought in as a most perfect Law-giver, and a most severe and exact Judge. *Abylon* *[Word]* is often taken for a Law; as the ten Laws or Commandments are in the Hebrew called Ten-words, *Exod. 20. 1.* And *דבר* *Dabar*, both in Chaldee, Syriack, and Arabick, doth sometimes signify to Order and Govern; and because Government is by Laws and Judgment, therefore *[Word]* signifies both:

This

This is more evident from Chap. 2. 1. 2. Where you read, *[If the Word spoken by Angels was still fast, and every Transgression and Disobedience received a just recompence of Reward.]* Where, by Word, is meant the Law without all doubt, as you heard before; wherein there were not only Precepts but Comminations, according to which Judgment did proceed and was executed. By Word, therefore, is meant the Law and Doctrine of God by Christ, wherein we have not only precepts and prohibitions, but promises and threats; and according to these God will judge every Man, to whom the Gospel shall be preached. This is a defect in humane Laws; that they cannot reach many Offenders, and leave the conscience exempt from humane Tribunals; and this is an imperfection in many Judges; that they cannot attain the perfect and clear knowledge of many Causes brought before them; or if they know them, will not impartially punish them. The Apostle removes these defects, and imperfections from this Law-giver and Judge, this Law, and this Judgment: *For the Word, or Law, of God is quick and powerful.* The latter word explains the former: for those things that are living, are said to be active in opposition to such things which are dead, which have lost their power and to be lively and very active, are many times the same; and this signifies the efficacy and active power of this Law. This active vigour, and efficacy, is illustrated by a Similitude: For the Law is compared to a two-edged Sword, which being used by a powerful and skilful hand, doth manifest how sharp and cutting it is; for it pierceth quickly into the inward parts, and divideth between Soul and Spirit, and the Bones and Marrow, which are most nearly united, and more hidden and secret in living Bodies. So that in the Similitude we have two acts of a Sword, or any such cutting Instrument: The first is, dividing things most nearly united. The second, discovering things most secret. There cannot be any more perfect division or discovery in any dissection or anatomy then is here expressed. The reddition of this Comparison seems to be made in these words,

And is a discerner of the thoughts and the intents of the heart.

For this cannot agree to a Sword, or any cutting Instrument; and therefore the meaning must be; that as a Sword doth divide things so closely united, and discover things so secretly hidden in Bodies; so doth this Law in the Soul, especially when it's applied by the Judge unto the case of sinful Man, to be determined by him. The most hidden things in Man, as a subject of God's Judgment, are the intents and thoughts of the heart; and they seem to be closely and inseparably conjoynd both with the heart, which is the most intimate thing in Man; (for *cor intimum hominis*), and also one with another. We need not curiously explain the words, *[thoughts and intents of the heart]*, or distinguish between them: The heart is the Soul of Man, endued with a faculty of understanding and willing such things as are the proper objects of it. The Soul is in continual motion and action, framing and moulding things within it self: Thoughts and intents are the secret acts, both speculative and practical, of the understanding and rational appetite. The words turned *[thoughts and intents]*, may signify apprehensions, conceptions, judgments, methodical or diadoctical, consultations about mens intents concerning the ends, decrees, and all other acts of the Soul; and may here be so understood. And many of these acts and operations are most secret and concealed; and, in respect of them, God saith, *The heart of man is deceitful above all things, and desperately wicked; who can know it?* Jer. 17. 9. Of this heart, and these motions, it's said, *That the Word of God is the discerner*: For this Law must needs discern them, otherwise it could not discover the pravity and rectitude of them, as it must do, if it will be a perfect Rule of Judgment: The word *[discerner]* may signify a perfect judicial knowledge. To understand this the better, you must observe, 1. That when it's said, the Word or the Law is a discerner, it's meant, that God in his Word discovers and distinguisheth these. 2. That in Judgment he will as clearly discern all moral acts and operations of the Soul as agreeable or disagreeable to this Law, and will judge the party accordingly. 3. That he, by execution, will make this Word effectual to the eternal confusion of disobedient and rebellious Wretches. And lest any should think that something might be concealed from the Judge, it's added,

Ver. 13. *Neither is there any Creature, that is not manifest in his sight: but all things are naked and opened unto the eyes of him, with whom we have to do.]*

THis place informs us of the perfect knowledge of God, as He is Judge; without which, his Judgment cannot be just and perfect. It presupposeth that perfection and attribute of God's understanding, whereby he fully and clearly knoweth himself, and all things else. In this place, it's an exercise of that perfection retained to things created; and especially to matters of Judgment, as all Persons and Causes of Men to whom the Gospel is made known, as to be judged by him. Where we may observe; 1. The object, *[all and every thing]*. For it's said *[not anything]* and *[all things]*. 2. The manifestation and clear representation of all in general; and every thing in particular. For there is *[not any Creature that is not manifest]*, and *[all things are naked and open]*. We need not here stand upon the word *[Tisay]*, which is interpreted here *[opened]*. For in it there is a Metonymy and a Metaphor: whether the Metaphor be taken from a body laid upon the back, or head and excoiated, or divided through the back-bone, or all comes to one; for it signifies something made manifest. 3. They are thus manifest in his sight, naked and opened to him; Which implies two things, 1. That they are manifest, naked, opened; that is, very clearly, most evidently and fully discovered to him. 2. That if they be so clearly and fully manifest in his sight and to his eyes, he must needs know them fully and clearly. The fruit of this is, that God knows all things fully and clearly; and therefore cannot be ignorant of any Man, or any thing in any Man, who must have to do with him; that is, be judged by him. This is the matter of this Text considered in itself, and is the same with that of the Prophet, *[I, the Lord, search the Heart; and by the Tongue, even to give every Man according to his ways, and the fruit of his doings]*. Jer. 17. 10. The force of it, as a reason, is this, That seeing we must be judged according to a just Law, by a most exact impartial and all-knowing Judge; it concerns us much to labour, and use all means to persevere. For if we neglect this work, or perform it feignly or secretly in our deceitful hearts, turn away and depart from God, he will one day summon us to Judgment; we must appear before his Tribunal, he will fully and clearly discover the perfidiousness of our hearts, shut us out of his eternal Rest, and cast us into everlasting Flames: and though now we will not believe it, yet then we shall find it to our woe; what a fearful thing it is to disobey the Laws of this most just All-knowing and Almighty God. Men now do little regard the Word of God, and his Commands; Promises, Threatnings; fear not to transgress his decrees, seldom seriously think of *that Day*; when all their baseness and treachery shall be discovered to their everlasting shame, confusion, and destruction: This will be the end of such as do not consider with whom they have to do.

§. 7. The third Reason is from the Priest-hood of Christ: For Chap. 3. ver. 1. we are exhorted to consider *the Apostle, and the High-Priest of our Profession*. He hath formerly pressed the duty of perseverance, upon the consideration of his Apostleship and prophetic excellence, and here urgeth it again upon the consideration of his Priest-hood. This is the first connexion of these words with ver. 1. of the third Chapter: Again, he settled in the two former Reasons taken from the sad consequence of Apostacy, and the severity of the Judge, to set before them the *[Arduous]*, or difficulty of the performance; and in these words, the *[possible]*; that though it be difficult, yet it may be done by means of our great High-Priest. The former arguments tended to work fear, this to cause hope; the former well considered, might make them careful and diligent; this last might encourage and give them comfort. This is the second Coherence with the Text immediately antecedent: But the words must be considered in themselves, before we can understand the force of the Reason contained in them. For this end we must take notice that the subject matter of them is the Priest-hood of Christ, or Christ our great High-Priest, Jesus the Son of God. And concerning this High-Priest, He *[affirmeth some things]*. From the things affirmed, infer the main Conclusion. He affirms of him, 1. That he is entered into Heaven. 2. Is very merciful to us and compassionate. 3. Will prove very helpful.

The conclusion inferred, is, *To hold fast our Profession*; Seeing Christ, as Priest, is the subject of the Text and this last part of the Chapter, let's hear what he writes.

Ver. 14. *Seeing then, that we have a great High-Priest, that is passed into the Heavens, Jesus the Son of God.*

- Where we may observe, {
1. The eminency of the person;
 2. The excellency of his Office;
 3. His Relation to us.

THe person, is Jesus of *Nazareth*, the Son of the Virgin *Mary*; conceived at *Nazareth*, born at *Bethlehem*, and Crucified at *Jerusalem*. This Jesus is Son of God, not only because of his supernatural Conception and Birth, but his eternal Generation. For that Word, which was from everlasting, and by which the World was made, was made Flesh, and did assume that humane Nature conceived by the Holy Ghost, and born of the Virgin *Mary*, and possesseth the same inseparably and eternally. This is the eminency of the Person, who is Superiour to all Men and Angels: The excellency of his Office is, that he was a Priest; and not only so, but an High-Priest as *Aaron* was above other Priests, and President in all matters of Divine Worship, and might perform some sacerdotal Acts, which none but he might do. Many High-Priests were of that Dignity, that they were equal with Kings: But he was not only High-Priest, but a great High-Priest above all others, as Universal and Supreme Pontife of Heaven and Earth, in comparison of whom all other Priests, even the highest, are but shadows. This is the excellency of his Office: His Relation to us is this, that we have him, that is, He is our great High-Priest in whom we, who profess our Faith in him, have a special Interest; so that He, as a Priest, doth officiate for us, and his excellent Office was instituted of God for our eternal good; no Unbelievers can be said to have him in this manner. Of this great High-Priest it is affirmed, that He is passed into the Heavens: This entrance into Heaven was shadowed by the High-Priests entrance into the inmost sacrary of the Tabernacle or Temple, which was called the Holy of Holiest. The reason why this, which is here first affirmed of him, is mentioned, may well be this, because by this he hath not only obtained and taken possession of this eternal Rest, wherein we must seek to enter, but by this means hath procured an entrance for us. For where he is, there we shall be; and the Head and Members must be and abide together: Therefore if we labour and strive, we cannot doubt of entrance, seeing he hath made a passage open for us. This, of it self, is a great encouragement, that our High-Priest is passed into the heavenly Rest, not only for himself, but also in our behalf, even to assure us, that if we follow him, trust in him, and labour to enter, that we shall not come short: yet this is not all, the encouragement is yet greater For it followed,

Ver. 15. *For we have not an High-Priest, which cannot be touched with the feeling of our Infirmities: but was in all points tempted like as we are, yet without Sin.*

I Will not here mention the principal Exhortation expressed in the former verse, but I reserve it to the last. For it is usual, upon several Reasons delivered, to repeat the exhortation: In the words, we may observe two things;

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1. Christ's merciful disposition towards us.
 2. The Reason of it.

His mercy is set down negatively, in that he is not senseless of our Infirmities, but is one that will be touched with the feeling of our Infirmities. To be inwardly affected and moved with the miseries of others, doth argue an excellent temper of spirit, and is a proper act of that we call mercy and compassion; and it issues from goodness and love. Christ, as God, is infinitely merciful, and mercy it self; and in his Word doth signify how readily and abundantly he is inclined unto it, and he would have man to know it. And as Man, none so merciful as He; and that God might manifest what store of his mercy he had for sinful Man, He became Man, nay miserable and mortal Man; and, because experimental knowledg and sense is the most effectual, therefore, as Man, he was willing to Suffer, and be Tempted. And this is the Reason, why he is so sensible of our sad condition, because *[he was tempted in all points like unto us.]* This is that wonderful way,

way, which God by his profound Wisdom contrived, to make his mercy greater, and in some sort more than Infinite: He would have a kind of knowledge of man's infirmities, which, as God and infinite; he could never have. That which makes us an object of compassion, is our infirmity; that which makes him so sensible of our condition, is, That *he was tempted in all points like us, yet always without Sin.* Infirmity is sometimes weakness, and so the word signifies; sometime Sickness and Diseases, which cause weakness. The one is opposed to strength, and the other to eucrasia and health; and both are twofold, either of Body or Soul: and here is meant the weakness and dis temper of the Soul, and may be Sin or Punishment, which makes our Case very miserable. For sin taken either for native or acquired corruption and imperfection, doth fearfully weaken the Soul; because it doth not only incline to actual sin, but makes us unable to resist temptation: so that we are easily overcome by Satan a potent, subtle, malicious enemy, who will not only violently, but continually assault us. This is the reason, why our sins are so many, and we so often and so heinously guilty, and have continually great need of mercy and pardon; which cannot be obtained without the effectual intercession of this righteous Advocate, and merciful High-Priest. And how merciful must he needs be, that was tempted himself? For *he was tempted in all points like unto us, but without Sin.* Where two things are observed, 1. That his temptations were in all points like ours. 2. That yet he was without Sin. Temptation may be taken for Sufferings, or for an inducement to Sin, as directly tending to sin; and having a power or causality moving us thereunto. As for Christ's Sufferings, they were exactly like unto Ours: To that end, he took a Body and Soul, and continued for a while in a state of Humiliation, whereby he was obnoxious unto them; and did actually fall under them, and felt them. As for temptation to sin, it's inward, outward; inwardly he was not tempted, outwardly he was: Of us it's truly said, that every man is tempted, when he is drawn away of his own lust and enticed. But in him there was no such corruption, lust, or inward concupiscence; yet he was outwardly vehemently assaulted by Men and Devils as much as ever any Man was; and was tempted to the same kind of sin to which we being tempted to, do commit. This appears from the History of the temptation and passion; yet, though we being tempted, do often sin; yet he being often and violently tempted, never sinned, never yielded to the temptation, and always resisted, and always overcame. This is a great comfort to us, that he never sinned: For, because of this, his Intercession for us, is the more effectual with God, and the more acceptable unto him: For a guilty person pleading for guilty persons, could not have made reconciliation for their sins; but it is a comfort, so it's a rare example for us to follow, that when we are tempted, we should use all means to avoid Sin as he did.

104, 8. But let it be granted Christ is so merciful an High-Priest, and (though entered into Heaven) so sensible of our miseries, what benefit do we receive by him? This the Apostle resolves in the words following:

Ver. 16. *Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace in time of need.*

IN which words, we may observe, 1. That, as we may, so we ought to come boldly unto the Throne of Grace. 2. That coming thus, we may speed, and attain that which we desire. That which in the first Proposition is presupposed, is, that God sits in the Throne of Grace: There is a Throne of Justice, and a Throne of Grace. If He look upon Man according to the Law of works, he must needs sit upon the Throne of Justice as a severe Lord, and strict Judge to condemn us. But being propitiated and atoned by the Blood of Christ, his Throne is the Throne of Grace and Mercy: In this phrase he alludes unto the propitiatory or seat of mercy above the Ark in the Tabernacle or Temple; which did typify the propitiation to be made by the Death of Christ, upon which accepted of God, man's Sins become pardonable, and God reconcileable; and without this reconciliation, it's no coming near this Throne. If once it be made a Throne of Grace, then we may come boldly unto it: For it's not like Mount Sinai, a Mount of Darkness, Thunder, Lightning and Terror; but Mount Zion, a Mount of Light, Grace and Glory. So that now we need not fear God's Wrath, but hope in his Mercy: And though we may justly be afraid to approach, if we look upon our selves; yet when we consider that Divine

Justice is satisfied by our High-Priest's Sacrifice, and that he is the admittional of Heaven, ready to take us by the hand, and bring us to his Father, and plead our cause with his Blood, then we may come boldly, and ought so to do. To come, is to pray, or to approach for to pray; to come with boldness, is in the Name of Christ to pray with great confidence, not onely to be admitted, but to be heard for his sake. For by him we have access unto that Grace wherein we stand, *Rom. 5. 2.* By him we have access by one Spirit to the Father, *Ephes. 2. 18.* And in him we have boldness and access with confidence, in the Faith of him, *cap. 3. 12.* But suppose we come, what may we expect, or what shall we receive?

[— We may obtain mercy, and find Grace for help in the time of need.]

All our time on Earth is a time of need, for we always have need of help; yet sometimes we have greater need than at other seasons. The word in the Original is [*seasonable help*] help in due season, and then it's most seasonable when most needful: To afford this help must need be an act of Mercy and Grace, whereby sinners are pardoned, and power of Sanctification, with assistance to prevent sin for time to come, obtained: And without this help, mercy, pardon, and assistance, it's impossible to enter into God's eternal Rest, but by it we assuredly may; So that if we persevere, and so enter, it's to be ascribed to that Grace and Mercy which we obtain by Prayer: If we come short, the fault will be our own, who do not seek help by our continual and instant Supplications in the Name of Christ. To understand the force of this, as a Reason delivered in these three last Verses, we must call to remembrance, 1. What the Duty is, which is, to labour to enter into Rest, and to hold fast our Profession, which is nothing else but perseverance. 2. We must consider, that it's taken from Christ as a Priest, and it's very essential: For if 1. He be our great High-Priest, 2. Passed into the Heavens, and hath taken possession of that eternal Rest, and also in our behalf, 3. So merciful and sensible of our Infirmitie, 4. So ready to procure us help, when we seek it by Prayer before the Throne of Grace; then let us not onely with all diligence, but with greatest hope and confidence, labour to persevere. For a conclusion of these four first Chapters let us observe,

1. That the Subject of them is Christ's Prophetical Office as most excellent, and above that of other Prophets, Angels, *Moses*.

2. That though this be the principal and intended Subject, yet he speaks something of his Regal and Sacramental Function; yet onely upon the by, and with some reference to his Prophetick Faculty.

3. That the principal Duty which he urgeth so strongly upon us from his Prophetical Excellency, is perseverance in the Profession of his blessed Doctrine, and the Observation of his Laws, given by him as a Regal Prophet and Apostle.

4. In the pressing of this Duty, he insisteth upon the latter part of *Psal. 95.* where he sets forth the Example most clearly. 5. Applies it to these *Hebrews*.

5. The last reason is taken from his Priesthood, which is handled and brought in with such Art, that it not onely serves for to persuade us to attend to his Prophetical Doctrine and continue in it, but also to prepare and make way for his admirable discourse following, concerning his eternal Priesthood, and is an imperfect Transition.

CHAP.

CHAP. V. Ver. I.

For every High-Priest taken from among men, is ordained for men in things pertaining to God; that he may offer both gifts and sacrifices for sins.

§. 1. **B**Efore I enter upon the Chapter it self, the connexion of this part with the former must be considered; and I find the Agreement to be two-fold; 1. General. 2. More particular. The general is very clear; for after that in the former four Chapters the Apostle had set forth the Excellency of Christ's Prophetical Office, wherein he was far above the former Prophets, Angels, and *Moses*; and thereupon had exhorted to perseverance in the Profession of his Doctrine declared in the Gospel, and pressed the performance of the Duty, both from the fearful Punishment of Apostacy, and the glorious Reward of Constancy: He now in this Chapter enters upon a discourse of his Priest-hood, as far more excellent than that of *Aaron's*; so that there was all the Reason in the World to persevere in respect of this Office likewise: This is the general Method. The particular seems to be implied in the Particle *For*, which many times is a causal Conjunction, and renders a reason of something formerly delivered: For, seeing he had formerly affirmed Christ to be an High-Priest, here he proves him to be such indeed, and to have the Nature, Properties, Qualities, and Power of such an Officer. This particular refers to the three last Verses of the former Chapter, which made way for this discourse that follows.

§. 2. As the occasion of the former Doctrine was an high conceipt which the *Hebrews* had of the Law, as delivered to them by Prophets, Angels, *Moses*; to the occasion of what follows was their high esteem of *Aaron*, and the Levitical High-Priest. The Scope is to demonstrate the Excellency of Christ's Priest-hood as far above that of the Law, and persuade them to continue in their Faith in him, as to excellent an High-Priest as far above all others. The Method is this; 1. He delivers his Doctrine. 2. Confirms it. 3. Applies it. The Doctrine is this, Christ is a perfect High-Priest, more excellent than *Aaron*, or any of the Levitical Order. The Confirmation is from his Calling and Order, his Ministration, and his excellent Sacrifice, and this continues from this Chapter to the 19th. Verse of the tenth: After this confirmation finished, he proceeds in cap. 10. to Application, which is made principally by way of Exhortation. In this Chapter the Apostle doth 1. Manifest Christ to be a Priest forever, according to the Order of *Melchizedek*. 2. Conceiving these *Hebrews* hardly capable of that discourse concerning this excellent and eternal Priest-hood, which he intended, he reproves their Ignorance, caused by their great negligence. In the first part, he informs us what an High-Priest in general is. 1. Shows, that none can be a lawful Priest who is not called. 2. Proves Christ to be called, and by Commission from Heaven made an High-Priest, and invested with a Sacerdotal Power. But to proceed unto particulars, and enter upon the Text, which gives us a description of an High-Priest, and lets us know, that he is an Officer in matters of Religion. 1. That his Work is to offer Gifts and Sacrifices for Sin. 2. He must be of a mercifull disposition, and inclined to compassionate the People, as having Infirmities of his own. 3. The end whereat he must aim to make God propitious, and procure his favour for the remission of the Peoples Sin. He is an Officer in matters of Religion: To be an Officer is the general, wherein he agrees with all others in any Office; to be such in matters of Religion, differenced him from all Magistrates and Civil Officers. Before we handle the parts of the Description, we must take notice first what the *definitum*, or thing described, is, and it's said to be an High-Priest. Priest-hood, if we consult the Greek or Latine Name, is a sacred Office; the word [*Cohen*] in Hebrew also is an Officer, either sacred or civil, and comes of a Verbe in *Piel*, which signifie; to minister or act in political or religious matters; and such a Person

may be a Magistrate or Minister, a Prince or a Priest: For anciently Princes were Priests, and Priests Princes; so *Melchizedek* was King and Priest; and such, if we may believe some ancient Authors, were the first-born of Families, and had the Power and Charge of Civil and Ecclesiastical Government in the Family. This Office is a place of power and dignity: Yet there usually was an inequality between Priests; for some were high-Priests, some inferiour, and the High-Priest was President over the rest, of greater dignity and power; and could and might officiate in some things, wherein the inferiour could not: In this place, the thing or Person described is an High-Priest, though many of these things might agree to other Priests. And first, he is an Officer: For

[*He is one taken from among men, and ordained for men;*]

By this, such that which follows, we may easily understand, that the Priest here described is a Man, and not an Angel, and an Officer for men, and for sinful men. 1. He must be *taken from among men*, which implies not onely that he must be a Man, but of the same rank and quality with other men, who are no Officers, no Priests, but of no Priests made Priests: yet they should be duly qualified, and fit for the place, how else can they officiate as they ought to do? This phrase [*to be taken from among men*], we find *Exod. 28. 1.* where *Moses* is commanded to take *Aaron* and his Sons, from the midst or from among the children of *Israel*; and a like Expression is used, *Levit. 8. 1.* when *Aaron* must be consecrated. This is a kind of election and designation of the person, whereby he is singled out of, and separated from, the rest, to be put in another and higher rank and order. This designation is made by Lot, or Birth-right, or Election, or divine immediate determination; for here there must be no Usurpation: After the Person is once designed and determined upon, he must be constituted, ordained, set over other men for their good, for the end of all Offices is, to seek and endeavour the temporal or spiritual al good of those to whom they are made Officers. For though God can do all things immediately himself, yet he is pleased to make use of man, and by man communicate his Blessings to man. This constitution is by a Mandate of him or them, who can constitute an Officer, and by this Mandate is signified the Constitutor's Will: The effect of it is to give the Person constituted, Power, and to bind him to officiate: For every Officer by his Ordination receives a power and a charge to do the Works of his place: And as the power and charge are many times great, so the Constitution is made with solemn Rites, which are used in the Inauguration of Princes, and Consecration of Priests. This is the general Nature of a Priest, he is an Officer: Yet there be Civil and there be Religious Officers; but a Priest is an Officer in Religion, and the things of God: For we have to do with Men, and we converse with God. The Subject therefore wherein a Priest is employed, is, things pertaining to God; for he is the Supream Lord, to whom all Glory, Service, and Obedience are due in the highest degree, upon him we all alwayes do wholly depend, both for our Being and Happiness both spiritual and temporal. And though all men must worship him, yet there are publick Services which none but a Priest may perform, so as to be accepted. Every one doth not know how God will be served, neither, if they knew it, are they fit or qualified for it. Therefore God ordained Priests who knew his Will, his instituted Worship, and how it should be performed, and to come to God without them was in vain; and for any other to officiate in that place, is an Usurpation, and a great Offence. By this Office God did signify, that sinful Man cannot come near unto him without a Mediator: And it was an unspeakable Mercy of God to institute such Services as he requires at Man's hands, and to ordain such Persons for the performance as he would accept. As Religion, so Priest-hood in general, sin presupposed, seems to be of the Law of Nature: For no Nation is without Religion, no Religion without a Priest; therefore we read in Authors so much of Temples, Altars, Priests; and amongst these, High-Priests, and Supream Pontiffs: Yet there may be Officers in Religion who are no Priests; but subservient unto them; therefore we must know what is the proper Work of a Priest, which is the next thing whereof the Apostle informs us, in these words,

* Many think
that Priesthood
is of Institution
on.

[*That*

[That he may offer both Gifts and Sacrifices for Sins.]

The Law and Light of Nature dictate unto us, that something must be offered unto God in acknowledgment of his Supreme Dominion; and because men have their Sins, and are guilty, and God is just, and hath power of life and death, of punishment and pardon, therefore Sacrifices must be offered to satisfy his Justice, avert his Wrath, and procure his favour. But by what Gifts and Sacrifices God may be propitiated, and in what manner they must be offered, the Law of Nature will not teach us: These things must be revealed and instituted from Heaven, and so must the Priesthood and party officiating too; for every one must not offer these Gifts and Sacrifices, either for himself or others, but such as God shall either mediately or immediately design and qualify for this Work.

§. 3. Thus you have heard, 1. That a Priest is an Officer in Religion, 2. That his proper Work is to offer Gifts and Sacrifices. The third thing is the disposition which is most suitable to his place, 3. He must be merciful, and inclined to compassion as one who himself hath his Infirmity: For it followeth,

Ver. 2. *Who can have Compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with Infirmity.*

This disposition and affection is so necessary, that no man without it, is fit to be a Priest: For this reason God contrived a way whereby Christ, after he was risen from the dead, ascended in Heaven, obtained fulness of joy in his presence, and pleasures for evermore at his right hand, might be sensible of Man's misery. To understand the words of the Text, we must consider, 1. What it is to have Compassion. 2. Upon whom he must have Compassion. 3. Why he should be the more compassionate. *To have Compassion*, is to be inwardly affected with the misery of another, so as to be moved and inclined, so far as we are able, to help, relieve, and comfort them. Therefore, saith one, *Miseria alium de corde nostra*: The word in the Original is [*mercorabile*] to suffer moderately, or rather in some certain measure. He must suffer, for he that is merciful doth suffer with them that suffer, and mourn with them that mourn; for we should be like fellow Members of one Body: and as there is a Sympathy or fellow-feeling amongst the Members of one Body, so there should be amongst us. Yet as our own Passions and Affections should be moderated by the rules of Reason, so must this Compassion be; it must neither be boundless nor irregular. For there be such heinous Offenders, and abominable Sinners, that they are no fit Subjects either of the Mercy of God or Man, and we may exceed in our Compassion. Therefore the Rules of divine Wisdom and Justice must regulate and measure the same; otherwise we may make our selves unfit to officiate for others; yet this was seldom the fault of Priests, whose Compassion was usually defective. 2. The parties to be pitied, and the Subject of the Priest's Compassion, were the ignorant, and such as are out of the way. Ignorance and Errors are often taken for sins, yet not such as are capital and crying crimes, but Offences committed out of ignorance, infirmity, and violence of temptation, for which under the Law Sacrifices were prescribed, and accepted upon the Confession of the Delinquents; for there was no Sacrifice to expiate capital sins, for they must be punished by Death. They which were ignorant, and seduced out of the way, willing to confess, and desirous of pardon, were to be pitied, as a fit Subject of the High Priest's Compassion. 3. The reason why he should the more have Compassion on these, was, because he was compassed himself on every hand with the like infirmity, and might easily fall into the like Sin. This should make him the more careful to make Reconciliation for them, as for himself, because he might fall into the same condition; and it was the Wisdom of God to make such kind of Persons to be Priests.

§. 4. The end of the Priest's officiating, and his Compassion, was to make Reconciliation for his own and their sins. For

Ver. 3. *And by reason hereof he ought, as for the People, so also for himself, to offer for Sins.*]

THe reason, why he must be merciful and sensible of the guilt and misery of the People, was, that he might offer for their Sins; and because he was compassed with infirmity, and had his own Sins, therefore he must offer for himself. His own infirmity and sin might move him both to pity them, and also seek their pardon, as his own. To offer for Sins, is, to do that upon which God hath promised to pardon; and remission is the very end and ultimate effect of all propitiatory Sacrifices, and the Service of all lawful Priests. Before I conclude this part of the Chapter, it may be expedient to resolve two Questions.

The first is, Whether it be necessary and essential to a Priest to have sins of his own, for which he must offer?

The second is, Whether in the times of the Gospel; after Christ had offered his Sacrifice, and was confirmed an eternal Priest in Heaven; there be many persons properly called Priests, and such as are here described? To both, I answer Negatively. For, 1. It's not essential to a Priest to have sins of his own, or that he be a Sinner: For Christ himself is a most perfect and compleat Priest, and yet without Sin; yet he is merciful, and as sensible of our miseries as any ever was. And this indeed was a necessary qualification in a Priest, that must make reconciliation for Man; and he that is unmerciful, is no ways fit to be a Priest for guilty Wretches: yet a Priest may be merciful, and yet without Sin, though there never was any such Priest in the World, but Jesus Christ, the Son of the living God. For the second, there never was, in proper sense, since Christ's Ascension into Heaven, in the Church-Christian, any such Priest, as is here described. And it's observable, that such as officiate in the Church-Christian, and minister in holy things, are in the New Testament called Ministers, Elders, Bishops, Pastors, Teachers, Men of God, Apostles, Evangelists, Prophets, but never styled *(Iris)* Priests, much less High-Priests; neither are there any Temples, Altars, Sacrifices in the time of the Gospel, that are properly such. Some of the Church of Rome do affirm, *The Masse to be a Sacrifice; and the same with that which Christ offered upon the Cross, and propitiatory for the Sins of the Living and the Dead.* Yet seeing they confess, 1. That it's *(incruentum)* unbloody, therefore it must needs essentially differ from that Sacrifice and Oblation, wherein the Blood of Christ was once shed, never to be shed again, never to be re-iterated. 2. Seeing it's not essentially the same, it cannot be properly propitiatory. 3. Seeing it's not *(expiatorium & redemptorium)*, as they grant it is not, How should it be the same? 4. That which is a representation, commemoration, and application of that Sacrifice once offered, never to be offered again; can neither be the same, nor propitiatory. And as it is not the same Sacrifice, but essentially different from it, it's no Sacrifice at all in proper sense, neither can any wit of Man prove it so to be. Therefore, in respect of it, their Priests can be no Priests, their Tables no Altars, their Temples no Temples. Where divers of the Ancients call the Ministers of the Gospel or Bishops, Priests, the Service of the Eucharist, a Sacrifice; and the Communion-Tables, Altars; they must either be understood to speak tropically and metaphorically, or deliver that which is untrue, and also contradict themselves and the Scriptures.

§. 5. Hitherto the description of a Priest in general, and such as did officiate before the times of the Gospel; the next thing is concerning their calling and acquisition of their Sacerdotal Power, which is delivered in these words,

Ver. 4. *And no man take this Honour unto himself, but He that is called of God; as was Aaron.*]

THe sum whereof is this, that the Institution of an High-Priest-hood, and an High-Priest, is from God. For the more distinct handling of the Text, we must observe three things:

1. That no man can make himself Priest.
2. That God's Calling makes a Priest.
3. Aaron, for example, was so made a Priest.

1. The first Proposition is, that no man can make himself a Priest: For any man to take

take or receive to himself or by himself this Honour, is, to make himself such a Priest, as is formerly described. The sense is not, that no man will usurp this sacerdotal power, or that many will not take it upon them, or many will not presume to make others Priests, which God did never make such. For *Jeroboam* made of the lowest of the People, Priests. Yet, let Princes or People presume to make Priests; let others, without any consent of God or Man, usurp this Power: yet if God do not Institute and Call them either mediately or immediately, their Priest-hood is no Priest-hood; their Offering no Offerings, their Service ineffectual, and no wayes acceptable to God. And here it's observable, that Priest-hood is called an honour, because the Office is high and honourable, and next to that of Kings; though with many it's contemptible.

2. God's Calling makes a Priest, for he not only hath power to institute this Office, and invest men with this honour: For, as all Power is of God; so is this of Priest, as well as that of Prince. And though God gives liberty to men for to institute some civil Offices, and make Officers; yet in matters of Religion it's otherwise. For he hath reserved that Power of making spiritual Officers, and to appoint their Service unto himself, and the success of their Service doth merely depend on him; for without him, it can have no spiritual effect upon the Souls and Consciences of men. Yet God doth not Call all Officers in Religion immediately, and by an extraordinary and particular designation; but many are called in an ordinary way: yet it's necessary, that every standing Office should be instituted either by a General, or some special precept of universal Obligation for the time he will have such an Office to continue in the Church. This precept determines the qualification of the person; and this must be known and approved by the Church, as such as the Church shall trust: and this approbation must be publicly declared, before the party that must publicly officiate can be orderly admitted: yet this rule admits of some exception in extraordinary Cases. All the power, that the Church in constitution of Officers can challenge, is to signify the Will of Christ concerning the particular persons to be constituted, that they are rightly qualified; and such as Christ requires them to be. Christ, therefore in this work, is the principal; and the Church, following the rules of Christ, is the instrumental cause. Of vocation, ordination, imposition of hands, and constituting of Church-Officers, I shall speak more at large in my *Treatise of Civil and Ecclesiastical Government*.

3. *Aaron* did not take this honour to himself, but was Called of God: this is an instance, and a particular example of the divine Vocation of an High-Priest: And though it was but a particular example, yet it was agreeable to a general Rule. That *Aaron* was an High-Priest, and that he did not usurp this honour: and that he was Called of God, is evident out of Scripture. For, 1. God singles out the Tribe of *Levi* for religious Services. 2. Out of this Tribe, he singles the Family of *Aaron* for the Priest-hood. 3. Out of this Family, he separates *Aaron* and his Sons, with their Posterity to be High-Priests. 4. He caused him publicly to be set apart with his Sons, and to be consecrated. 5. Upon his Consecration, when he first begins to minister and offer, his Priest-hood is confirmed by Fire sent from Heaven, to burn the Offering. 6. Notwithstanding this particular institution and designation, he was unjustly challenged as ingrossing the Sacerdotal Power, till God by consuming the Company of *Korah*, and causing *Aaron's* Rod to Blossom, and bring forth ripe Almonds, confirmed it again. 7. *Aaron's* Children and Posterity acquired their power by lineal descent, according to the first Institution; for all his Successors derived their Power from the first Investiture of him and his Sons. 8. 6. After the Description of an High-Priest, and his divine Calling, follows the Apostles discourse of the High-Priest-hood of Christ. And he, 1. Asserts his Calling. 2. Proves it: His Calling is asserted in these Words;

Ver. 5. So Christ also did not glorify himself, but he that said, &c.]

This doth presuppose, 1. That Christ is a Priest, and all things essential to a Priest, we find in him according to the former Description. 2. That to be a Priest, is a Glory and Honour; for it is a place, as of Power, so of Dignity and Glory. Yet it's said, He did not glorify himself, and takes upon him the Sacerdotal Power and Dignity, though he was qualified better then ever any was. By this we understand the intolerable pride and presumption of many in these times, which take upon them to officiate in matters of Religion,

ligion, though no wayes qualified or fitted for this work. If ever any Man or Angel, then surely Christ might have taken this Honour to himself; yet he did not. And this will be the eternal condemnation of all such as usurp Ecclesiastical Power without any Commission from God or Man. How unlike unto Christ are all such, who presume of their own merit, and despise such as Christ hath called? But if Christ did not glorify himself, and take upon him to be a Priest, how did he acquire his Sacerdotal Power? It's said, *That God did glorify and advance him to this place and honour.* This is included in these words,

[*But he thus said unto him.*]

For he that said unto him the words following, was God, and He made him Priest: And the truth is, the place was so high, and required such a measure of Power, that none but God could constitute and invest him. For it was not in the power of Man or Angel to make so great an High-Priest: As before it's said, 1. That he did not make himself an High-Priest. 2. That God made him so: by those words found in *Psalm 2. 7.* he proves both, that he was a Priest, and that God made him such. For, 1. It's clear that it is the Lord, and everlasting *Jehovah*, who spake these words. 2. He spake them to Christ. 3. By them he constituted him a Priest. The words of Constitution are these,

[*This Day have I begotten thee.*]

This day, as you heard before in the first Chapter, is the day of Resurrection; and for God to say that day, [*Thou art my Son, this Day have I begotten thee*], is to make him both a Priest and a King. For to have the Birth-right, and be the first begotten, was to be King and Priest. And if God, who had all Power in his hands, declare him to be his Son, and first begotten, this is to invest him with the Regal and Sacerdotal Power. And though he was designed for this place long before; yet, till here he was consecrated by his own Blood, he did not receive this Honour, and it was a reward of Humiliation. For you must know, that God his Father, by the Resurrection, did not only restore his life, which he had laid down upon the Cross, and made him immortal, but invested him with his Glory and Power. And whereas this Psalm was composed long before the Resurrection and Incarnation of the Son of God; yet the thing was not done, nor the words spoken to Christ, till his Resurrection: for the meaning is not, that then God did speak these words, but after the Incarnation and Resurrection, he would by them declare him Priest and King. But he finds not only his Parent and Commission for his Priesthood, but the confirmation of it to him for ever, in another place: For thus he writes,

Vet. 6. As he saith also in another place, Thou art a Priest for ever after the order of Melchisedec.]

THe words here cited, we find *Psalm 110. 4.* Where we may observe, 1. That *David* was the Author of that Psalm, as appears, *Math. 22. 43.* 2. That the subject of the Psalm is Christ or the Messiah, and it's to be understood of speaking of him. 3. That it is propheticall, and a prediction of things which were then to come, and a long time after. 4. These things are spoken of the Messiah by the Prophet, as moved, inspired, enlightened to see, speak, write such things as should come to passe, and be accomplished in their time. 5. The Apostle, in this Discourse, takes it for granted, and as confessed by these *Hellens*, that *Jesus of Nazareth* was the true Messiah, in whom all these things were fulfilled. 6. The things affirmed or predicated of the Messiah were spoken, done, sworn, not only after the Resurrection, but the Ascension of our Saviour, and upon his coming before the Ancient of Days. For when God set him at his right hand, he established his glorious Kingdom, and he began instantly to Reign; and then it was that he confirmed his everlasting Priest-hood upon him by Oath, and that he began to officiate and minister in the heavenly Temple. And those words spoken by God, were sufficient, not only to make him a compleat Priest, but to confirm him. 7. Both these places prove, not only that Christ was a Priest, but that he was made an eternal Priest of a far higher Order.

Order than that of *Aaron*, and all this by God himself immediately. And as he was made a Priest by God, so his Priest-hood was the most excellent Priest-hood, and most beneficial to sinful Man, that ever was or shall be.

9. 7. These two places prove Christ, 1. To be a Priest; and therefore all things essential to that Office, must agree to him according to the Description of a Priest in the beginning of the Chapter.

2. They manifest he was a Priest, not by Usurpation, but by Commission from Heaven.

3. The former Scripture informs us, that he was constituted a compleat Priest upon his Resurrection; the latter, that he was confirmed in his unchangeable and everlasting Priest-hood upon his Ascension into Heaven, and Session at the right hand of God. The words following presuppose his designation, and signify the manner of his Consecration, which was such, as that it did fitly qualify him to be a merciful and eternally-saving High-Priest, who offered for himself, not as sinful, but bearing the punishment of man's Sin, and for others too. Therefore it follows,

Ver. 7. Who in the days of his Flesh, when he offered up Prayers and Supplications, with strong crying and tears, to him that was able to save him from Death, and was heard, in that he feared.

IN which words, with those that follow, ver. 8, 9. we may observe;

1. The Consecration of the Son of God.
2. The acquisition of a mighty saving Power upon the Consecration once ended.

In the Consecration, by his deep Humiliation, we have;

1. His effectual Prayers.
2. His learning Obedience.

Concerning his Prayers, we are informed of;

1. The time when they were offered.
2. The manner how they were made.
3. The party to whom they were presented.
4. The efficacy and success of them.

He offered up Prayers and Supplications, that is, he prayed in humble and suppliant manner, with bended knees, and a bowed and deeply humbled Soul. Both the words signify one and the same thing, though expressed by two words; the one whereof is often, the other seldom; or rather but once used in Scripture. Both are Petitions, and especially such as we call Deprecations, which are used for the averting of some evil: These Petitions were presented unto God; for Prayer, in strict sense, is a representation of our Petitions unto God to move him for to grant our desires. It's a kind of Service or Sacrifice, and therefore said to be offered unto God, and doth imply an acknowledgment of his supreme Dominion. Though the word used in the Original sometimes signify a branch of Olive, which Suppliants used to carry in their hands; yet both the Verb; from whence it comes, doth signify humbly to request, and it doth expresse a Supplication or humble Petition: The Prayers here mentioned, were the Prayers of Christ the Son of God.

And, 1. They were made for the time, in the days of his Flesh: The days of his Flesh are the time of his humiliation, frailty, and mortality before his Death and Resurrection; especially, the time of his Agony and Suffering upon the Cross. For in the one he vehemently prayed, and deprecated the Cup of his Passion; in the other, he makes a most sad Complaint of his Desertion and many cruel Sufferings, and petitions for help and deliverance, and binds himself upon the same by solemn Vows unto his heavenly Father, as we may read, *Psal. 22.* And though he made use of the whole Psalm, which exactly agrees to him and none else; yet the Evangelists relate only the first words, [*My God, my God, why hast thou forsaken me?*] The prayers made at these two times in his deepest and last humiliation were here principally intended by the Apostle.

2. The manner how these Prayers were made, is expressed in these words, [*with strong cries and tears*]; which imply, 1. His sad and woful condition, the anguish, sorrow, and horrour of his mind, and the bitterness of his Passion. 2. Signify the fervency and

importunity of his prayers. And if Man were once sensible of his sins, for which his Saviour Suffered; he would be fervent in his prayers, and most earnestly deprecate the Wrath of God, as his Saviour did. The sense of sin will break the stoniest heart, and quicken our Prayers, cause cries and tears. But we neither consider the grievousness of our sins, nor the bitterness of our Saviour's Passion; therefore our Prayers are cold and weak, and mercy stands afar off, and pardon comes not near us.

3. These Prayers were made and directed to God, as One that was able to save him from Death. All Petitions made to any Person, either unable or unwilling to do that which is desired, are in vain: might and mercy, power and goodness are necessarily required in him, to whom Prayers, which shall in the issue prove effectual, are to be offered. And because none but God is absolutely Powerfull and Good, Almighty and Almerciful, therefore to him alone, as Supreme Lord, all Prayers are to be made, as to the prime Author, and principal efficient of all Blessings and Mercies. To address our selves in this manner to any other, is flat Idolatry, and a breach of the first and great Command: None can deliver from Death, but only He. Therefore Christ offered his Prayers and Supplications to Him, as able to save from Death; and this ability to save in greatest dangers, was the ground of his confidence. God was able to save from Death, either by prevention, and not suffering him to dy; or, if he suffered Death, by raising him up again, and restoring life once taken away and lost. The latter he did, the former he denied to do: yet by Death, in this place, may be meant some other thing then loss of this mortal and temporal Life; for in Scripture it signifies all kind of evils. Man or Angel is subject unto, and in this place something which he feared, prayed against, and was freed from by God his heavenly Father supporting him, so that he did not sink under the heavy burden laid upon him. He endured all with patience and willingness of mind, and was not overcome or overwhelmed: He suffered something far more terrible then all bodily pains, and that Death which is only a separation of Soul and Body; and this was violent temptation, for he was tempted more violently then ever any was; yet he never yielded the least, but continued firm, faithful, obedient unto his heavenly Father, in the midst of his greatest conflicts. That which upheld him, was the power of his Father; and that which obtained the victory, was his support, obtained by his fervent Prayers. For,

4. His Prayers and Supplications were effectual. [*he was heard, in that he feared.*] To be heard in the Hebrew is, by a Metonymy, sometimes to have our prayers granted, and the thing requested done. And, to be heard, when we pray for deliverance, is to be delivered, saved, holpen: This might be made manifest out of many places of the Old Testament, translated by the Septuagint. Two of them *Hierimus* observes; as 2 Chron. 18. 31. where it is written, That *Jehoshaphat* cried out, and the Lord [helped him], so the Hebrew; [*heard him*], so the Septuagint: And Psal. 96. 16. *As for me, I will call upon God, and the Lord will save me*, so the Hebrew: [*he heard me*], so the Greek. So that for Christ to be heard, was for Christ to be delivered: But what was he delivered from? certainly not from Death, so as not to suffer it; for he dyed: but from something he feared. For the word [*phobos*], which properly signifyeth fear, Metonymically, in this place, signifies the thing feared, which was the object and cause of his fear. This word is once used by the Septuagint, for so they translate the word *phobos*. *Josh. 22. 34.* But what? did Christ fear Death? No, not bodily Death, but such a Death as he suffered, wherein he was so fearfully tempted. For if God had deserted him wholly, as he did in part, and not have supported him; he, as man, might have been overcome, have sunk under the burden in distrust, or despair, or impatience. This he feared, more then ten thousand Deaths of his Body, and so to do was his holiness; and though he knew his Father would support him, yet he must offer vehement Prayers, and be put hard unto it, before he did obtain it. Thus though he knew he must dy, yet he desired vehemently that the Cup of his Passion, if it were possible, might passe and be omitted. God began to hear him, when he sent an Angel from Heaven to comfort him; but then he heard fully, when he had supported him to the end of his Passion, so that he commended his Soul unsupported and victorious into his Fathers hand, and made haste unto that Paradise, into which no unclean thing shall ever enter. When all was done and suffered, the Devil found nothing in him, could not charge him with the least Sin. This was the efficacy of his Prayers, which he offered for himself, as different from all others that ever were made in his extremity, whereby he learned to pity others in their temptations and necessities. For an High-
Priest

Priest must offer for himself, as well as for others, because he is compassed with infirmities. So Christ, though he had no Sin, yet had infirmities; and was tempted; and had need to pray for himself, as well as for his People; and

Ver. 8. *Though he were a Son, yet learned he obedience, by the things which he suffered.*

VHere we may observe two things; and two propositions; Two things, 1. His eminent Dignity, he was a Son. 2. His obedience: Two propositions, 1. He was a Son. 2. Though a Son, yet he learned obedience by the things he Suffered. 1. He was a Son; the Son of God, and in a more excellent manner than any, either Man or Angel was or could be. He was, as the Word, the Son of God, so as that he was God: and as Flesh and Man, he was assumed by the Word, and conceived by the holy Spirit in the Virgin's Womb: yet so, that there were not two Sons but one, the Word, made Flesh; and as such a Son, he was nearer God than any other, Heir of all things, Lord of Men and Angels, and the only-begotten Son of God. Yet, 2. Though a Son; yet learned he obedience. For though, as a Son, he was very high; yet he humbled himself very low, and took upon him the form of a Servant, and in that form became obedient unto Death, the Death of the Cross, which was the Death of a Servant; as he was sold for thirty pence, the ordinary price of a Servant and Slave. His obedience presupposed his subjection, as Flesh, unto his heavenly Father, as his Supream Lord; and a Command, not only to Do, but to Suffer even the Death of the Crosse; and this was the highest, greatest, and hardest command to dye such a Death for the Sin of Man: This command above all others he learned, to obey. He learned this hard Lesson, not only to know it, but chiefly to do it; not merely by speculation, but real experience. For to learn to obey, is to obey; and to learn to suffer, is to suffer. God by laying on him the Iniquities of us all; was the Master; he, by bearing that heavy burden, became the Schollar: for by the things he suffered, that is, by suffering so many things; and, amongst the rest, the Death of the Crosse; he did perfectly learn, and experientially understand what obedience was. This Lesson, no Angel did ever learn in this manner; they had no such command, neither did they ever obey it, though they knew it. By the former words, we understand that he offered prayers for himself; and by these that he offered himself for us, and learned to have pity upon poor Sinners, who, in their extremities, cry unto God. By this obedience was signified God's severity against Sin; and his tender mercy towards Sinners.

Ver. 8. Thus Christ was consecrated; and, by this Suffering and Sacrifice of himself, fully qualified for to be a Priest, and a saving Priest unto all his loyal and obedient Servants.

Ver. 9. *Being made perfect, he became the Author of eternal Salvation unto all them that obey him.*

First, He is made perfect: Secondly, He became the Author of Salvation. 1. To be made perfect, is to be consecrated, and made fit to minister before God as a Priest. For though God did design Aaron for a Priest, yet he did not suffer him to minister before he was consecrated. There is no legal Consecration without Blood of Sacrifices; therefore Christ was consecrated by his own Blood, the Blood of that Sacrifice, wherein he offered his life himself. It was the Wisdom of God to order it, and his Will, to decree that Christ should first Suffer, and shed his Blood for the Sin of man, and so sanctify him by Suffering; before he should have power to save. For the best and most merciful Priest that ever was, must be made in the best and most convenient manner: Upon this strange and wonderful Consecration, he became an Author of Salvation. Where we may observe,

1. An Effect, eternal Salvation.

2. The Author or efficient, Christ consecrated.

3. The Subject to which this Salvation is communicated, such as obey him.

By Salvation is meant deliverance from Sin, and all the Consequents thereof; so as that the party saved, is made for ever happy. There be both bodily and spiritual, temporal and eternal dangers, whereunto man, by Sin, is liable; and this Salvation is a deliv-

rance from all. There is deliverance, as from some evils, and not all; so deliverance only for a time, and not for ever: but this Salvation is a total deliverance from all evil, and that for ever. Eternal peace, safety, felicity, is the issue and consequent thereof: 2. This Salvation being so noble and glorious an effect, must have some Cause, some Authour and Efficient, and this Efficient was Christ; yet Christ, as perfected and consecrated. For by his Blood and purest Sacrifice of himself, 1. He satisfied divine Justice, and merited this Salvation. 2. Being upon his Resurrection, constituted and made an High-Priest and King, and fit to minister and officiate as a Priest, and Reign as King in Heaven; he ascends into that glorious Temple and Palace, and is set at the right hand of God. 3. Being there established, he begins as King to send down the Holy Ghost, reveal the Gospel, and by both to work Faith in the hearts of Men, and qualify them for Justification and Salvation. 4. When men are once qualified and prepared, so as to sue for pardon in his Name before the Throne of God; he, as Priest, begins his Intercession, and by the plea of his own Blood for them procures their pardon and eternal Salvation. So that, as consecrated and perfect, he becomes the great efficient Cause of this Salvation, by way of merit, intercession, and actual communication. There be many other ministerial and adjunct causes of this effect, yet he is the principal; to the word, which signifies a Cause, in general was understood by our Translators, who turn it [*the Authour*]. 3. If it be communicated from and by him, it must be received in some subject; and if in him there be an eternal saving virtue, and he exercise it, there must be some subject and persons in whom this saving power shall produce this effect, so as that they shall be saved. And though this Power be able to save all; yet only they, and all they who obey him shall be saved: Efficient causes work most effectually in Subjects united and disposed aright. And so it is in this case; for though the mercies of God, merited by Christ may be so far communicable to all, as that all may become savable, which is a great and universal Benefit; yet they are not actually communicated to all, because all are not obedient. For the divine Wisdom and Justice have limited them to a certain subject, and to regulate the manner of communicating them. And seeing the proper subject of this Salvation are such as do obey this Saviour; therefore here it's presupposed, that Christ is a King and Sovereign Prince, and as such gives Commands and Laws to all his Subjects; and such as submit unfeignedly unto his Regal Power, and obey his Laws, and none else may expect this Salvation. His Laws require this sincere submission and obedience in renouncing all others, and a total dependance upon him, and him alone; in repending of our Sins, and believing upon him. And this sincere Faith is the fundamental vertue, and potentially all obedience: Therefore is it said, *That whosoever believeth on him shall not perish, but have everlasting Life: And he that believeth on the Son hath everlasting Life, Joh. 3. 16. 36.*

§. 9. Yet before he was an immediate and compleat Authour of eternal Salvation, he must not only be consecrated; But,

Ver. 10. *Called of God an High-Priest, after the Order of Melchisedec.*

These words are added and repeated, not only to expound his former proof out of Psalm 110; but also to shew, when and how he became so mighty and glorious a Saviour, and also to bring in, 1. The digression. 2. The discourse that followeth. 1. They are exegetical, and declare the meaning of those words alledged, ver. 6. [*Thou art a Priest for ever after the Order of Melchisedec.*] For by this Text, we are informed, 1. That those words were spoken by God. 2. That God by those words did make him a compleat and eternal Priest, and by Oath confirmed his Priest-hood. For this Text was alledged, to prove that Christ did not glorify himself, and usurp this Sacerdotal Office; but God gave it him, and so he came justly and legally by it. They are, 2. Added to shew when Christ became so compleat an High-Priest, and to exercise his saving Power; and that was not only upon his consecration, but this confirmation of him at his right hand. For then instantly he began to work, and convert Men, make Intercession for them, and bring them to Salvation. 3. Upon these words reiterated, he takes occasion to deliver that which follows, as will appear anon. Two things here I will only observe, 1. That (to be called) is openly and solemnly wish power to be declared: For this inauguration and confirmation was made with great solemnity, and that in the presence

of all the Host and Angels of Heaven. Whether God commanded any Archangel with sound of heavenly Trumpet to proclaim him, and utter these words before the Throne of Glory, and the place of his special presence in the Heaven of Heavens, we know not. It's certain; by these words; he was made an eternal Priest, and thereupon all the Angels of Heaven did acknowledg him. The second thing to be observed, is, that he was not only made a Priest, but also a King; for without either of these he could not be so powerful a Saviour, yet he was not so made by these but other words.

9. 10. Now follows a Digression: For after that the Apostle had proved him to be a Priest, and so made of God; and a Priest for ever after the Order of *Melchisedec*, and not after that of *Aaron*: order did require he should enlarge upon the words of the *Psalmist*; yet because this Doctrine was mysterious and profound, and they not so capable of it, he takes occasion, by the way, to reprove their dulness, stir up their attention; and prepare them for this Doctrine concerning Christ's Priest-hood, which he intended more fully to declare unto them. This reproof is brought in artificially by a kind of Transuion, and in this manner.

Ver. 11. *Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.*

In these words, and those which follow: We have,

1. The excellency and copiousness of the matter.

2. The *Hebrews* incapacity.

3. The reason of their incapacity.

The subject whereof he intended to speak, was the Priest-hood of Christ; and seeing he was a Priest after the Order of *Melchisedec*, he must needs speak something of him. The copiousness and abundance of matter is signified by those words, *[Of whom we have many things to say]*; the excellency, in those *[and hard to be uttered]*; their incapacity, *[they were dull of hearing]*. The cause of this, *[For when for the time ye ought to be Teachers, ye have need that one teach you again, &c.]* which implies their negligence.

Of whom. Some think this Relative *[whom]* refers to *Melchisedec*, others to Christ as Priest. But it refers to both; to Christ principally, to *Melchisedec* in order unto Christ: For many things were to be known of *Melchisedec*, that might be made evident how he did typify Christ, and how Christ was a Priest according to that Order, and not the Order of *Aaron*. This is the subject of which he intended to speak.

Of this subject, he had many things to say. This implies, 1. That he knew many things concerning this Priest and Priest-hood, and the same certainly and infallibly true, as revealed unto him by the divine Spirit. 2. That these things he could utter and express, and that clearly and perspicuously enough: and he was willing, yea desirous to make them known, if he could have found Schollars capable of this excellent Doctrine. But such they were not: for many excellent things might be taught, if men would be careful to learn and improve their time and parts.

Yet these many things, *were hard to be uttered.* This implies, that they were excellent, and above the capacity of Babes and Children. They were not hard or obscure to him; for he knew them, and fully understood them: neither were they such things, as he learned, when he was rapt up into the third Heaven, unutterable in themselves; but they were hard to be uttered, so as they might understand them. For,

They were dull of hearing. This was their incapacity: The meaning is not, that they were deaf either in whole or part; for, that such amongst them as were learned could not read them, if written, or understand the language; but by hearing, is meant, understanding. There are outward ears, and outward hearing of the body; inward ears, and inward hearing of the Soul: the former they had; the latter they had not, so as to be capable of such things as he had to say of this Priest and Priest-hood. This was no obscurity in the matter, but an indisposition in the Soul to receive this Doctrine: Dulness was this indisposition, which, in general, is a defect of active Power; in particular, in this place, of the intellectual faculty, as not able to perceive, discern, apprehend, and judge, of this higher Doctrine. It's opposed so that we call *[dullness]*, the sharpness, quickness, and piercing power of the wit and intellect: yet here this dulness is restrained to a certain object; for in other things, they might be apprehensive, and judicious enough. By reason

of this defect it is, that much excellent and divine Doctrine is lost, or, at least useless to the greatest part of the People, who are no whit moved with Doctrine, though excellent, if above their capacity. For this cause the meanest Teachers are most popular; though it's true, that all wise men must have respect unto the capacity of their Hearers, and condescend unto them: yet men should not be alwayes Babes and Dunces in God's School. But what might be the cause of this dulness? The Apostle informs us,

Ver. 12. *That when for the time ye ought to have been Teachers, you have need that one teach you again the principles of the Oracles of God, and are become such as have need of milk, and not strong meat.*]

§. 11. **T**His incapacity and defect of the Understanding, may be either from natural imperfection, as in Ideots and Naturals, or such as are not much better; or from want of teaching, instruction, and disciplinatio; or from God's just Judgment, and the delusions of Satan; or from the negligence of such as are taught, and do not attentively hear, heed, consider; or from the sublimity and excellency of the matter taught, or from ignorance of the language, or terms, or manner of expression used by such as take upon them to be Teachers; or from the want of Understanding, in principles upon which the knowledge of other things doth depend. Dulness, and so ignorance, from some of these causes, is blameless, and will not be charged upon man in his last tryal. For ignorance invincible is not counted a Sin; but ignorance and dulness from neglect of the means God hath given Man to improve his knowledge for his own good, is inexcusable. If the things to be known be necessary, and concern his everlasting Salvation, or conduce to the same, it's far more hainous. Such was the dulness and ignorance of these *Hebrews*, and it's implied in this, that they had had time, and all other necessary means to improve their knowledge to that of Teachers; and yet they were so ignorant, that they had need to be taught again the very principles of Christianity. This was a Sin, and the same very grievous, and a great impediment to their Salvation, and increase of heavenly comfort. The Sin therefore which was the cause of this dulness and incapacity, was their great neglect of the improvement of their knowledge in the Word of God. And this their neglect was great: For, 1. They had had time and teaching enough, and other means to increase their knowledge so far as to be able to teach and instruct others; and yet they had wofully mispent this time, and lost much knowledge which they might have attained both for their own advantage, and the good of others. 2. They had so wofully mispent this time, that they were ignorant of the very principles of the Oracles of God, and had need to be instructed in them by others. *had need of milk, not strong meat.* 3. By this means they had made themselves incapable of further instruction in the higher and more excellent points of the Gospel concerning the Priest-hood of Christ. This was the greater Sin, because they not only might, but also ought to have improved their time, so as to be men of Age, able to digest strong meat, and understand and learn higher Doctrine. In this Text we may observe, 1. That they are principles of the Oracles of God. 2. That when these are once taught and learned, men ought to improve their knowledge, so far as to be able to teach others that are ignorant of these principles, and to be capable of higher points of Doctrine. 3. That many are so negligent and careless in this particular, that they forget their principles, are Babes, and have need of Milk still, and be taught their principles again. The first Proposition implies, 1. That there are principles of the Oracles of God. 2. These are like Milk. 3. Men should be first taught these. By Oracles of God, we must understand the Word of God revealed in the Scripture, for to direct us to Salvation. For God being willing to save Man, gave him a Rule to direct him to eternal happiness: Man knew not the way, neither could he direct himself, neither could any other Man or Angel teach him. Therefore God was willing by the illumination and inspiration of his blessed Spirit, to make known his mind unto certain men, who, being infallibly directed, must teach others both by word and writing; and their Doctrine must be the Rule of all other Teachers, and is sufficient as a Doctrine to save any Man, that shall learn to know and practise it. This Doctrine may well and truly be called the Word of God, because by it whether inspired, or spoken by word of mouth, or written, he doth express his mind, and signifies unto Man what he must know, and do, to be for ever saved. Yet here we must observe, that by these Oracles of God, is here principally

principally meant; the Doctrine of the New Testament and the Gospel: Yet here it's to be noted, 1. That all Scripture is the Word of God; and is immediately from God, in respect of the first Revelation. 2. That as it came first from God, it is of unchangeable Truth; and the dictates of divine Wisdom are therein contained. 3. That it's sufficient without any other addition in that kind, to that end, God intended it. Of these Oracles there are Principles; In these Oracles we are taught many things, and of them there be several parts, which are unequal and different one from another; one part, and the chiefest is that of the Principles. These are, 1. Such as are first in order, and first to be taught and learned. 2. They are the chief and fundamental Truths of the Gospel; and such as upon which the rest depend, or to which the rest are appertinent, and which are most conducing to Salvation. These being prime Truths, are reduced to a few Heads in a certain method, intimated in several places of the New Testament, and contracted in the antient Creed's, grounded upon our Saviour's words, [*Go, and teach all Nations, baptizing them in the Name of the Father, Son, and Holy Ghost; as I have shewed in my [Theopolitica.]*] These are like the *A, B, C*, or letters of the Alphabet, upon which all words and sentences so far depend in Grammar, that except they be first learned, it will be impossible to spell or read. They are like the Elements in Nature, of which all mixt bodies are compounded and made: They are like the foundation of an House, without which it can neither be built or stand. And not to teach these first to those who are willing to learn, is a vain undertaking, and a preposterous course, and a very unprofitable way; and we find it to be so in the learning of all other Arts and Sciences. 3. These principles are like Milk; Milk is the fittest nourishment for new-born Babes and Infants, and of most easie digestion; so these are plain and easie, and such as Children, ignorant, and unlearned People, if wisely directed, may understand, and they give great light to all other Doctrines; and it was the great Wisdom and Mercy of God to make them such. And, 3. They which do not first learn these, cannot profic much; some confused knowledge they may acquire, but distinctly, clear, and orderly understanding, without these first learned, cannot be expected. For the very matter and method of these, give great light to all other divine Doctrines of the Scripture.

After the first Proposition, [That they are principles of the Oracles of God, first to be taught and learned], follows the second, which is, [That when these principles are learned, men may and ought to improve their knowledge so far as to be able to teach others, and be capable of higher Doctrines.] This is implied in these words, [*who for this he hath to have been Teachers.*] By Teachers, are not meant, Ministers and publick Teachers; who are Officers, and have taken upon them the charge of others Souls; but such as privately are fit and able to instruct their Families, and their ignorant Neighbours. Neither may they presume to teach higher Points of Doctrine; but the principles, and such as they well understand. If these would do their Duty, they might help the Ministers much; and edify one another; and so knowledge in necessities might abound. If any of these be of excellent parts, and much improved, they may be called to the Ministry. Yet many are so ignorant, that they are not able to teach their Children and their Servants; and so are not fit, as for matter of Religion, to be Masters of Families. The last Proposition is, [That many of these Hebrews, and so others, were so negligent, that when they might and ought to have been Teachers of others, they have need to be taught again the very principles of Christianity.] This is a great Sin, and cannot be excused, and many are guilty of it for two Reasons. 1. Because they do not improve their former knowledge. 2. Because they forget, and so lose the knowledge of the very principles which they had formerly gained, and so become Babes, incapable of higher Doctrines, which is for men of better Improvement. By this we understand, that knowledge, by negligence may be diminished and lost: For usually, he that increaseth not, decreaseth; and he that goes not forward, goes backward. For that which is acquired by industry, by industry must be kept and improved: If God give a Talent, it must not be hid, but used to gain more; and where he gives capacity, helps and means, he requires the use and exercise of them. Suppose a man should or could retain the knowledge of the principles, and yet proceed no further; he must needs be guilty, and unfit to be advanced to an higher Form in Christ's School. He will prove a Babe, a Child, and render himself incapable of higher Instruction:

Ver. 13, 14. *For every one that useth Milk, is unskilful in the Word of Righteousness: for he is a Babe. But strong Meat belongeth to them, who are of full age, even those, who by reason of use have their senses exercised to discern both good and evil.*

§. 12. **I**N these words, the Apostle gives a reason, why he could not so well proceed to deliver the Doctrine of this great Priest-hood; and it's this: By their negligence, they had made themselves incapable. This he doth express in an allegorical Metaphor, wherein he compares the Ignorant to Babes, and the more knowing *Hebrew*-Christians to men of full age; and the Principles of the Oracles of God to Milk, and his Doctrine of Christ's Priest-hood to strong meat. His intent therefore is to let them know, that as strong meat is not for Babes, but for such as are of full age, so his Doctrine of Christ's Priest-hood is not for them, which have not digested the principles, but for such as by use and constant diligence have improved their knowledge. Here we must observe, who are Babes in knowledge, and who are of full age. They are Babes, who are unskilful in the Word of Righteousness; they are of full age, who have their senses exercised to discern good and evil, according to that Word. Where, by word, is meant that Doctrine of the Scripture, which was revealed from Heaven to direct Man unto eternal life; especially the Gospel. It's called *the Word of Righteousness*: 1. Because it is a righteous Doctrine, that is, just, firm, stable, and of eternal certain Truth. For thus the word [*Righteous*] is sometimes taken in the Hebrew; therefore is it called so often the word of Truth. 2. The Gospel may be called *the Word of Righteousness*, because in it is revealed the Righteousness of God by Faith. 3. It's the perfect Rule of Righteousness. To be unskilful in this Word, is, to be ignorant of it, and not to understand it. To have the senses exercised, to discern Good and Evil, may, 1. Be understood of the long experience of such as are at full age in respect of meats, which by long use and exercise of the senses of seeing, smelling, tasting, have acquired a more perfect knowledge to discern what food is good and wholesome, what unwholesome. Yet it's principally by Analogy to be understood of such, as by much attention, study, meditation, have exercised their intellective faculty to find out the true sense and meaning of the Gospel; and by the same to acquire a divine discerning faculty and habit more easily to understand the truths of the same, and by the same to judge what Doctrine is true, and what is false; and more easily to apprehend and judge of higher points, if taught unto them. Such as these, the *Hebrews* should generally have been, and then they had been fit Schollars for his School. Where we might observe, That the proper act and work of man's intellective faculty, is, to discern and know the differences of things to be understood. But now amongst us there is risen up a Generation of People, who never were well grounded in the principles of the Oracles of God, who yet will take upon them to teach themselves and others too. These forsake the Ministers of the Gospel, whom God hath blessed with a greater measure of divine knowledge, and by long and earnest study, reading, prayer, and other means, have improved themselves to an higher degree of understanding in the holy Scriptures. These separate themselves from other sober and more solid Christians, and are divided into several Sects, and their end will be sad and woful; for being deserted by their God, they will fall at last into some damnable heresy, or impiety, or iniquity; if God in his great mercy prevent it not. This is a fair warning to all such as profess themselves Christians, first to ground themselves well in the principles, and then use all the power and means God hath given them to improve themselves, and with all humility acknowledge their imperfections, — *not thinking of themselves more highly than they ought, but to think soberly, according as God hath dealt to every man the measure of Faith, Rom. 12. 3.*

CHAP. VI. Ver. I.

Therefore leaving the Principles, &c.]

THis part of the Apostle's Letter seems to be brought in upon, and joyned to the former by the Illative Particle, and Conjunction, [*Therefore*], which though sometimes expletive, yet usually infers a conclusion: What the conclusion inferred is, we find in ver. 1, 3. But from what words it's inferred, seems to be doubtful. They may be antecedent or consequent; Those antecedent are, Chap. 5. 11. [*Of whom we have many things to say*], As though the Apostle should say, Though many of you be dull of hearing, and your incapacity through negligence be such, as that you have need to be taught again the Principles of the Oracles of God; yet because there be many things, and excellent points of Doctrine concerning the Priest-hood of Christ, which I have to deliver unto you: Therefore I will not go back again to initiate you, but go forward unto perfection; yet the premises may be in the words consequent to this purpose, That seeing there is little or no hope of the recovery of such as fall so far as to need instruction in the very principles, and to be initiated again; and though I thus speak to warn you, yet hope better things of you: Therefore I will leave the principles, and proceed to perfection. Yet we need not stand strictly upon the one or the other; for, it may be, he infers the conclusion from both joyn'd.

¶ *§ 1. But to enter upon the Chapter: In it we may observe,*

1. The continuance of his Digression,

2. His return unto his former Subject,

In the former we have,

1. His resolution what to do, from ver. 1, to the 11,

2. An exhortation to these Hebrews, from the 11. to the last,

In his resolution, are to be considered,

1. The thing resolv'd upon,

2. The reasons of his resolution.

The thing resolv'd upon, is, to proceed in his Discourse concerning the Priest-hood of Christ,

The Reasons of this resolution are two,

1. That if any fall away so far, as that there shall be a necessity to return unto the old ways - principles, and laying the foundation of Christianity anew, there is little or no hope of recovery.

2. That he was perswaded better things of them, though the negligence of many had been great.

In his Exhortation, ver. the 11. two things are chiefly to be taken notice of,

1. The duty exhort'd unto, which was, perseverance,

2. The reasons, whereupon he urgeth the performance.

§ 2. To begin with the Resolution, the thing resolv'd upon, is express'd in the first words,

1. Briefly, [Leaving the Principles of the Doctrine of Christ, let us go on to perfection.]

2. More largely, [Not laying again the Foundation, &c.]

This Resolution doth imply, that in Christianity there is a Doctrine,

1. Of Principles,

2. Of perfection.

The first is for Babes and Children, the second is for persons of full age: The Principles are like Premises, and the more perfect Doctrines like unto Conclusions; and as some premises contain many excellent and precious Truths deducible from them, and have affinity with many others reducible to them, so these principles.

Both Principles,

and

and higher Doctrines, must be taught in their time, according to the capacity of the persons to be taught. And the best must begin with the principles, and after they are once well grounded in them, they must proceed to higher points. The Apostle here presupposeth the principles taught and once learned by these *Hebrews*; therefore he resolves now to lay them aside and omit the Doctrine of them, and to ascend to higher matters: What he meant by leaving the principles, he explains more at large, and in particular; It was [*Not to lay again the foundation of Repentance from dead works, &c.*] Where, 1. He compares the work of man's Salvation to a Building. And, 2. The teaching of principles to the laying of the foundation, which is the first and principal part of the Building supporting all the rest of the Superstructure, and the teaching of these prime Truths, is the laying of the foundation upon which the rest of Christianity depends. 3. To lay this Foundation [*again*], presupposeth that he had formerly done this work, and initiated them; and to do this again, implies they had lost their Christianity, and were relapsed into that Condition wherein they were before they did believe, and were baptized, and there was need of re-baptizing them. 4. Yet this he would not do: and, to leave the Doctrine of the beginning or principles of Christ, and, not to lay the foundation of Christianity, are the same. And lest they, or any other, should be ignorant what these principles of Christianity and fundamental Doctrines were; he informs us, That they were the Doctrines [*Of Repentance, Faith, Baptism, &c.*] To understand these words the better, we must consider,

1. What was the way and order of initiating Christians.

2. What Doctrine is contained in these particular Fundamentals.

1. The way and order was this, That, 1. When they had taught them Repentance and Faith, and they had willingly received this Doctrine, and signified their acceptance, then they must solemnly promised to repent and believe that Doctrine they did profess. 2. Upon their promise and profession, they were baptized. 3. Being baptized, they were confirmed by imposition of hands, and receiving the Holy Ghost; 4. Being confirmed, they were exhorted to persevere to the end, in hope of Resurrection to eternal life, and fear of Condemnation to eternal punishment. To lay the foundation, in this manner, was to admit them Christians again, after they had lost their former Christianity.

2. The Doctrine contained in these Particulars, may easily be understood by the words themselves. The first Head or Topick is that of Repentance from dead Works; where, by dead Works, are meant Sins, which pollute us spiritually and morally, and also render us liable to Death, of which hereafter, Chap. 9. 14. Repentance from these, is an acknowledgment of them with grief of heart, and a resolution to forsake them and reform. This Doctrine presupposeth the Creation, especially of Man, in the Image of God; and contains those Truths we read in Scripture concerning Satan's Temptation, man's Fall and Sin; what Sin is, and what the Consequents thereof be; one whereof is Punishment and Death, Knowledge, Confession, godly sorrow, hatred of Sin, returning to God; this is the first part of the Creed. The second Head, is, Faith in God, under which comes in, the Doctrine of God, who so loved the World, that he gave his only begotten Son to redeem us from our Sins by dying for us, and rising again to apply and communicate the benefits of his Redemption. The particulars of these parts, are, the Incarnation, the Offices of Christ, his Humiliation; *In taking upon him the form of a Servant, and being obedient unto Death, the Death of the Cross*: The immediate effects thereof, which are satisfaction, merit, and putting man into a capacity of Salvation; his Resurrection, upon which he was made King and Priest, his Ascension into Heaven, his sitting at the right hand of God, to reign as King, and make Intercession as a Priest; and so make his satisfaction and merit effectual.

3. The third Head is the Doctrine of Baptism, wherein Repentance and Faith are professed, new obedience promised, and both sealed and confirmed by Baptism. To this Head may be referred the Covenant, and the confirmation of it: This Covenant presupposeth the Gospel, with the Precepts and Promises thereof. This was revealed by Christ, as a Prophet sending the Holy Ghost to reveal it; therein commanding, promising, and performing as a King. As it presupposeth the Covenant in general, so it doth the making thereof in applying the Precepts and Promises unto the particular persons to be baptized, who on their part must profess and promise; upon which done, the confirmation on God's part and Man's doth follow in Baptism. We need not trouble our selves

with

with the word [*Baptisms*], which is plural; nor debate the reason why he used that number, whether it was because the Baptisms of *John* and *Christ*, both instituted from Heaven, did differ in several particulars, and so were [*Baptisms*]; or, because the Baptism of *Christ* was two-fold, of Water and the Spirit, which both must jointly concur to Regeneration; or because, that though Baptism in general, in respect of the Institution, be one; yet in respect of several individual persons baptized, it's multiplied: For the Baptism of *Peter* is one, the Baptism of *Paul* another; and so many Baptisms there may be said to be, as there are persons Baptized. It's certain, he meant but one Baptism, Rite, and Ceremony instituted by *Christ*, applyed to many several persons; and so the Syriack Translation, using a Noun singular, understood it.

3. The fourth Head is that of Imposition of hands; and by this may be meant, either the extraordinary gifts of the Holy Ghost, proper to the Apostolical Times, given upon imposition of the hands of the Apostles and Prayer, or the sanctifying Power of the Spirit to confirm them in the Truth, and enable them to keep the Covenant of God. Under this Head come all the Gifts, Virtues, and saving-Graces of the Spirit, without which they can neither be renewed or mortified, and proceed in the ways of Righteousness and Holiness unto the attaining of eternal life.

5. Resurrection is the fifth part of this Doctrine, and seems to signify in this place immortality and eternal Glory, as a Reward. This presupposeth the exercise of all heavenly Virtues, and the continuance of their Faith and Obedience. Under this Head, may be brought, Justification, Reconciliation, Adoption, with the continuance of the sanctifying and regenerating Spirit, and also the joys and comforts of God's Saints in this Life, and their security and bliss upon their departure out of this Life, untill the Resurrection.

6. The sixth Doctrine, is that of eternal Judgment: Both Resurrection and this Judgment presuppose men's Obedience or Disobedience to the Laws of God; and by Judgment may be understood either Judgment in general, which follows the Resurrection, and determines finally the eternal Punishments and Rewards; or, by a Synecdoche, for the eternal Punishments which that Judgment shall award to certain persons. This latter seems to be the intended sense, because the word is usually taken for Condemnation and Punishment; and so much the rather, because we never find Judgment, taken properly, said to be everlasting. This presupposeth impenitence and unbelief, both Negative and Positive; and to this Head are reducible all the spiritual Penalties inflicted upon Man in this Life, as fore-runners of this eternal Vengeance.

It was necessary, in the first place, to lay the foundation in teaching these Truths of Repentance, Faith, the sealing of the Covenant, the sanctification of the Spirit, and the retribution of eternal Rewards and Punishments according to men's observation, or violation of the Covenant of Grace. This Doctrine they had formerly learned and professed, and it was the sum and substance of the ancient Creeds: And if they any ways were fallen from this, it was in vain to lay the foundation anew, and initiate them again. Therefore he was resolved to proceed, and do that which he had proposed, if God would permit and assist him: for all resolutions of Men are in God's Power. For he alone can so assist them, as to make them effectual; or hinder them, so as to frustrate their designs. This implies the Author's dependance upon God, for the carrying on and finishing his intended Discourse concerning the Priest-hood of *Christ*.

§. 4. Thus far the Apostle's Resolution, the Reasons follow. The first is, because to lay the foundation anew, would be in vain: It would prove so, because such as fall from these principles, render themselves incapable of any benefit to be received by *Christ*'s Death and Passion, neither can they be renewed again unto Repentance. The argument in form is this,

The Apostle presupposing that no man ought, and no wise man will do that which he knows to be in vain, and to no purpose; he proves, that to lay the foundation again, is in vain, thus;

To attempt that which is impossible, is in vain: But to attempt, by laying the foundation again, to renew unto Repentance such as fall away, is to attempt that which is impossible; therefore it's in vain.

To understand the force of this Reason, let us reduce the Apostle's words into these Propositions.

1. They

1. They which have been enlightened, and have tasted of the heavenly Gift, and were made partakers of the Holy Ghost, and have tasted of the good Word of God, and of the Powers of the World to come, may fall away.

2. If they fall away, it is impossible for them to be renewed again unto Repentance.

3. The reason why it is impossible, is, because they Crucify to themselves the Son of God afresh, and put him to open shame.

These may be reduced to one Syllogism thus;

It's impossible that they which Crucify the Son of God afresh, and put him to open shame, should be again renewed to Repentance.

But such as fall away from Christianity once received, do Crucify the Son of God afresh, and put him to open shame.

Therefore it's impossible again, to renew them to Repentance.

The sum of all is this, he would not lay again the foundation of Christianity, because it was in vain.

It was in vain, because the recovery of such, as fall away and renounce Christ, was impossible.

In the first Proposition, I will consider, 1. What it is to fall away.

2. Who they are that may fall away.

1. To fall away, is here to be Apostates, and forsake Christianity once received; it's not to fall into any kind of Sin, but such as are *contra integrum factum*, contrary to the essence and substance of Christianity; such are impenitency and unbelief, after Repentance and Faith. In this respect David's Murder and Adultery, though very grievous Sins, and against the Covenant; yet they were not a violation of it essentially, and formally considered: This is falling away, or Apostacy in this place.

2. The subject of this Apostacy, and parties which may fall away, are such as have received Christianity, and have been convinced of the Truth thereof. For he that never was a Christian, cannot be said to fall away from Christianity; he must be a Christian, before he can be an Apostate.

But to enter more particularly upon the Description of the Subject of Apostacy, and persons that may fall away, 3. They are described from five things or adjuncts,

1. They are enlightened.

2. Have tasted of the heavenly Gift.

3. Are partakers of the Holy Ghost.

4. Have tasted of the good Word of God.

5. Have tasted of the Powers of the World to come.

4. The difference of several Writers in the Exposition of these five particulars is great. For with some,

1. To be enlightened, is Repentance.

2. To taste of the heavenly Gift, is Faith in God.

3. To be partakers of the Holy Ghost, is to receive the Gifts of the Spirit.

4. To taste of the good Word of God, answers to Imposition of hands.

5. To taste of the Powers of the World to come, is to have some apprehensions of the Resurrection and eternal Judgement, with affections suitable.

Others understand,

1. By enlightning, Baptism.

2. By tasting of the heavenly Gift, spiritual Peace and Joy.

3. By the Holy Ghost, Gifts of that blessed Spirit.

4. By tasting the good Word of God, The finding how sweet and comfortable the Doctrine, and especially the Promises of the Gospel be.

5. By tasting of the Powers of the World to come, The experience of the efficacy and moving Power of the Doctrine of everlasting Life and Death believed.

Others not differing much, think that,

1. Enlightning, is the knowledge of saving-Truth.

2. Tasting of the heavenly Gift, is the receiving of Christ by Faith.

3. Participation of the Holy Ghost, is receiving of the Gifts of the Spirit.

4. Tasting of the good Word of God, and the Powers of the World to come, is some experimental effects of the Gospel and Spirit.

5. Yet

3. Yet upon examination, the first three may be one; And that is the illumination of the heart and mind, by the heavenly Gift of the Holy Ghost given to that end. 2. The two latter also may be the same, and that is the affection and disposition of the heart answerable to the illumination, and an effect thereof. The first, is a divine and supernatural knowledge of saving-Truth. The second, is some sanctification and consolation of the will and heart of Man.

4. The qualification and condition of these persons, were not merely natural and moral, but supernatural. For they could not be acquired by any exercise of the natural and moral power of the Soul, without a Divine active Power given them, whereby they might act upon supernatural objects, according to a supernatural Rule. And as their operations were supernatural, because they had a supernatural Efficient, a supernatural Object, a supernatural Rule, and did tend to a supernatural End; so the Consequents were supernatural and divine.

5. To fall from the supernatural disposition and estate, was a very grievous Sin, and a great contempt of God's mercy, Christ's merit, and the Power of the Holy Ghost. For, 1. These things tended directly to their eternal Salvation. 2. They issued from the mercy of God, the merit of Christ, and the Power of the Holy Spirit. 3. That Grace which they had received, and which was in them, was real, true, serious, and divine; and if they had gone forward, they might have attained to an estate of confirmation.

4. It was a Crime so much the more hainous, because they had received the Truth of the Gospel, professed it, and engaged by their Baptism in the Covenant, and were fully convinced, not only by Powers or Miracles without, but by the Gifts of the Spirit, and divine effects within.

6. Yet here is no mention of any firm inherency, or deep radication of divine Virtues in their Souls, but rather the contrary is implied. For it's said, *They did but taste of the heavenly Gift, and taste of the good Word of God, and taste of the Powers of the World to come.* To taste, is indeed a real participation; yet but of a little and in low degree. But there can be no state of confirmation, till Grace, by a firm and deep radication, proceed to an universal dominion of Sin and Corruption. Yet this radication is not a sufficient cause in or by itself of confirmation, which depends upon the Will of God, who hath bound himself by promise to preserve Man, attaining to a certain degree by his power through Faith unto Salvation, which shall be revealed in the last Day. For though this estate of one that only tasteth be good and comfortable and hopeful; yet it may leave some lust or corruption unmortified, which though it doth not appear for the time to the party thus far renewed, yet in the day of Tryal it will break out and discover the hidden malignancy of the heart not fully regenerate. For they that have escaped the pollution of the World, through the knowledge of the Lord and Saviour Jesus Christ, may again be entangled therein, and overcome, 2 *Pe*. 2. 20.

7. Yet this falling away from this measure of Grace, and hopeful Condition, is not to be attributed to divine desertion. For God will not with-draw or with-hold any necessary support, till Man by his negligence, or pride and presumption give him cause. For he loves any degree of Grace, and is very tender over the weak, and will not break the bruised Reed, nor quench the smoking Flax; he will gather the Lambs with his Arm, and carry them in his Bosom, and shall gently lead those that are with young.

8. 5. Hitherto you have heard, what it is to fall away, and who they are that may fall away, and that they all are Christians; yet so, that some may make a further progress in Christianity, they are not all of one measure. The

2. Proposition, which for the order of matter might be the third, is,

That it's impossible for Apostates to be renewed.

To be renewed in this place, is to be initiated and made Christians of no Christians: For initiation is the entrance and admission into Christianity, as the Apostle intends it. To understand this better, you must know, that Apostacy doth un-Christian a man, makes void his Baptism, and takes away all Christian Privileges by razing the very foundation. As Apostacy presupposeth the Apostate, a Christian first; so this renewing presupposeth Christianity, formerly received, to be lost and forfeited. For an Apostate is like a Rebel or a perfidious Revolver, who loseth [*subleib*] and ceaseth to be a Subject, contrary to his Allegiance. Whereas the word [*πάλιν*] [*again*] is inserted, it's rather to be joyned with the antecedent Verb [*fall away*], and signifies, that as he was

no Christian at the first, and afterwards became a Christian; so by Apostacy he is made to be no Christian again, he returns unto his former estate of non-Christianity. And the former estate was a kind of negation, this latter a privation of Christianity. This renovation, if it could be made, must be by repentance, and way of return: For the first initiation is by profession of Faith, confession of Sin, and promise of Reformation; this therefore much more: yet this Renovation is affirmed to be impossible. That proposition or axiom, which is called [*αδύνατον*], impossible is opposed to that which is, [*αληθές*], necessary and alwayes true; for it is alwayes false, and can never be true, the disjunction and separation of the terms is perpetual. Therefore to say, That an Apostate may be renewed by Repentance, is eternally false; because the thing represented by the Subject, and predicated, are eternally separated; yet this impossibility is not to be considered in respect of God's absolute and almighty power; for he can renew an Apostate by Repentance: but it's in respect of his Will, which hath decreed it to be impossible. His Power can do it, but his Will hath limited his power, so that, though he could do it, yet he will never do it, never suffer it to be done. This is that which the School-men mean, when they distinguish of God's Power, and say, It's [*absoluta aut ordinata*]. Whereas (some call this a Proposition modal, there is no Proposition but is such, and essentially includes the manner how the terms argue one another; and here [*impossible*] is the predicate, and [to be renewed by Repentance] is the Subject. It was much controverted amongst some of the Ancients, whether such as fell away in time of persecution might be admitted to penance, and reconciled to the Church; some denied, some affirmed. And as their opinion, so their practise was; some were more rigid, some more remisse, some moderate. The reason of the difference was, because they did not agree in the definition of an Apostate, and so could not unanimously judge of the parties offending, and their offences: whereof some were so hainous, that though they did not reach Apostacy, yet many thought it not safe to admit them to communion, because the example might be of bad consequence. Therefore though they did not absolve them, yet they prayed for them, and referred them to the Judgment of God.

§. 6. The Apostle nor content barely to affirm this Renovation to be impossible, gives us a reason hereof, and that in a third Proposition, which is,

They Crucify the Lord Jesus anew, and put him to open shame.

This should have been the second, but I follow the order of the words: For this is the genuine method.

1. Christians may fall away.

2. Falling away, they Crucify Christ, and put him to open shame.

3. It's impossible for them doing so, to be renewed by Repentance: This third which I handled in the second place, contains the medium, whereby the impossibility of Repentance is inferred. But,

1. I will explain the words.

2. Shew how they come in upon the former.

1. To Crucify the Lord Jesus, the Son of God afresh, and to put him to an open shame, are in some respect the same. For the Death of the Crosse is a shameful and ignominious Death and Punishment; therefore we read of shame, and the Crosse joyned together. For it's said of Christ, *That he endured the Crosse, and despised the shame*, Hebr.

12. 2. There be many tormenting and disgracing Punishments inflicted by higher Powers upon Malefactors; Amongst these, Capital penalties are the greatest: Of Capital, Crucifying or putting to Death upon the Crosse, is most cruel and ignominious. This, our blessed Saviour, the Son of God, once Suffered. For such was the malice of the Jews, that nothing but his Death, and no other Death, but the Death of the Crosse, besides many other indignities, would satisfy them. The end of just punishments are loss, pain, and shame. Therefore Malefactors were executed publicly and openly, that others might see, hear, and fear to do the like Sinnes, lest they should suffer the like Punishments, if they should prove guilty of the like Crimes: And not onely the Punishments executed by Man, but such as are inflicted by God are exemplary. Therefore, as the Apostle saith, *The punishments which the Israelites suffered in the Wilderness, are our ensamples*; 1 Cor. 10. 6. 11. Therefore the word turned [*put him to open shame*], signifies to make an example of shame and disgrace. To return unto the Text, Apostates are said to Crucify Christ unto themselves afresh; the meaning is not, that they put

put Christ to Death upon the Croſs in proper ſenſe. For that they cannot do; he dyed upon the Croſſe once, and roſe again, is immortal in Heaven, and ſhall never dy any more. For in that he dyed, he dyed unto Sin, or for Sin once, and but once; ſeeing he being raiſed from the Dead, he dyed no more. Death hath no more Dominion over him, Rom. 6. 9, 10. Therefore the words are to be understood Tropically; they are a Metaphor, which is a contraſt Similitude, and ſignify, that they are like unto the *Jews*, and deal with Chriſt in ſomethings, as they did. For as the *Jews* judged Chriſt not to be the Meſſias and Son of God, but a Seducer, an Impoſtor and Malefactor, and deſired Judgment againſt him as ſuch, that he might be Crucified, and put to open ſhame; ſo theſe Apoſtates denying Chriſt, whom they had formerly profeſſed, muſt needs account of him no better then the *Jews* did, and ſo juſtify all their Accuſations againſt him, and his Crucifying as juſt, and juſtly deſerved by him. But theſe Revolters eſpecially agree with the malicious *Jews*, who renounce him, blaſpheme him, and perſecute him in thoſe who profeſs him; ſuch, *Julian* was. This is to tread under foot the Son of God, and to count the blood of the Covenant, [that is, whereby the everlaſting Covenant was confirmed, and they (ſanctified)] an unholy or profane thing. This is the higheſt contempt of Chriſt and his Blood, that poſſibly can be: Some obſerve from theſe words, [*Crucify him aſreſh*]; 1. That though they cannot Crucify him, becauſe he is far out of their power; yet for their part they are ready and have a mind to do it, and would do it, if it were in their power. 2. That though he was Crucified once, yet if he were living and in their reach, they would Crucify him again.

§. 7. This is the meaning of the Words: Now ſecondly, Let's conſider how they come in upon the former, and what connexion they have with them. They preſuppoſe that Apoſtates do Crucify the Son of God to themſelves aſreſh, and are guilty of this Crime: For Apoſtacy is their Sin, and this neceſſarily follows upon it, and is inſeparably joyned with it. And they ſeem to give a reaſon of the impoſſibility of their Renovation by Repentance. For there can be no Renovation or Sanctification, bur by the Blood of the Son of God; and this they deny, renounce, trample under foot; therefore they can neither repent, nor by repentance be renewed, or receive any benefit. For repentance preſuppoſeth neceſſarily Faith in the Blood of Chriſt, and the force thereof dependeth upon that Blood, and the belief thereof; without both which, no repentance can ever do any good, or benefit any man; and this is the immutable Will and Decree of God. Neither will God give Repentance to any Apoſtate, or accept him, though he ſhould and could repent: For Chriſt did never merit, nor God promiſe to any ſuch perſons, either of theſe. The reaſon of all this is, That God decreed that Chriſt ſhould dy but once, and that Sinners ſhould be initiated but once; and that whoſoever makes void to himſelf this one Death, and this one Initiation, ſhall never have any benefit by a ſecond Death, or a ſecond Initiation. Theſe are contrary to the eternal and unchangeable Rules and Laws of his Kingdom; and by theſe Rules, their Sin is irremiſſible, and their final deſtruction unavoidable. Therefore let us hear and fear, leſt by any means we fall away from that Chriſtianity, which we have received, profeſſed, and engaged in. By all this it's evident, that it's in vain to lay the foundation again by Repentance, Faith, Baptiſm, and the reſt. This reaſon, to make it more plain, is illuſtrated by a Similitude; which, as all other Compariſons, hath two parts, 1. A Propoſition. 2. A Reddition. The Propoſition is expreſſed, the Reddition implied. The ſubject of the firſt part or propoſition is the Earth; and as there are two ſorts or kinds of Earth, good and bad, ſo there be two parts of the propoſition. The firſt, Concerning good Earth. The ſecond, Concerning bad and barren Ground. 1. Concerning the good, we may conſider, 1. The Propoſition, and then the Reddition. In the firſt obſerve,

1. The Fruitfulneſs. 2. God's Bleſſing.

The fruitfulneſs preſuppoſeth *Rain*.
For without theſe two, *Moſture* and *Huſbandry*; no Ground can be fruitful: The *Rain* is from Heaven, the *Huſbandry* from Man.

The goodneſs of it is, that it *drinketh in the Rain*,
and bringeth forth Herbs meat for them, by whom it's drefſed; and here by Herbs may be meant all kind of Fruit that's fit for man's food. As it's fruitful, ſo it receiveth Bleſſing from God: For it's God that maketh the Earth fruitful and flouriſhing, and without his Bleſſing the beſt Land, though never

ver so well husbanded, is barren, and of this we have frequent experience.

The Reddition of this is, 1. That the thing signified in general, is sinful Man; and especially his heart. Yet there is a great difference of men's heart; for though no man can make his heart spiritually good, yet every man may make his heart bad, and worse then other mens; and may, by neglect and other wayes, much obscure the light of Nature, and dull the edge of conscience, and so render himself indisposed for better things. If this were not so, there would be no inequality, but all men would be equally sinful, which daily experience contradicts. A good heart is like good Ground, therefore may be an heart not so bad, or mortally good, according to the light of Nature, and the power of Conscience, which we find in Heathens, and somewhat improved higher by Christian Education. For the heart so bring forth fruit meet for the Dresser, is to bring forth the fruits of the Spirit answerable to God's Spiritual Husbandry, and the Showres of his heavenly Doctrine, and the workings of his Spirit: It's to walk worthy of our Calling, wherewith we are called. This is that good and honest heart, which bringeth forth fruit unto perfection: The Blessing received, is the continuance of the means of Salvation, the increasing of heavenly Graces and Comforts, and in the end eternal Life, which is the greatest Blessing of all. The end of this part of the Comparison, is not only to perswade and encourage to Dury, because of the great Blessing and Reward which will follow; but also to let others, who incline to Apostacy, know, how they deprive themselves of God's heavenly Blessings, and these glorious Rewards.

4. 8. The second protasis or proposition is, concerning bad Ground, which, 1. Appears to be bad, by bearing Thorns and Bryers. 2. Is used as bad Ground. 1. By being rejected. 2. Nigh unto Cursing. 3. In the end burned. This Ground, is a bad heart, which is manifested by the fruits, which are words and deeds, tending to the dishonour of God, and the hurt of Man. And this Sin is so much the greater, because of the means of Grace, and workings of the Spirit over and above the light of Nature, which God hath graciously afforded them. The punishment of this barrenness in all virtue, and fruitfulness in Sin, followeth; and there are three degrees thereof. The first is rejecting, when God takes away his Ministers, his Word; or, if they continue, withdraw the powerful working of the Spirit; whereupon man is justly deserted of God, as unworthy of any further spiritual Dressing, and useless for that end God in his great Mercy intended him. The second, he is nigh unto Cursing, and the sentence of Excommunication, whereby he is delivered up to Satan, and a reprobate mind. Hence blindness, hardness of heart, and the spirit of slumber: This was the case of the unbelieving Jew, and is the greatest Curse that can fall upon man in this life. The third, their end is Burning: For rejection, and this Curse will end in eternal punishments, compared to torment, with unquenchable fire. This comparison is not only an illustration for the more clear representation of the condition of Apostates, but also a very serious admonition, to take heed of that grievous Sin, and of all things that tend thereto, because the end will be so woful, and the punishment so grievous. For if men deal thus with their Ground, which is devoid of reason, sense, and understanding; how much more cause hath God to punish, and that so severely, men who are endued with understanding, and enjoy so many helps and means of Conversion and Salvation?

9. 9. The second reason of the Apostates resolution is given, *For I have more charity for you, better conceits of you, and hopes of your continuance in Christianity, so that you need not be initiated again by laying the foundation, and I have good Grounds of this my hope.* 2. This is the reason why I will not lay the foundation again, but go on to perfection, and further inform you of higher points of Doctrine, and in particular of the excellency of Christ's Priest-hood. In this reason, we may observe,

1. His hope and good perswasion of them. 2. The ground of this his hope.

In these words we have a Rhetorical Anticipation, whereby he endeavours to prevent the thoughts which might arise in their hearts upon his former speeches and expressions: For they might think that he did by them tacitely condemn them as Apostates, or in the way to Apostacy. And if he did so, he must needs wrong them and discourage them; for he did tacitely imply, though not positively and expressly affirm, that they were of a bad disposition, and in a very sad condition; and this Opinion of them was against charity and truth. To remove such suspicions and jealousies out of their minds, he in these words assures them of his Charity, and that his words were not inconsistent with his good concept of them. The first, that is, his Charity, he signifies by the term of Compellation [*Beloved*]; for he loved them with a dear and tender Love, as Christians continuing in Christianity: This he could not have done, if he had judged them Apostates and Enemies to Christ. By this we are taught, that it is our Duty not only to love our Christian Brethren, but upon occasion to express it, and further to give the reason and ground of our love, as the Apostle here doth: For the reason and ground of this love was his persuasion of their continuance in Christianity:

[*For he was persuaded better things of them &c.*]

In which words, 1. He confesseth he spake such things as might seem to charge them with Apostacy, and condemn them as cursed. 2. He yet denies, that those words do imply any such thing; and that he was so far from any such thoughts of them, that he was persuaded of the contrary. He did indeed reprove them for their Ignorance and Negligence, whereof some of them were highly guilty; and also signify the deplorable and desperate case of Apostates, and there was danger lest some might in time be guilty of that Sin; yet all this was not to accuse them, but warn them, that this danger might be prevented. To reprove and admonish, are Acts of Charity, and such as the most loving Father in the World may and sometimes must use, if he truly love his Children. We may represent the ugly and filthy face of Sin and the horrid pains of Hell to our best friends, to the end they may hate the one and escape the other; Thus God doth in the Scriptures, thus Christ often doth in his heavenly Sermons, and useth this as a means to prevent their Damnation and promote their Salvation; So that his former discourse was consistent both with Christian Charity, and his good persuasion of them.

[*I am persuaded better things of you, and such as accompany Salvation.*]

These words imply, 1. That there were good things in them. 2. He was persuaded of this. The good things (which, in comparison of the former barrenness or fruitfulness in bringing forth briars and thorns, and cursing, and burning, were better) were, 1. Their Qualification. 2. Their Condition: And they were better, not because the other was good, for they were not, but very evil; but because they were very good, as the other were very bad; This is a special kind of Phrase and Expression, yet in some Languages ordinary, yet it's improper though elegant: Some would call it a *Meiosis*, which is, when more is meant than is expressed, and so it's reducible to a *Synchocata*. Their qualification was from some heavenly virtues, which did manifest themselves in their practice; their Condition was that of Salvation. They were in the state of Salvation; for their virtues were such, as that by divine Ordination and Promise there was an inseparable Connexion between Salvation and them: For Salvation and divine Graces go together in one Company; the Graces go before, Salvation follows after; yet so that the Graces take hold of Salvation, as the word in the Original signifies; For, such Christians as these *Hebrews* were, have a present Right by Faith, evidenced by the Works of Charity, unto eternal life, and Hope takes hold of it. But what these virtues were, we shall know from the next Verse.

3. That these better things were in them, the Apostle was persuaded; that is, he did not deny them, no, nor doubt of them, but was confident of their good Qualification and Disposition.

9. 10. Yet if a man be confident of another man's sincere Christianity, he must have some ground sufficient for his confidence; otherwise it's vain and irrational. Therefore he gives us the ground,

Ver. 10. *For God is not unrighteous, to forget your work and labour of Love, &c.*

The ground of his confidence concerning 1. Their qualification, was, his Knowledge of their Divine and Christian virtues. 2. Concerning their condition, was, his Knowledge of God's Righteousness. In the first, we may observe, 1. Their virtues, 2. The manifestation of them, so as that he might know them. The virtues were Faith and Love; Faith in Christ, Love of the Saints: Their Love is expressly mentioned [*your Labour of Love*]; their Faith is implied, in that it was *toward his Name*. There were other virtues (for these could not be alone), as their Patience in suffering of Afflictions for Christ's sake, and that with joy; and their hope of Glory, Chap. 10, 34. The manifestation of these was in their work and labour, in continuing to minister unto the Saints, whereof he had certain Knowledge: Here we are informed, that Love will be working and labouring, and ever bringing forth fruit; and that is not real and sincere Love which is not such. Therefore another Apostle exhorts us not to love only in tongue, but in truth and in deed, 1 John 3, 18. And what it is to love in truth and indeed, is signified in the 16th, and 17th. Verses going before; it's to give the lives of our bodies for them, and relieve them with our goods; it's a dying and giving Love: And happy they which find this heavenly fire burning in their Souls. But in most men, though professed Christians, we either find no Love, or if any it's but cold; it will neither take pains, nor be at Charge, much less hazard life for the Brethren, as Christ gave his life for us. This love was fixed upon the suffering Saints, who were persecuted for Christ's sake, they were the special Object of it; and this did argue their Love to God, and their Faith in Christ, without which this love could not have been truly Christian: Therefore the Apostle joyns Faith in Christ, and Love to all the Saints together, Col. 1, 4. By all which we may understand, that there is a Connexion of divine virtues: For where one is in sincerity, there all the rest are; they cannot be separated. This work and labour in particular was their Ministration to the Saints:

Where we must enquire } 1. What this Ministration is,
2. To whom they did minister.
3. How long they did minister.

1. This Ministration was a work of Faith and Love, whereby they used all just and effectual means in their power, to preserve, maintain, comfort, deliver the Saints persecuted and suffering.

2. These Saints were Christians which suffered banishment, imprisonment, loss of Goods, and other earthly Comforts, for the Profession of their Faith in Christ. And by this Suffering were they known to be Saints: Therefore this Love was not merely natural, nor merely Moral, but truly Christian Love; and so denominated from the parties that loved, who are such, as that we are bound to love them above others, and this Love is that whereby we may know that we are passed from Death to Life.

3. The continuance of this Love was, that they had ministered formerly, in time past, and now for the time present they continued this Work of Love; for Christian Love is an immortal fire, it will still burn and never dy. This Ministration was a great evidence of their good Qualification, and a good and firm ground of the Apostle's perswasion.

The ground of his perswasion, concerning their good condition, was the Knowledge of God's Righteousness;

[*For God is not unrighteous to forget your Work and Labour of Love.*]

This Proposition is Negative, and includes the Affirmative; which is, That God is righteous, and will remember their Christian Faith, Love, and good Works: And it's delivered Negatively, to signify the infallible certain truth of the Affirmative; for in this Case the Negative is more peremptory and emphatical. The ground it self is thus expressed, his Knowledge of it is implied. But let's consider,

1. What it is for God here to forget or remember.

2. What it is for him to be righteous or not unrighteous.

1. God can forget nothing at any time, but alwayes remembers all things; and the reason of this is, the perfection of his Knowledge, which is infinite, as he himself is. Therefore,

fore, to forget in this place is, nor to take notice of their virtues and actions, so as to recompense them. To remember, is so to regard them as to render a Reward: To reward, is an Act of God, as a Supreme Judge. The Righteousness of God is his distributive Justice, and faithfulness in performing his Promise in judging according to his Law: And this rewarding of his loyal and obedient Subjects is a proper Act of his judicial Justice; for God is the universal Judge, and is alwayes upon the Bench, and in the end will pass final Sentence upon all Men and Angels. This seems to be understood of that final Doom, in which eternal Punishments and Rewards shall be determined: This could be no ground of his perswasion, except he knew it, and he knew this Judgment in generall as he knew the Gospel; that is, infallibly, and by divine Revelation: But that they should be eternally rewarded, in particular, he understood so far as he was certain of their Works. So that the ground of his perswasion was this, that he knew God was not unrighteous, to forget their virtues and good works.

9. 11. In this part and passage of Scripture divers things are remarkable. 1. Real Love to God's persecuted Saints, is a great evidence of sincere Christianity. Therefore saith the divine Apostle, *By this we know that we are passed from Death to Life, because we love the Brethren*, 1 Joh. 3. 14.

2. Where there is sincere Christianity, it will manifest it self by good Works; for as a good tree manifests its Goodness by its fruits, so doth Faith and inward sincere Christianity.

3. To whomsoever this Christianity is thus manifested in any persons, they ought to love them, and be well perswaded of their happy condition and state of Salvation.

4. They that are thus perswaded ought to signify their Love and good Opinion of them at occasion shall require: For by this they may prevent suspicions, quiet their minds, encourage and comfort them.

5. There are certain divine Vertues and good Works, which have an inseparable connexion with Salvation and eternal Life, and which God will not forget.

6. This inseparable Connexion is not necessary as from the Vertues and the Works, as though they did merit Salvation, or necessitate God to reward them.

7. It is from God's Righteousness and Promise, with respect had to Christ's merit, and the qualification of the parties.

8. As there are some Persons hardened and delivered up unto a reprobate mind, and some sins committed in this life, and sometimes long before death, which are irretrievable; so there are certain Vertues and good Works found in Christians, & that in this life, whereupon they are put in a state of Confirmation.

9. This state of Confirmation infallibly prevents, though not all sins, yet final and total Apostacy.

10. This state of Confirmation doth depend upon God's Righteousness and faithfulness, not upon the Excellency of the Vertues and good Works.

11. If such as be endued with these Vertues, & have done these Works, should fall away totally and finally, then they should never be rewarded.

12. If they should never be rewarded, but forgotten, God should be unrighteous and unfaithful; which to imagine is abominable.

13. Therefore God hath made some Promise, whereby he hath bound himself certainly to support such as attain to this Qualification, that so they may be eternally rewarded.

God may be said to be righteous three ways: 1. In respect of strict Justice. 2. Of bounty and free beneficence. 3. Of Promise. First, He may be said to be strictly just, when he rewardeth Man according to his perfect Obedience; yet no Obedience, though never so perfect, can bind him to reward Man or Angel. 2. He is just by way of bounty, when he rewards Man capable of Reward, and worthy, though not in respect of his perfect Righteousness in himself, yet because he is some wayes righteous in respect of others who are unrighteous: Thus Righteousness is often taken in Scripture, therefore it's written, that it is a righteous thing with God to recompense tribulation to them that trouble his persecuted Saints; and to his Saints troubled Rest with the Apostles, 2 Thes. 1. 6, 7. And Righteousness for this reason sometimes signifies Metonymically, the great Reward of eternal life; as, *Seek ye the Kingdom of God and his Righteousness first of all*, Mat. 6. 33. So Psal. 24. 5. & Isa. 51. 5. The third Righteousness is in the performance

of his Promise; for though his Promise be free, yet if it be once made, Justice doth require it, and God is not free but bound to perform it, and if he should not perform, he should be unjust, which he cannot be: This is the Righteousness here meant. If any reply against this Doctrine, and asledge the words of God, saying, that *when the righteous shall depart from his Righteousness, his Righteousness shall not be mentioned unto him, he shall die*, *Deut. 18. 13.* The Answer is, 1. That the place speaketh of Legal Righteousness, and Legal Repentance, and Legal Life and Death, according to the Covenant made with their fathers in the Wilderness. 2. Yet there is a Righteousness, and a certain degree thereof, and that under the Gospel, from which Christians may fall finally and totally. To understand both these, we must observe, 1. That no good Works can expiate Sins, either antecedent or consequent to them; for there is no expiating Power in them at all, neither doth any Law, that require constant Obedience, allow that latter virtuous Acts should satisfy for former Crimes; nor former good Deeds though excellent take away the guilt of future Offences. 2. There was a Legal Righteousness required in the Covenant made between God and Israel before Mount Sinai, and it consisted in the Obedience of the Moral, Judicial, Ceremonial Laws of Moses, which did prevent God's temporall Judgments, and was a means whereby they obtained and enjoyed God's Protection, Safety, Peace, Plenty, and many a Blessing in the good Land of Canaan: This is evident out of *Levit. 26.* and many places of *Deuteronomy*, and in particular out of the 28th. Chapter, and so out of many Passages which we read in the Books of the Prophets. As there is a Legal Obedience, so there is a Legal Repentance, upon which followed deliverance from temporall Judgments of Sword, Famine, Captivity, and the Curses threatened in the Law, so we find, *Levit. 26. 40, 41, 42.* &c. and *Deut. 30. 1, 2, 3.* &c. But that Righteousness whereby they obtained eternal Peace, and that Repentance whereby they were freed from eternal Punishments, did depend upon that Promise of the blessed Seed made to Abraham: That there was such a Righteousness in them under the Law, from which they might fall, and though they did not fall, yet by it they could not enter into the Kingdom of Heaven, appears by that young Man, who came to Christ to know what he should do to inherit eternal Life, *Matth. 19. 16, 17, 18.* &c. and by Paul, who touching the Righteousness of the Law, was blameless, *Phil. 3. 6.* There is also a Righteousness and Repentance according to the Law and Light of Nature, according to which men are blessed or delivered temporally: But the Righteousness, and the state thereof, which is here intended, is far higher: It presupposeth both Moral and Legal Righteousness and Repentance for the Substance of it, yet is more. 3. Of this Righteousness, under the Gospel, is found in many, such a degree as they may fall from it, and that totally and finally: This Righteousness, so far as it reacheth, is true, and tends much towards eternal life; and the estate of such as do attain it is comfortable and hopeful. But there are usually defects in it, and those very great: For 1. It doth not proceed to a deep and firm radication; nor 2. To any habitual predominancy over all lusts; nor 3. Will it endure any great trial. There may be, and are indeed in many Persons, Knowledge, Faith, Love, Hope, and Comfort, and these not merely Moral, but Supernatural and divine, caused not onely by the outward revelation of the Word, but also by inward illumination and inspiration of the Spirit; yet some of these, if they be Persons of great estate, will be unwilling to sell all and give unto the poor, or restore four-fold to those they have wronged, or forfeit credit, liberty, their whole estate, and hazard their lives, out of Love to their dear Saviour; yet all these must be done, and that freely and willingly, before we can attain to an estate of Confirmation. 4. Yet this Confirmation doth not depend upon the radication and intensive measure of their divine virtues, but upon the Will and support of God, which certain support Man cannot expect by virtue of the Covenant, before he arrive at such a measure of Grace, and performance of Duty: For it's the meer Mercy of God, who delights in an upright heart, which moved him to promise this Confirmation to persons of integrity, who have overcome the World; for all Faith improve so far as to obtain this Victory, and that clearly, Man may fall, and the desires and fears of the World may the more easily prevail against him, and God may justly desert him, because he neglects to come up unto his terms, and refuseth the conditions and qualification necessary to a complete, real, and sincere Disciple, to whom alone Confirmation by virtue of the Promise is due. That which supports a Man against all temptations, and prevents Apostacy, is strength: this strength is internal and external, and both from God. The internal strength

strength is such a measure of Faith in Christ in Man, as is sufficient to overcome the World, and obtain a clear victory. The *new* strength is that power of God superadded to the former, which, not only, communicates and perfects the inward power of Grace, but also is continually ready to supply all defects, and make the final issue, infallible and most certain. For *this is a glorious inheritance reserved in Heaven for those who are kept by the power of God through Faith unto Salvation, ready to be revealed in the last time.* 1 Pet. 1. 4, 5. Where we have Faith within, and the power of God without, and the preservation of the parties regenerate unto Salvation, and final enjoyment, as the effect of both. Neither of those belong unto those which have only the spirit of preparation, and not of inhabitation: For though they are in a fair way unto, and in good hope of both, yet they have attained neither. Yet there are others which find the victorious power of Faith within in them, and having received the Spirit of Adoption, testifying that they are the Sons of God, and the first fruits of Glory, may be assured of their preservation to the end, according to the tenour of the Promises made in many places of Scripture in such as are so qualified, as they know themselves to be.

Thus far the Apostle's Resolution, and the Reason thereof: Now followeth his exhortation, which comes in very seasonably after his former Doctrine of Apostacy, which was terrible; and the latter concerning the happy and safe estate of such as were qualified as they were. For, lest the one should occasion despair, and the other presumption and security; by this exhortation, he intimates, that the very estate of confirmation in this life doth not exempt from duty and diligence on Man's part, nor exclude some kind of defection on God's part. For this Confirmation differs from that which shall be in Heaven, where there shall be no Sin, no Temptation; but perfect holiness without any danger, and a plenary possession of the blessed Inheritance. For the estate of the Confirmation in this time of mortality, is like that of *Israel*, after that they had broken the main strength of the *Canaanites*, divided the Land by lot, and did begin to enjoy it. But after all this was done, there remained several parts of the Land not yet subdued, nor totally subdued. And God did so order it to try them, and also to continue and improve their Military skill and valour. So it is with God's regenerate Ones, his true *Israelites*; for though they have broken the main strength of the enemy, and, as it were, in one such Battle obtained a clear Victory; yet the remainders of corruption may sometimes put them hard so it, and much annoy them. And it's God's Will it should be thus to reach them humbly to depend upon him, and that continually, to exercise their heavenly virtues; to keep their watch, and wear out their Armour, till they have obtained a good and final Victory. The principal things to be observed in this Exhortation are, 1. The Duty exhorted unto. 2. The Reasons why it should be performed. For he that will exhort effectually, must, 1. Let the parties exhorted know distinctly what the Duty is. 2. Demonstrate that it's very reasonable to perform it, and the more clearly and fully both these are done, the more effectually will the heart be moved: For the rational Creature must be moved rationally. Every exhortation implies the desire of the Exhorter, or party exhorting; otherwise, why doth he persuade? why doth he rebuke? therefore, saith the Apostle, [I desire you.] In this it differs both from a Command and a Denial; and if the party desiring be excellent or beloved, and the thing desired be reasonable and advantageous, it should prevail much. If such a person as *Paul*, so mighty and so excellent, shall desire the performance of a thing which is not only convenient, but necessary to the attaining of eternal life, how ready should we be to do it?

¶ 13. But, To know the Duty is most considerable; and it is Perseverance the same, which was formerly urged, Chap. 3. 14. This duty is proposed affirmatively, and negatively: and the performance of it, concerned all and every one. For thus he writes,

Ver. 11. *And we desire that every one of you show the same diligence, to the full assurance of hope unto the end.*

Ver. 12. *That you be not slothful.*

There is no mention of Perseverance in the Text, yet it's sufficiently implied; for, if they must show the same diligence to the full assurance of hope unto the end, then they must persevere. But to understand the duty more fully, let us enquire;

1. What

1. What hope is,
2. What the full assurance of hope,
3. What it is to shew the same diligence, to the full assurance of hope unto the end.

Hope, is sometimes taken, for the thing hoped for, not as it is in it self, but as it is an object of that hope which is a divine virtue; and this eternal Life, which though it be not the only, yet is the principal object of our Christian hope. Sometimes it's taken properly for the expectation of this glorious, and great Reward of eternal felicity: It presupposeth Faith, whereby we certainly believe it possible to be had and enjoyed, with a vehement desire and longing after it. And though the distance between us and it be great, yet we are patient, and willing to stay God's leisure. There is a vain and groundless hope, which is irrational; there is a rational and probable hope, yet not so firm and certain: there is a firm and certain hope, and that is when we have assurance of the thing hoped for. This assurance also may admit of degrees; for it may be full, or not full. This full assurance is the second thing, and it's that which removes all doubts and fears, and this it may do at sometimes, and not at others; it may be interrupted, or continued to the end. This place speaks of full assurance of hope to the end. This assurance will not be had, much less continued to the end by sloth; by diligence, it may. And so we are in the third place come unto the Duty, which is to use all means, and that with diligence, whereby we may attain this assurance, and continue it full unto the end. And here he implies, that they had been formerly diligent, and so diligent, as to have attained this assurance; yet here he tells them, 1. That they must continue the same diligence to the end, 2. That the same diligence, zeal, affection, they had shewed formerly being continued, would serve the turn. Assurance or certainty is either of the thing, or the person: The latter presupposeth the former; for there can be no certainty to the person of a thing which is not certain in it self. This certainty is in respect of the person, who is either God or Man: Eternal life is certain in respect of God, who is able to give it, and hath decreed so to do. And that it might be certain unto us, and that before the time of possession, he hath signified his purpose, bound himself by promise, and confirmed his promise by Oath; so that on his part it's fully, and every way certain. Yet because the promise requireth a qualification, and a performance of duty in the person to whom the promise is made; therefore, before we can be certain, we must not only perform the duty, and have the qualification, but we must certainly know, that we have done that which the Promise requireth, and are duly qualified. And the more clear and full the knowledg is, the more full the assurance of hope; and if this full knowledg continue, this full assurance continueth to the end, which is no groundless presumption, but a firm and well-grounded hope. Yet this is so to be understood, that so far as Man may neglect his Duty, and abate in the Qualification, so far this assurance may abate. If man's diligence in performing the Duty continue to the end, this full assurance will do so too. For to them, who by patient continuance in well-doing, shall seek Glory, Honour, and Immortality, God will render eternal life, Rom. 2. 7. Yet this patient continuance in well-doing, depends upon God's special assistance and support. For it's God that worketh in us the Will and the Deed of his good pleasure; Phil. 2. 13. And this is the reason why we must work out our Salvation with fear and trembling: The full assurance not only depends upon the merit and intercession of Christ, the Decree, Promise, and Oath of God; but also requireth the diligence of Man, and the continual support of God. God's support, assistance, and concurrence are alwayes ready, yet so is not Man's diligence. For the best, and most confirmed Saints on Earth may sometimes be remiss, and so have their failings, whereupon follow desertions to their great discomfort. Yet neither do their failings wholly annihilate Grace, nor frustrate the final event; but God sometimes in his wonderful wisdom, by with-drawing his comforts, awakens and quickens them to Duty, and useth outward Afflictions as Chastisements to improve their inherent virtues, and corrects them. And in that he promiseth to be their Father, he binds himself to Chastise them, if need require: Otherwise he should not take them as Sons, but account them as Bastards, and so utterly neglect them. So that we may apply that of the Psalmist in this case; *If his Children forsake my Law, and walk not in my judgements; If they break my Statutes, and keep not my Commandments: Then will I visit their Transgression with the Rod, and their Iniquities with Stripes. Nevertheless, my loving kindness will I not utterly*

intently take from him, nor suffer thy faithfulness to fail, *Psal. 89. 30, 31, 32, 33.* So God's adopted Children may have their sayings; yet God will chastise them, that their Covenant may stand firm unto the end. Yet let every one be diligent to the end, and look for no comfort, but upon performance of Duty: For that God, who is most merciful, will be holy and just, and he requires his Children should be so too. Therefore let all those, who have made so great a progress in Grace, as to attain a full assurance of hope, and a sight of their heavenly *Country*, go on with all care and diligence: for it's a sad thing, after that we are upon the borders of our heavenly Country, to be turned back, and wander in this Wilderness. For,

Ver. 13. *We must not be slothful, but followers of them who through Faith and Patience inherit the Promises.*

§. 14. **T**HE Duty exhorted unto may be sufficiently understood by what hath been said already; but that's not sufficient, it must be performed: Yet, who will go about it, except it be reasonable? And to manifest this, is the next Work of the Apostle, declaring the Reasons and Motives, the first whereof is from Examples

1. Of many not named.
2. Of *Abraham* in particular.

Examples do prove the Duty to be not onely possible, but to have been actually performed, and as such they do not bind though they may encourage; but because the matter of them is something commanded; they may and do oblige, and not onely so, but God commands us to imitate them, and for that end makes them known, and proposeth them; yet in these patterns there is a special reason and motive superadded; for as they by Faith and Patience obtained the Promises, so shall we if we follow them. The Persons intended are patterns for imitation in two things;

1. The end whereat they aimed, which was the attainment of the Promises.
2. The means whereby they attained this end

Faith.

Patience.

1. They attained the Promises,] By Promises understand the things promised; which were spiritual deliverances, blessings, and rewards, and, in one word, Salvation; yet temporal Mercies in reference to spiritual are not to be excluded: For God made many Promises to the Saints of old, and some of them were more special and extraordinary, and did not belong to all but to some particular Persons. All these, except the full enjoyment of eternal Glory, they attained, so far as they were capable before the general Resurrection and the last Judgment. If therefore we will make them our pattern, we must

1. Propose unto our selves some divine and noble end, some great and glorious good: Yet
2. Because the end in it self may be excellent, yet no wayes beneficial to us, we must aim at the attainment thereof; for Good known may delight our fancies, and the speculation of it may be pleasing, but the real possession and enjoyment doth make us happy.
3. It's in vain to aim at any thing, though never so good, if God hath not promised it; for God's Promise is the firm and immovable Foundation of our hopes: this is the end whereat we must aim: Yet all our aims, and desires, and intentions are vain, except we use the means. The means which they used were Faith and Patience; and the same continued unto the end, even to the attainment: The same means we must also use; for to imitate them in the prescription and proposal of the end, is to no purpose, except we imitate them in this also: They had Faith, so must we have it; they had Patience, we must be patient. By Faith we may understand, Confidence and relying upon God's Promises; and it presupposeth a divine Belief grounded upon the Word of God revealed from Heaven. A probable humane Faith will not be sufficient, it's far short and defective, it must be a gift of the Holy Ghost. Yet this without Patience will do little, it will not reach the end; we must be patient. For ye have need of Patience (saith the Apostle) *that after ye have done the Will of God, ye might receive the Promise, cap. 10. 36.* We must have Faith, because the things promised are invisible, rare, excellent, far above the Power of any Creature, and onely in the Power of the Almighty God. We must have Patience, because they are to come, and at a great distance: For if we hope for that we see not, or enjoy not, then do we with Patience wait

waite for it; *Rom. 8. 25.* Besides, we shall meet with many difficulties, oppositions, trials, all which must be overcome, which without Patience cannot be: Many things must be done, many things must be suffered, and we must make our way through the midst of dreadful Enemies, before we can attain the end. Further, our desires are vehement, and we long for the enjoyment, which is yet to come; therefore we must be patient, that we may quietly wait God's leisure. Though many other Christian virtues are required, yet these are only expressed; not only because these are never without the rest, but because the other depend much upon these two which are the principal; and have the principal influence on the effect, as being most actively conducing to the attainment. These are most noble and excellent virtues, necessary and of great force; yet by Faith and Patience is meant, the use and exercise of these two Graces, and the same continued to the end.

§. 15. After the Examples of many, he instanceth in one, and the same most pertinent and eminent; it's that of *Abraham*.

[*Ver. 13. For when God made a Promise to Abraham, &c.*]

HE did but briefly touch upon the former examples, and thought it sufficient; but he enlargeth upon this, and informeth us,

1. That God made a Promise to *Abraham*.

2. Confirmed the Promise by Oath.

3. That by patient enduring he obtained the Promise.

4. What the reason was, why God confirmed the Promise by Oath.

1. God made a Promise to *Abraham*: There are Promises of God, and Promises of Men. This is a Promise of God. Of Promises in general, what they are, I have spoken (*Theopolitica*); and of God's Promises, as they are parts of his Laws, and opposed to threatnings, in respect of both which the Law is a Rule of his judicial proceedings. The matter of them is some Good to come, and the same Spiritual and Temporal; but the principal is Spiritual. Yet, 2. This Good, and the communication of it, must be intended by the party promising. 3. This intencion is not sufficient, except it be expressed and signified to the party, to whom the Promise is made. 4. The effect, if not the act, is the binding of the party promising, unto performance; and the giving a kind of right of the thing promised unto another to whom it's made; and also an hope of receiving and enjoying the good that doth follow upon it. All these are found in the Promises of God; yet there is something more in them, for they are added unto, and joyned with, the Precepts to encourage man to the performance of his Duty. And they differ from the Promises of Man, as being most certain, ever stable, never failing; because God is almighty, true, constant, faithful: and therefore are a firm ground of hope. There was great reason, why God should intend good to Man, if he was resolved to save him, and make him happy: for otherwise his happiness had been impossible. Neither had this intencion been sufficient, except he had signified it in his Promise, and bound himself; for without both these, Man could have had no certain hope or comfort. The spiritual and eternal Mercies and Benefits, intended to Man, are so high, so excellent, so glorious, that Man could never have thought upon them, if God had not revealed them; nor could have had any certain and firm hope of them, if any but God had promised them, and that freely, and upon Christ's merit: yet no Man can challenge any immediate right, much less the enjoyment of those things promised, before he be rightly qualified, and perform the Duty. God made many Promises to *Abraham*, but the chief to which the rest were appendant and subordinate, were Righteousness and eternal Life by Jesus Christ.

§. 16. This Promise was confirmed by Oath, where we must observe,

1. The Confirmation.

2. The Promise confirmed.

In the Confirmation, we have, 1. The party Swearing, which was God.

2. The party by whom he Swore, which was himself.

3. The reason why he Swore by himself, which was, because he could swear by no greater.

By this we may easily understand, 1. That the ordinary definition of an Oath is not perfect, and of sufficient extent; it agrees only to an Oath taken by a Creature, whether

Man

Man or Angel, it cannot agree to God; yet God Sware, and this was an Oath far different from all other Oaths. For in this God lifts up his hand unto eternity; and laies it upon the Altar of his unchangeable and infinite Being; He pawns and pledgeth his God-head, and is willing, if he perform not with Man to forfeit it. 2. Therefore an Oath in general, is a special kind of confirmation, of that which is less certain and evident, by that which is more certain and evident. For God's eternal Being and Life is more certain and evident, then his doing this or that good for his sinful Creature. 3. God's swearing is in some sort inferiour to himself, and his eternal Being. 4. This was a strange confession in God, in regard of man's infirmity, that He would hazard the forfeiture of his Deity. O sinful man, be eternally ashamed to doubt of God's Promises, seeing he hath so deeply engaged himself unto thee, and hath laid down his God-head as a stake and pawn never to take it up again, if he fail the least jot with thee. This Oath we find, Gen. 22. 16. where we have, 1. The form, [I have sworn by my self.] 2. The occasion whereupon He sware, and that was the extraordinary Faith and Obedience of Abraham, whereby he was ready at God's Command to Sacrifice his Son, his only Son. And who-soever shall attain to the same degree of Faith, which Abraham did manifest in this act of Obedience, may be secured by this Oath; for God by it intended to confirm the Promise of righteousness and eternal life, not only to him, but to all Believers, who are the genuine Sons of Abraham. This was the Confirmation, the Promise confirmed followeth.

Ver. 14. Surely Blessing I will Bless thee, and Multiplying I will Multiply thee.

Abraham had Faith before, and was justified before this time. But upon this hard Tryal his Faith did more gloriously shine forth, and proved to be like refined Gold coming out of the Furnace far more bright; and his righteousness and eternal reward, besides other mercies were far more firmly confirmed unto him. The words of God spoken, are here repeated but in part; yea so, that we must understand the rest to be intended, and taken altogether, they are so full, and uttered in that manner, as though God could not express how much he loved him. For the words do signify the certainty, and abundance of his love, which he would really manifest unto him; especially in Christ, in whom all Nations must be blessed. There are indeed in this Promise some Blessings proper unto Abraham, but the chief was spiritual and eternal bliss in Christ, without which all the rest could not have made truly and fully happy.

§. 17. Abraham by this Promise thus made sure by Oath, was mightily strengthened; and by his patient enduring, attained in the end the Promise. For,

Ver. 15. So after he had patiently endured, he obtained the Promise.

The Promise, is the thing promised, and the thing promised was final Righteousness, Joy, and Peace; the obtaining, is the enjoyment of this blessed estate which he so much desired, so much sought. The means was his continued patience, whereby he overcame all difficulties, continuing firm in the Covenant to the end. The sum of all, and the scope of the Apostle, is to let them know by this example of their Father Abraham, whom they so much honoured; that if they patiently endured to the end, and faithfully performed their Duty, they should obtain and enjoy the same glorious Reward whereof he was already possessed. And this example should quicken, incite, and mightily encourage them; and it should so much the more encourage, because the event should be so certain. But this is our misery, few believe these things, and so neither the Commands, Promises, and Oath of God; nor these examples of rare Heroick spirits do work upon us; and though we might, yet we will not be made certain of eternal bliss. For God hath done all things on his part to assure and confirm us, as appears by this Oath.

§. 18. For this was the end for which God promised and confirmed the Promise by Oath, as it appears by the words following, wherein we may consider,

1. The end of an Oath in general.

2. The end of this particular Oath intended by God. Concerning an Oath, as taken and used by Men (for of such he speaks), he observes two things,

N

1. That

1. That it's taken by a greater.
 2. It's for confirmation, an end of all strife.
 Ver. 16. *For men verily swear by the greater, and an Oath for confirmation to them is the end of all strife.*

Men verily swear by the greater; and some Men and Angels are greater, and may have power to punish perjured persons: yet suppose such an Oath to be lawful, as in some cases it may be, yet it's insufficient for that end, for which an Oath in general was intended and ordained. For neither Men nor Angels know the secrets and intentions of the hearts of Men who Swear; neither can they punish with eternal punishments the Offenders. But God who is Omniscient, Omnipresent, Omnipotent, and exactly just, knows the hearts, and secrets of all Men, in all places, at all times, and can and will punish the Offenders, and in particular false and vain Swearers, not only with temporal, but eternal punishments, if they be not prevented by serious and timely Repentance. Therefore men usually Swear by God, and requires others so to do; otherwise they will not believe them, and rest satisfied. And though they should, yet the God of eternal Truth will not be abused and attested for to confirm a falsehood; and woe to him who shall forfeit his interest in him, and provoke him against his own Soul, as false Swearers do.

2. Because the end of an Oath is to determine strife; therefore men swear by a greater who can take vengeance, and certainly knows who do profane his Name. That this is the end to determine strife, the Apostle signifies by these words, [*And an Oath for confirmation to them is an end of all strife.*] Where it's to be noted, 1. The subject matter of an Oath is some strife or controversy, that is, a thing which may be doubted of, and is not known to them who doubt, but only to the party that asserts it by Oath. 2. This doubt must be such, as cannot be cleared by sense or reason, or any other argument but a testimony. 3. Yet there is some kind of necessity of confirmation. 4. This confirmation cannot be made but by testimony. 5. Because the testimony of man is insufficient and unsatisfactory, therefore God is invoked to be a co-witness. 6. Because it's supposed that no man will forfeit his interest in God, and invoke him against his own Soul, when a thing is confirmed by Oath they rest satisfied. For the party swearing can do no more, and when he hath taken his Oath, he hath done enough; except he be an Atheist, and no Atheist should be permitted or admitted to Swear, his Oath will signify nothing. 7. 19. As the end of an Oath in general is to end all strife, and finally determine Controversies; so the end of that Oath in particular which God swears to Abraham, is to take away all controversy and doubt about the eternal Inheritance. For by it God, 1. Shews the immutability of his Counsel. 2. By this shewed, ministrerth strong consolation to the Heirs of Promise, which fly for refuge to the hope set before them. So that the end is twofold; Immediate, and Remote: Immediate is the manifestation of the immutability of his Counsel; the Remote, strong consolation. The former is subordinate to the latter, and as it is an end in respect of the Oath, so it's a means in respect of the consolation. The first end therefore is to shew the immutability of his Counsel, unto the Heirs of Promise. For thus it's written,

Ver. 17. *Wherein God willing more abundantly to shew unto the Heirs of Promise, the immutability of his Counsel, confirmed is by an Oath.*

WHere we may observe, 1. The immutability of God's Counsel.
 2. The more abundant manifestation thereof.
 3. The Oath of God interposed to that end.

If we reduce the Text to Propositions, they are these:

1. That God's Counsel is immutable.
2. God was willing to manifest this to the Heirs of Promise.
3. For that end He interposed an Oath.

Proposition 1. *God's Counsel is immutable.* By God's Counsel, is meant his Decree, which is an act of the Will, as Counsel is of the Understanding: yet it's called Counsel, because no Decree of God is made without the Counsel, Wisdom, and direction of the Understanding.

Understanding. For God being an intelligent Agent, and of most perfect Knowledge, and profoundest Wisdom, can will or determine nothing but according to the best and most exact Understanding. 2. The Decrees of God are many, and extend to all things done, or to be done; but here the Decree or Counsel of God is special, and limited to a special object, the intellectual and immortal Creatures as Men and Angels; and here to Men, and amongst Men to the Heirs of Promise. 3. The Heirs of Promise, are the object of it in respect of their spiritual and immortal estate; and the matter of it, was the giving of eternal life. For he decreed to give them eternal Bliss and Glory.

This Decree once made, was immurable, and could not be altered or revoked either by God himself, or any thing out of God. For, 1. There can be no cause of revocation, either for want of Wisdom or Justice, for he is absolutely both wise and just. 2. Neither from the inconstancy of his Will; for the strength of *Israel* will not lye or repent, for he is not as Man that he should repent, *1 Sam. 15. 29.* 3. Neither need he alter, nor can his Will be frustrated for want of Power, for he is Almighty. And if there be no ground or cause of alteration from within, much less from without, though all Men and Angels and all Creatures should combine together, as they have no strength to frustrate, so they have no power to Null his Decrees, for he is the Supreme and Universal Lord. Therefore it is said, *The Counsel of the Lord standeth for ever, the thoughts of his heart to all Generations, Psal. 33. 11.* This immutability is truly affirmed of all his Decrees, but especially it is true of this particular determination, concerning the eternal Salvation and Beatification of the Heirs of Promise. This counsel is part of the Election and Predetermination of his People, and is to be referred to that Head: And it's noted, that no Decree but this was confirmed by an Oath.

Proposition 2. *God was willing more abundantly to shew this to the Heirs of Promise,* God only knows his own Thoughts and Counsels; and neither Man or Angel is or can be privy to them, except they be revealed. None can reveal them but Himself, and this he hath done freely, and of his own accord; and in great mercy hath let man know his gracious thoughts and purposes, to make him for ever blessed. In this manifestation, we may consider, 1. What the thing manifested is.

2. To whom the manifestation is made.

3. His willingness to manifest this to them more abundantly.

1. The thing manifested, as before, is the immutability of his Counsel: For he manifests not only his Counsel and Decree of everlasting Salvation, but the immutability of it. Man must know what his Counsel is, and that it is unchangeable, and irrevocable; and the manifestation of both, was necessary to the end he intended. For if Man had not known his Counsel, he could have had no immediate ground of comfort; if he had known his Counsel, and not the immutability of it, his comfort could not have been strong, certain, stable.

2. This manifestation was made unto the Heirs of Promise: They are Heirs of Promise, who have right unto the eternal inheritance promised; these are sincere Believers, and the Sons of God, who are joynt-Heirs with Christ, and by Faith derive their Title from him, by virtue of God's Promise, which in him is Yea and Amen. By this we understand, that the Promise was not made to *Abraham* alone, but to all his Seed according to the Spirit; for he was the Father of Believers, who by Faith are Christ's: And if Christ's, then are they *Abraham's* Seed, and Heirs according to the Promise, *Gal. 3. 29.* These, and these alone, are they whom God intended to secure, and make certain of their Salvation, and for their security was the manifestation made; but as for others, as they have no right to the Promise, so they can have no benefit by this manifestation.

3. God was willing more abundantly to shew this to them: It must be shewed, and so it was by his Word; it must be shewed abundantly, and that was done by the Promise; it must be shewed more abundantly, and this could not be, but by his Oath. What more could be done? what more could the Heirs of Promise desire? But what moved him to do this? nothing but his own will, his goodness, his dear affection, and abundant love to the Heirs of Promise. As for himself, he knew his Counsel well enough, and that it was unchangeable; yet he had regard unto their infirmity, and certainly intended to give them certain and strong comfort. And for this he did not expect their Prayers, but prevented them out his free and exceeding mercy, which was the only Fountain from which this gracious manifestation did issue.

Proposition 3. *To this end God interposed himself by an Oath, or confirmed it by an Oath.* This interposing or confirming by an Oath, was the means; and the immediate end of it was the more abundant manifestation of the immutability of his Counsel. The word used in the Original, signifies as a term of Law [*to interpose*], as a third person to give security. So the Heirs of Promise, are one party to whom the Promise is made; God, as promising, is the other; and God swearing is a third person, who intervenes and interposeth himself as different from himself, as promising. So he becomes [*interpolator & mediator*], for himself as promising to Believers, to whom the Promise was made; and as a Surety is engaged deeply for himself, promising to see his Promise made good to man, to whom he is bound. And for this end He swore, as Surety to confirm the Covenant, that the Heirs of Promise might know the immutability of his Decree. The words [*is turned*] (*interitus*) by some are interpreted [*because*]; and then the sense is, that, because an Oath is the end of all strife: therefore God to remove all doubts and fears, and establish and assure the Heirs of Promise, was willing to swear, and by that Oath to manifest more fully the immutability of his Counsel; and that which was the end and issue of Men's Oath, was the end and issue of this Oath of God. If Men will believe Men swearing; how much more should we believe and rest satisfied in the Oath of God? From all this it is clear, that the Promise of God is as certain on God's part, as possibly can be.

1. This is the immediate end of God's Oath: yet it is but a means in respect of a further end which God intended. For thus it followed,

Ver. 18. *That by two immutable things, in which it was impossible for God to lie; we might have a strong consolation, who have fled for refuge to the hope that is set before us.*

IN which words, we have, 1. A strong Consolation.

2. The parties to whom it doth belong.

3. The means whereby it is obtained.

1. Strong Consolation is the ultimate end both of the Promises of God, and his Oath. The mind of Man is discomfited, vexed, weakened from Doubts, Fears, Sorrows; and whatsoever removes or abates these, doth quiet, refresh, revive and strengthen the heart, and so comfort it. This comfort, it may be weak, it may be strong; the comfort here is strong, and prevailing comfort, and such as will overcome all doubts, fears, and sorrows caused by Temptations, Persecutions, Tryals from without or from within. This is opposed to all worldly and seeming joys and comforts, which appear and vanish in a moment, and cannot firmly stay and revive the heart; for every blast of temptation scatters them. It must be the hope or enjoyment of some solid, lasting, and substantial good, that can be the cause of solid and lasting comfort: Some, by comfort, understand Faith or Hope the cause of comfort.

2. Though there be a firm and strong comfort, yet it belongs not to every one; but it's intended for Believers, the Heirs of Promise, who fly for refuge to take hold upon the Hope set before them, where we may observe,

1. Hope.

2. Hope set before us.

3. The taking hold of this Hope.

4. A flying for refuge to take hold on this Hope.

1. Hope in this place, is the thing hoped for, considered as a formal object of the divine virtue of Hope; and it is that blessed and glorious estate, which is reserved in Heaven to be enjoyed there.

2. This Hope is set before us as a prize, and represented in the Promise as ours, which we must seek and aim at, as being called to the enjoyment thereof. It's set in our view, that we might eye it much, and often look upon it, and press earnestly towards it.

3. We must take hold upon it; and that is done two ways, 1. By gaining a title and right unto it, for so we take hold on it by Law. 2. By getting some possession, and that either in part, as when we receive the first Fruits of the Spirit; or in whole, which is reserved for Heaven. Both these are done by Faith and Hope; and the more we exercise our Faith and Hope with other heavenly virtues, the stronger hold we take. For hereby we make more evident to us our right, and obtain a greater measure of the first-Fruits.

4. We

4. We fly for refuge, to take hold of this Hope; for it's our Sanctuary and safety, far better then a City of refuge: and it's a far greater security to take hold on this Hope, then to take hold upon the Horns of the Altar. For many have held fast hold upon the Altar, and have either been pulled away, or slain in the very place, as *Isaac* was. *Blessed is the man that maketh the Lord his trust, and respecteth not the Proud, nor such as turn aside to lies,* *Psalm 40. 4.* For all things and persons, though never so great, so strong, so excellent, are lies, and if we trust in them they will fail us, God never will. For who, or what can separate us from his love in Christ? Eternal life is unchangeable, and God who hath promised it, and confirmed his Promise by Oath, is unchangeable too. Those who in all dangers, storms, and tempests retreat unto him, find strong consolation. For, what need terrify or trouble them, or shake their hearts, when God hath assured them of eternal life?

5. This security and strong comfort is grounded upon two immutable things, wherein it's impossible for God to lye. These two things are the Promise and the Oath of God; and, as it is impossible for God to cease to be God, so it is impossible for God to violate his Promise or his Oath. These are sure things; Heaven and Earth may pass away, but these cannot fail, nor frustrate our hopes.

6. The Apostle in the next words gives a reason why they did, and we should, fly to take hold upon the Hope set before us; and it is this, because,

Ver. 19. [It was] to them an Ancre of the Soul, both sure and stedfast, and which entereth into that within the Vail.

VHere we have a two-fold Reason,

1. Because it's like unto a sure and stedfast Ancre.

2. It entereth into that within the Vail.

1. It's like an Ancre; for, what an Ancre is to a Ship, the same is Hope unto the Soul, that is, a stay and means of safety in the midst of all the Waves and Storms of Temptations, in this floating troublesome World. For that which stays, strengthens, quiets the Soul of man, is the hope of everlasting Glory grounded upon God's Promise and Oath. For eternal life, as theirs, is the Ancre; for though it be excellent in it self, yet it's nothing unto them, if they have not a right unto it, and a well-grounded hope of it.

2. It enters into that within the Vail: In the Tabernacle or Temple within the second Vail, was the Holy of Holies, which was a type of Heaven; in allusion to this, it is signified, that the object of our hope is something excellent, and above the World; something heavenly, glorious, and eternal. Therefore it's said, *That the Inheritance of God's Sons is reserved in Heaven for us, 1 Peter 1. 4.* And that the great object of our hope is laid up in Heaven, *Col. 3. 5.* Where we shall fully enjoy our God, and all things in him. And surely nothing under Heaven can stay, and firmly fix the floating heart of man; neither can this Ancre fasten firmly, but in Heaven. This Hope may be said to be stronger; and our hearts more assured, because

Ver. 20. The fore-runner is entered into Heaven.

THis fore-runner is entered Heaven, to take possession for himself, and also in our behalf, and make the way passible; this is more then ever *Abraham* did, or could do. Therefore we have a rare example, far above that of *Abraham*, to make us diligent unto the assurance of hope; for our diligence shall not be in vain. These words, with the former, may imply, at least, distinct Reasons, why we should labour for the full assurance of Hope unto the end; 1. Because this assurance will be an Ancre to the Soul. 2. It will be a sure and stedfast Ancre. 3. It will be the more stedfast, because it fastens within the Vail, a sure ground. 4. It fastens so much more strongly, because it fastens there where our Fore-runner is entered; yet because all this refers to hope grounded on the Promise and Oath of God, it may belong to the example of *Abraham* enlarged upon. Left we should be ignorant who this Fore-runner is, he informs us, that it is [*even Jesus, made an High-Priest for ever, after the Order of Melchisedec*]; and so he returns, and that in an excellent manner, with much art, to the principal intended subject of his Discourse formerly proposed, and now rehearsed again, as the Theme and Matter to be handled, in the seventh Chapter following.

CHAP.

CHAP. VII.

§. 1. **T**hat the Reader may understand my Method, it's this, 1. I will observe something by way of additions to my Exposition upon the former Chapters. 2. Shew the Connexion of this with the former. 3. Enter upon the Chapter it self. The additions are these, 1. That the Qualification described by the Apostle, Chap. 6. 4, 5. (from which some do, and many may fall away) is such as doth not reach that degree of Faith and other divine Vertues, which is required in the Covenant; upon which followeth the constant inhabitation of the Spirit, as a constant Spirit of Sanctification, Adoption, Consolation. For this donation of the Spirit, and the effects thereof, have a more immediate and firm connexion with eternal Life, and the final Reward, than any other inferiour degree of Grace.

2. To minister constantly unto the persecuted Saints, and suffer with them out of Faith in Christ, and love unto the Brethren, doth imply an higher Qualification, than that which was described, ver. 4. 5.

3. Though these exercises and performances of Faith and Love, do not in themselves merit, or necessarily infer, the final Reward; yet God will not forget them, but certainly remember, and reward them with an eternal Reward; and in respect of this remembrance which God hath promised, the final Reward doth necessarily follow.

4. After that God had once given the Spirit of Adoption, and accounts such as have received it as his Sons, he is bound by his gracious Promise, when it shall be requisite, to chastise them, to prevent their final ruine.

5. In the example of *Abraham*, the Apostle gives a Reason, 1. Why he swore by himself; which was, because he could not swear by a greater. 2. Why he confirmed the Promise with an Oath; and it was to strengthen our hope of everlasting Glory, whereof Christ hath taken possession for Himself, and in our behalf.

6. 2. The Connexion with the former, to the observant Reader is clear enough. For the words refers, 1. Unto Chap. 5. ver. 6, 10. where he citeth the words of *Psalms* 110. 4. to prove the vocation of Christ unto his eternal Priest-hood. 2. To Chap. 6. 20. where he signifies, that Christ as our Fore-runner was entred into Heaven, where he was confirmed an everlasting Priest by Oath, and so rehearseth the words of the Psalmist, proposing them as the Theme and Subject of this seventh Chapter. The digression comes in by a (Parenthesis); so that, if it had been omitted, yet the Apostle's discourse had been entire, only the Repetition had been needless. And though it be impertinent to the Subject proposed and intended, yet it was very subservient to prepare their minds, for the more attentive receiving of the Doctrine following.

§. 3. To enter upon the Chapter it self, we may observe therein,

1. The Subject matter.

2. The Scope.

3. The Method.

The Subject matter is Priest-hood, and especially the Priest-hood of Christ.

The Scope is to shew the excellency of Christ's Priest-hood, as far above all other Priest-hoods, and particularly that of *Aaron's*.

The Method is, $\left\{ \begin{array}{l} \text{General.} \\ \text{Particular.} \end{array} \right.$

In the general, the Apostle speaks,

1. Of the Priest-hood of *Melchisedec*, from ver. 1. to the 11.

2. Of the Priest-hood of *Aaron*, from the 11th to the 20th.

3. Of the Priest-hood of *Christ*, from the 20th to the end.

The

The particular Method and *Analysis* is by divers Authors apprehended and declared diversly. All agree, 1. In the Subject, which they determine to be the Priest-hood of Christ. 2. In the Scope, which is to shew the excellency of Christ's Priesthood. 3. In the manner how this excellency is set forth, and that is not absolutely, but by way of Comparison. 4. That the comparison is not onely in quality, that he was like *Melchizedec*, but in quantity, that he was more excellent than the Levitical Priests; and this was one thing chiefly intended, to represent unto the *Hebrews*, who did so much honour the Priest-hood of *Aaron*, the excellency of Christ's Priest-hood, as far above *Aaron's*. For the one was imperfect, and could sanctify no man; the other was perfect, and could eternally save. 5. That the Priest-hood of *Melchizedec* and *Aaron* here are spoken of onely in reference to Christ's Priest-hood. 6. The things delivered by them are true, though their several Methods are not so exactly contemporaneous. *Junius* makes the parts of the Chapter two, the

1. Is concerning the Type, *Melchizedec*.

2. Concerning the Anti-type, Christ.

This is true, though not accurate: Yet he well observes three things, 1. That this Chapter is rather concerning his Calling than his Ministry.

2. That this Priest-hood is handled by way of Comparison.

3. That the Proposition here handled is that of *Psal. 110. 4*.

Dr. Gange, whose diligence and pains in the Explication of this Epistle are much to be commended, doth much agree with *Junius* in the general: For he observes that the excellency of Christ's Priest-hood is set out

by way of

Similitude.

Dis-similitude.

This implies, 1. That the Doctrine of Christ's Priest-hood is here delivered comparatively. 2. That the Comparison is in quality; yet the truth is, that though the similitude and agreement, and dissimilitude and disagreement, in quality be necessarily presupposed, yet it's not principally intended. For the intention of the Author is, to demonstrate that Christ's Priest-hood was not onely excellent, but far more excellent than that of *Aaron's*; because it was according to the Order of *Melchizedec*, which was far above the Order of *Aaron*. Where it's further implied; that if *Melchizedec*, as a Priest, was but a Type, and Christ the Anti-type; then Christ was not onely more excellent than *Aaron*, but than *Melchizedec* himself: So that the Comparison is in quantity, and the same not equal but unequal, and the exceeding excellency was Christ's. *A Lapid*, taking the scope of the Apostle to be, as it was, to shew the excellency of Christ's Priest-hood above that of *Aaron's*, finds seven Arguments in this Chapter to prove it. The first three are taken from the excellency of *Melchizedec's* Priest-hood, the fourth from the Imperfection of the Levitical Order, the fifth from the Confirmation of Christ's Priest-hood by the Oath of God, the sixth from Christ's Immortality, the last from the excellent virtue of Christ's Sacrifice. And he well observes, that the Apostle in this Discourse, doth urge and urge again, and very much insist upon these words of the Psalmist, *I have sworn, Thou art a Priest for ever, after the Order of Melchizedec*.

§. 4. But if we well consider the whole Chapter till we come to the Conclusion, it's nothing but a Discourse upon those words: And he begins with the last word [*Melchizedec*]; then he proceeds to another, [*a Priest after the Order of Melchizedec*]; which was Christ; then to the words [*I have sworn, and will not repent*]; lastly, to those [*Thou art a Priest for ever*]. And if you observe not this, you shall hardly ever find the genuine Order of the Apostle's Discourse; And the Text of the Psalm is excellently handled by way of Explication, and Illation or drawing Conclusions from it.

The first part therefore, from the first Verse to the eleventh, is concerning *Melchizedec*, declaring out of *Gen. 14*. who he was, and that he was not only a King but a Priest, and that his Priest-hood was more perfect and excellent than that of *Aaron's*.

The second part, from *Ver. 11*. to the 19th, infers from this, that there must be another Priest, not of the Order of *Aaron*, but of *Melchizedec*; that the Levitical Priest-hood must be abolished, because it could sanctify no man, or give him hope of everlasting life; for this Sanctification and Perfection must be by another Priest, which the Spirit signifies even

even whilst the Order of *Aaron* was in force, must be of another Order, and of another Tribe.

The third part, from *Ver.* 19. to the 23. takes notice of those words, [*I have sworn, and will not repent.*] and thence infers, that seeing he was made and confirmed a Priest by oath, and the Levitical Priest was not, therefore was he the Surety of a better Covenant.

The fourth part, from *Ver.* 23. to the 26. infers not onely the difference of Mortality and Immortality, between the Priests of the Law and of Christ, but also from his Immortality and eternal Priest-hood, his ability to save for ever such as come to God by him.

In the last part, from *Ver.* 26. to the end, he seems to infer the external virtue of Christ's Sacrifice from his innocency and holiness, which was such, as he had no Infirmity. This last doth not appear in the Text, either as expressed or deducible from it, yet it may well be presupposed, because the party to whom this Priesthood was thus confirmed by Oath could not be any man that had sins and infirmities of his own, but was the Son of God, who as Man never knew any sin.

This Discourse is to be understood of the Constitution and Confirmation, not the Ministration of Christ's Priest-hood; and in the very words of Confirmation the Apostle observes four clear and evident Arguments of the excellency of Christ's Priest-hood above that of *Aaron's*, and a fifth implied or presupposed.

§. 5. The first part is concerning *Melchizedec*, upon the Explication of which Word the Knowledge of the whole Proposition doth depend, and in it we have

1. A Description of this *Melchizedec*, from *Ver.* 1. to the 4.
2. His greatness and excellency, inferred from this Description, from *Ver.* 4. to the 11th.

The whole may be reduced to two Propositions: The first whereof declareth who he was: The second, how great he was. In the Description which is taken from *Gen.* 14. 18, 19, 20. we may observe,

1. His Offices, 2. The Acts of his Priestly Office.

3. The Interpretation of his Name, and the place of his Residence.

4. The perpetuity of his Sacerdotal Office.

1. His Offices were two.

1. His Regal; for he was King of *Salem*.

2. His Sacerdotal; he was Priest of the most High God.

The Acts of his Priest-hood are two.

1. His blessing of *Abraham*.

2. Tything.

The Interpretation of his Name informs us, that he was King of

Peace.

The Perpetuity of his Priest-hood is signified, in that he had no Predecessor from whom,

nor Successor to whom he might derive his Priest-hood.

His Offices and Acts of his Priest-hood are expressed in the Text of *Moses*; the Interpretation is taken from the signification of the words whereof his Name is composed, and from the signification of *Salem*.

The perpetuity is concluded from the reticency and silence of the Text: This was the

only place in the Scriptures of the Old Testament where any mention is made of this

Person, before that of *Psalm.* 110. 4.

The first part in the Description informs us of his Offices, that he was

1. King of *Salem*.

2. Priest of the most High God.

Who this *Melchizedec* was, is much doubted, whether he was God, Angel, or Man:

For some affirm, that he was the Spirit of God; some, that he was an Angel; some, that

he was a Man: And, of such as affirm him to be Man, many think him to be *Shem*, who

was certainly living at that time: Others deny it, and bring strong Arguments for the

Negative; and it's very likely, if not certain, it was not *Shem*, whose Genealogy and

Descent is evidently and expressly delivered in Scripture, and there can be no Reason why

he should change his Name and take another: It's certain he was a Person that lived in

Salem,

Salem, in the Land of *Canaan*, at that time that *Abraham* sojourned there, and lived at *Mamre*. The word *King*, as distinct from that of *Priest*, doth imply his Civil Power: And because Civil Power of Government may be in one or more, it signifies the Civil Power in one: yet this Civil Power may be in one, either despotically, in an absolute or arbitrary way, or limited. And whether this Power be in one by commission and trust, or without commission; and whether it be greater or less, we find that any eminent single Person that had Power to command others in Scripture, is called a *King*. What kind of Power Civil this *Melchizedec* had over his Subjects, we do not read, neither need we trouble our selves: That he was a *King*, and had Civil Power, such as the other petty *Kings* of *Canaan* had, need not to be doubted. The place whereof he was *King*, is expressed to be *Salem*, which might be either the City of his residence, or his Territory belonging to that City, or both: This *Salem* in all probability was that place which was called *Jerusalem* in after times, for so we find it called, *Joshua* 10. 1. and the Name of the *King* then was *Adonizedec* which is the same Name with that of *Melchizedec*: for both signify a Prince or Governour (call him *King* or *Lord*) of Righteousness, that is, a righteous Prince or Governour: And some tell us, 1. That the first Name of that City was *Zedeck*, afterwards it was called *Salem*, and then *Jerusalem*. 2. That *Melchizedec* and *Adonizedec* was the common Name of the *Kings* of that place, as *Pharaoh* was of the *Kings* of *Egypt*, and *Cesar* of the *Romane* Emperours. Whether this *King* was by descent a *Canaanite*, or some other, is not material to know; yet *Moses* informs us, that he was not only a *King* but a *Priest*, and such he might be, and yet an *Idolater*: But, to take away that doubt, it's added, that he was the *Priest* of the most High God. This word *Priest* doth signify his Superiority and Authority in matters of Religion; and he was a prime Minister, and did officiate in things pertaining to God: As a *King* he governed men, as a *Priest* he worshipped God. The word *Cohen*, which signifies a Prince or a *Priest*, is here determined to the signification of a *Priest* or publick Officer in sacred things: Whereas it's said, that he was the *Priest* of the most High God, it may be understood, 1. That he was constituted and consecrated a *Priest* by God, and so received his Power immediately from Heaven; as he must needs do, because he derived not his Power from any Predecessor, and his Order was very high, and so high, that he was said for to be a lively Type of *Jesus Christ* the Son of God, and the supream and eternal *Priest* of Heaven. 2. That he did worship no Idols or petty Gods, but the Supream Lord and Living God that made Heaven and Earth, and taught his People so to do: *1 Peter* 3. 18.

Ver. 1. For this *Melchizedec*, *King* of *Salem*, and *Priest* of the Most High God,

WEE may observe, 1. That Religion was not so generally corrupted in those times, but that there were some as well as *Abraham*, and even in cursed *Canaan*, as well as in other places, who did worship the true God. 2. That the Offices of *King* and *Priest* are not so inconsistent, but that they may lawfully be assumed and exercised by one Person: For *Melchizedec*, though one single Person, was invested both with Civil and Ecclesiastical Power. And if one person be so qualified, that he is able to discharge both places so far as he is bound, there is no doubt to be made of the Union of both in one man; and the Duties of both might be the more easily performed by one, when the Power extended but to a Family, or a little Territory, as this of *Salem* was: especially when only the greater Services were to be done by him that was *King* and *Priest*, who had the Superintendency and Command over the rest, who both in matters of State and Religion were subservient unto him. Yet when *Israel* was multiplied to a great Nation, it pleased God to separate these two Powers, and gave the one to one Tribe, and the other to another: And if this separation had not been made by God himself, the opposition made by *Corah*, *Dathan*, and *Abiram*, could not have bin so heinous a Sin. And *Christ* himself, though a *King* and *Priest*, would not take upon him any Civil Jurisdiction, neither did he give his Apostles any Power Civil: for their Commission was to teach and baptize, to build the Church and not the State; neither would he have his Souldiers entangled with the Affairs of this life. The Work of the Ministry was so great, that there rather wanted more Labourers to be sent into that Harvest. And for any man to take up

on him more Power than he can well manage, or a greater charge than he is able to discharge, must needs be unlawful.

6. These were the Offices: The Acts of his Priest-hood come next to be considered; the first whereof was, that he blessed *Abraham*: For

Ver. 1. *Melchizedec met Abraham returning from the Slaughter of the Kings, and blessed him.*

In these words, with those that follow, we have the exercise of his Sacerdotal Power: And in this Exercise three things;

1. The Person upon whom he did exercise it,

2. The Time when,

3. The distinct Acts thereof.

1. The Person was *Abraham*, one of the most eminent and excellent men of the World, the friend of God, the Father of *Israel*, of all Believers, of Christ according to the Flesh, who had received the great Promise, and was a Priest and Prince himself; and all this did argue the greatness and excellency of *Melchizedec*.

2. The time was, when he met him returning from the Slaughter of the Kings. For, 1. *Abraham*, as we read in *Gen. 14*, had conquered and slain the Kings, recovered the Captives and their Goods, and taken a great Spoil. 2. After this great and glorious Victory, he was returning towards *Memre*.

3. In his return, near to *Salem*, *Melchizedec* met him with Provision of Bread and Wine to refresh him and his Army: Then it was that he exercised his Sacerdotal Power.

3. The first Act was, he blessed him. The words and form of this Benediction are these, *Blessed be Abraham of the most High God, Possessor of Heaven and Earth.* This

Blessing was not a meer expression of his desire, for so any Inferiour may bless a Superior; but it was a sacerdotal, powerful, and authoritative Benediction, yet in the Name of God, as it was by Commission from God, and therefore real and effectual upon the Subject. Whether it was particular or general is not expressed. Some, as *Mercerus*, think the words to be Indicative, and so to be understood, as though he had said, *Blessed is Abraham*, &c. Others, *Let Abraham be blessed*; for, *The Lord bless Abraham*; as the Blessing of the Levitical Priests is delivered, *The Lord bless thee and keep thee*, &c. *Numb. 6. 24*. This Blessing is neither a Wish and desire, nor properly a Prayer, nor yet a meer Prediction: A Prayer is directed unto God, a Blessing unto Man; the one seeks it from God by Petition, the other pronounceth and declareth it by Warrant and Commission from God: In the one the Priest doth represent Man, in this other he represents God. Here, by the way, we may observe, That a Priest hath Power, by virtue of his Office and God's Institution, to bless: So this Priest, and the Levitical also, and the Ministers of the Gospel, may and ought to do.

4. The second Act was the Tything of *Abraham*; for (so the next words tell us, *Ver.*

2.) *To whom Abraham gave the tenth of all*: This is the first place of the Scriptures which speaks of Tythes or the Tenth of mens Goods paid unto God, and received by his Priests

and such as represent him in matters of Religion: And here we may observe, 1. Who paid them,

2. To whom they were paid,

3. Of what they were paid,

4. *Abraham*, the party blessed, payes them; and so they who receive spiritual Blessings and are made fit Subjects of God's Mercy in Christ must give and pay them.

5. The party receiving them was *Melchizedec*, who, as a Priest blessing *Abraham*, and not as King, receives them; and to him they are paid. So Christ appointed the Labourer in his Harvest to receive his Wages; and that they who preach the Gospel should live by the Gospel; and that he that is taught should communicate to him that teacheth.

6. The matter of these Tythes are a certain portion of mens Goods; For when it is said, *he gave a Tenth of all*, it's meant of his Goods; yet not of all his Goods, but of the Spoil, *Ver. 4*. For these were Goods; yet

1. Neither the Goods of his Confederates; nor 2. Of the King of *Sodom*; but 3. His own Goods, which were justly his according to the Laws of a just War, by which Laws indeed, the Goods of the King of *Sodom*, recovered and possessed upon the Victory, were his; yet for a special reason mentioned *Gen. 14. 23*, he refused to keep them.

But whether he paid the Tenth of them before

before he delivered them freely to that King, is uncertain, because it's not expressed. That these Goods are and alwayes were the matter of Tythes, and the maintainance of God's Worship, is evident from *Mose's* Law, and also the Gospel, where they are called the Labourer's meat and his hire, *Matth. 10. 10. Luke 10. 7.* Carnal things due for spiritual, *1 Cor. 9. 11.* The lively-hood of such as preach the Gospel, *ver. 14.* A part of all the Goods of him that is taught in the Gospel, *Gal. 6. 6.* From this and other Scriptures, we may observe many things.

1. That Tythes were very antient; for they were paid in *Abraham's* time, long before the Law of *Moses*, and therefore cannot be said to be Jewish and Levitical, as though they were proper to those times of legal dispensation. And though *Abraham* is the first man that is related in Scripture to have paid them, and *Melchisedec* the first man to whom they were paid; yet from hence it doth not follow, that this was the first time that they were due, or given or received. For as some think that the seventh day, and part of our time was given to God from the times of *Adam*; so it's as probable, that the tenth part of our Goods were due and given to God from the beginning, by the Worshipers of the true God according to his Laws.

2. That though the Law and Light of Nature requires that a competent time, and a competent portion of our Goods, should be given to God as chief Lord of Time, and propriety of our Goods; yet, that to give the seventh part of the one, and the tenth part of the other should be that *quota pars*, or determinate part of the one and the other, is but positive: yet so, that it's by divine Institution. For otherwise it's strange, that the Patriarchs before the Law, the Jews under the Law, and so many Christians in the time of the Gospel, and many Gentiles should agree upon this proportion; seeing it's so agreeable to Reason, and not contrary to divine Revelations. For though Idolatry, and other Superstitions, were antient, and of general practise amongst the Heathens; yet were they contrary both to Reason and divine Revelations.

3. The end of these Tythes, and such like allowance, was the maintainance of such as did officiate in things appertaining to God, and of Religion, and the Worship of God.

4. They were not given immediately to God, but to such as in matters of Religion did represent God, and were his Ministers for the spiritual good of the People.

5. As no man ever could find out a better proportion of time to be given to God, then the seventh part; so never any could evince a fitter proportion of Mens Goods for God's Service, then the tenth part.

6. Though in some places, and at some times the tenth cannot so well be given; yet this is no prejudice either to the more general right or practise, if so be a competency according to men's ability were allowed.

7. Under the Law they never gave less, though they gave more then the Tenth.

8. Christ and the Apostles did not require the tenth, because whilst the Levitical dispensation stood, it was by divine Institution and Law due to the Priests and Levites; neither was Christian Religion established and compleated in all things at the first in any place, though all things necessary for the preservation and continuance were due from the first plantation of it.

9. A competent maintainance was alwayes due by divine Law, as an honourable Stipend, Hire, and Wages; and not as a meer Benevolence or Free-will-Offering.

10. The reason why *Abraham* gave only the tenth of the Spoils, and not of his Goods at *Manré*, was, because he had then no Goods, but the Spoils in the jurisdiction of *Melchisedec*, who blessed him.

11. Though the Priests and Ministers of God are not bound to receive this maintainance, yet the People was alwayes bound to give it.

12. Though this maintainance may be given to others, and denied to those that are the true and lawful Ministers of God and Jesus Christ; yet they are due only to these.

13. Though these Tythes, where they are generally and constantly paid, may be called a Lay-Fee, as our Laws call them, because they are given and offered to God by the Civil Powers, and to be recovered by the Civil Laws of Christian States, by whom the manner of paying them is determin'd: yet as they are a necessary maintainance of the Worship of God, they are a divine Right and Fee. And though there be doubts made, whether the propriety be, in the Church, or the State, or God; yet so far as they are due by divine Law, the propriety is in God: and both such as alienate them, and such as purchase

chafe and keep them, diverting them to another end than they were intended, and leave the People, who pay them, destitute, so that there is no competent means to maintain an able and godly Minister, must needs be guilty. For though they may flatter themselves with a conceit of a Lay-Fee, yet they will not be able to make any good account to God.

¶ 14. Though in some times and places a comfortable and competent Allowance may be provided for Ministers, yet for the generality of all times and places, no wit of Man could ever find out a better way to maintain the Worship of God, then this of Tythes: if Compositions, Customs, Prescriptions, and the unequal, and unjust disposal, and dispensation of them were taken away. And if it be thus, then they, who are Enemies to Tythes, where they are established for the right end, must either be ignorant, or Enemies to God's Worship, and the Gospel of Jesus Christ. And it's remarkable, that they who censure them as Anti-christian, and are offended with them, when they are given to the Ministers of Christ, who labour in God's Harvest: yet like them well enough, and judge them good and lawful, if they themselves be once possessed of them.

¶ 8. The third thing is the notation or interpretation of the Name of this excellent Prince and Priest, and of the place which we learn from the words following.

— *First being by interpretation King of Righteousness, and after that also King of Salem, which is, King of Peace.*

Melch, and so Melchi, in Hebrew signifies King, Prince, or Governour; and such as, being one person, is eminent in Power above the rest. *Zedek* is Righteousness in that Language: This name agrees with *Admizadec*, of *Adm* or *Adoni*, Lord, and *Zadec*, Righteousness as before. This Name did truly agree unto this Person, and he did answer to his Name; He was a just King, and did Order and Govern his People in Righteousness, by just Judgment, and according to just Laws, and sought their weal and common good. Such all Civil Governours should be: for justice is essential to good Government, and God never gave any power to any person, but bound him to Righteousness: nay further, governing Power is no Power without wisdom and justice; it may be [potestas], but not [potestas]. Some Princes are more righteous then other, yet this man was eminently righteous; because he proved a Prince of Peace. For the Fruit of Righteousness, is Peace; and the more wise and just the Government of any State shall be, the greater the Peace and Happiness of the People. But Righteousness must go before, and after that Peace will follow; and Kings must first be Kings of *Zedek*, before they can be Kings of *Salem*. If the Kings of *Sodom* had been such, they had not been invaded, subdued, and spoiled by a forraign Enemy. The words seem to imply, that *Zedek* and *Salem* were two places, from whence he had his Name and Title; first from the one, then from the other; or that because he was so just, first he was called the King of Righteousness; and after that, because by his just Government the People enjoyed so great Peace, He was called King of *Salem*.

¶ 9. The fourth and last particular is the perpetuity of his Priest-hood: For thus it's written,

Ver. 3. Without Father, without Mother, without Descent, having neither beginning of Dayes, nor end of Life; but made like unto the Son of God, abideth continually a Priest.

FOR the better understanding of these words, we must consider, 1. That if *Melchisedec* was a man living in *Abraham's* Dayes, he had both Father, and Mother, and Descent, and beginning of Dayes, and end too; except he, as *Enoch*, was translated not to see Death: otherwise these words, properly understood, and strictly taken, might justly give occasion to think he was an Angel in humane shape, which was the opinion of some. 2. Therefore, for the most part, the words are understood Tropically, to this purpose, That as he is described, *Gen. 14.* the first and only place of the Old Testament that speaks more largely of him; *Moses*, the Historian, makes no mention of his Father, or Mother, or Descent, or Birth, or Death. And he was directed thus to do by the Spirit of purpose: either because, he being ignorant of all these, the Spirit did not reveal them unto him: or if he did, and he knew them, yet he was ordered and moved

ved by the Spirit to conceal them, that, according to that Description, he might appear a more lively and perfect Type of Christ. The words have special reference unto his Priest-hood, and gives us a real difference between him and the Levitical Priest, and makes him far more like unto the Son of God; our everlasting Priest. For the Levitical High-Priests had their Priest-hood by Descent and Birth; and upon their Death, their Successors; For as born of a Father, of the Tribe of Levi, and the House of Aaron; after he was once consecrated; and as born of a Mother, who was a woman married to one of that House; so they derived the Priest-hood from the first Institution, after the first Institution. And whosoever could not manifest his Genealogy and Descent from that Family, could not minister and officiate as a Priest. As they had beginning of Dayes, and by their Birth and Descent derived their Priest-hood from their Predecessors; so they were Mortal, and had end of Dayes; and so transmitted their Priest-hood to their Successors. Thus did not Melchisedec; who though he might have Father, and Mother, and Descent, and so beginning and end of Dayes as a man; yet, as a Priest, he had no Predecessor, from whom by Birth he might receive his Sacerdotal Power; nor Successor, who derived his Priest-hood from him. So Christ, the Son of God, derived his Priest-hood from no mortal Predecessor, but immediately from his heavenly Father; neither will he transmit it to any Successor, but when all Enemies shall be subdued; and he shall deliver up his Commission, by vertue of which he doth now officiate and intercede in Heaven: He shall resign the same together with his Kingdom to God, who gave him both. And thus perhaps Melchisedec, this great Priest, and lively Type of Christ, did: And if there be any Priest-hood according to the Law of Nature, which is of perpetual continuance; then he seems to be an extraordinary Priest, according to the Law. For there is the Law of Nature, the Law of Moses, the Law of Grace; and every one of these may have their ordinary Priests; and their extraordinary supreme Pontiffs immediately instituted of God; and the extraordinary supreme Pontiff according to the Law of Nature, must be above Aaron, who was a High-Priest according to that Law which was but for a time, and to be abolished, and so more fit to typify Christ the Mediator and Priest of the New Covenant, which shall stand for ever. And these things I refer, and in them submit my Judgment to the wise and judicious, who may take occasion to seek further; whether Melchisedec's Sacerdotal Title did not continue to him in Heaven, till Christ's Ascension, and then was delivered up to Christ, and so it continued in him for ever, and in this respect he abideth a Priest continually. The first three verses seem to be one Proposition, and all the whole description, till the last words, the subject or antecedent; and [abiding continually] the predicate; yet so, that there are many simple Propositions in the antecedent. And it is observable, that Righteousness, Peace, and Blessing of Melchisedec are perpetual.

10. After the explication of this Description, we must consider wherein Melchisedec and Christ agree; for there must be an agreement between the Type and the Antitype. They agree in Offices, Acts, and Continuance.

1. Melchisedec was a Priest and a King, so was Christ; Melchisedec was a King, first of Righteousness, and after of Peace, so is Christ: for he is the most righteous and just Administrator of his universal and perpetual Spiritual Kingdom, and by Righteousness procures an everlasting Peace: for our eternal Righteousness is from Him, and the Fruit of this Righteousness is the perpetual Peace of all his Loyal and Obedient Subjects.

2. Melchisedec, as a Priest, received Tythes of Abraham, and blessed him; so Christ doth bless all such as believe in him; and makes them eternally happy, and all our spiritual Blessings, and our eternal Bliss, we expect to receive by him and from him. As Abraham gave Melchisedec, as blessing him; so all Christians should give the tenth, and a competent portion of all their Goods to maintain his Servants, Messengers, and Ministers, who labour in the Word and Doctrine; without which, his Worship cannot be maintained: And all those, who deny to do this, are Enemies to Christ, and to Christian Religion, and cannot be excused. There is a Generation of men, who under pretence of Reformation; and greater Purity, would have all Tythes taken away; and their design is to starve the Ministry, enrich themselves and friends: but the issue of all this will be the destruction of the Ministry, the famishing of Souls, and the decay of Christianity. Others would have Ministers to continue; but they must pinch them, and keep them poor. This

is a base spirit and temper, and no wayes suitable to the profession of Christianity: Ministers indeed should not cover Riches, and the Splendor of the World; for thus to do is base on their parts, and no wayes becoming the faithful Servants of Christ. Yet they should be comfortably maintained; and such as receive any real spiritual Blessing and Comfort by them, will not grudge to minister unto them, and will be far from taking from them that allowance, which by just Laws is sent upon them as firmly as any man's Inheritance, except in the right of Alienation. Some do honour Learning, and are willing to have it maintained; and if there be sufficient reason for this, then it will follow, that the most excellent Learning of all other, and the most beneficial to mankind, and in the exercise thereof effectually conducing to eternal Salvation, should be honoured and maintained much more. Some conclude from hence, and not without cause, That seeing *Malchisedec* was a Type of Christ in all things: here mentioned, then Christ Blessing man, must receive Tythes by his Ministers, as due unto Him. For if he was a Type in the rest, no wit of man can, according to the renour of this Scripture deny him to be a Type in receiving Tythes. And this is so much the stronger, 1. In this, that he insists in the following words more largely upon this particular of Tythes, then any of the rest, 2. Because Tythes, or something as good as Tythes, are plainly necessary to the maintenance of Christian Religion. 3. Because Christ hath ordained a mainenance.

3. He was a Type in the continuance of his Priest-hood: For as he did not receive his Priest-hood by Descent from any Predecessor, nor transmit it to Successors in that manner as the Levitical Priest's did: So Christ had no Predecessor from whom by Birth, nor Successor to whom, he should derive it. And as *Malchisedec's* Priest-hood was effectual for that excellent end for which it was ordained; and because it was not so carnal and imperfect as that of *Aaron's* was, there was no reason it should be abolished. So Christ's Priest-hood being perfect, and effectual to bring in an eternal glorious estate upon a perfect Righteousness: there was all the reason in the World it should continue for ever, and never be altered.

5. 11. After the Description of *Malchisedec*, which is absolute, follows his excellency and greatness set forth comparatively. And before I enter upon the words, somethings must be premised, and enquiry must be made of,

1. What the order and connexion of these words, with the former, is.
2. What the Apostle's Scope is.
3. In what manner the Apostle doth proceed.
4. What kind of Comparison this is.
5. How the words, and discourse of the Apostle is brought in.

1. The order is this, 1. After that the Authour had informed us out of *Gen. 14.* who this *Malchisedec* was, he goes on to speak of the Order of *Malchisedec*. So that the Subject of the former words was [*Malchisedec*], the last words of the Text, *Psal. 110. 4.* and of these words following, [*the Order of Malchisedec*]. For the words of the Psalmist do imply, that there was one *Malchisedec* a Priest. 2. That there was an especial distinct Order of that Priest-hood: This is the Order.

2. The intention and scope of the Authour, is to shew the excellency of the Priest-hood of *Malchisedec*: And, 3. From thence to conclude the excellency of Christ's Priest-hood. For if *Malchisedec*, who was but the Type; then much more Christ, the Anti-type of that Order, must needs be excellent.

3. The manner of the Apostle's proceeding, is Dianoetical; for he proves the excellency of this Order by illation and deduction of certain conclusions from the expresse words of the Text, *Gen. 14.* This act of Reason is called discourse, which discovers the truths included in the bowels of the Premises. By this manner of arguing, is manifested the vanity of irrational Sectaries, which call for expresse Scripture in points of Controversy, and reject all Consequences. These implicitly deny our Dianoetical faculty given us by God, and tacitly blame Christ and his Apostles, for drawing conclusions from expresse places of the Word. Though this discursive power, as used to clear a truth, whereof we doubt and are ignorant of, imply an imperfection; yet, as it is a deducing and inferring one truth out of another, it is a perfection, and may agree to Angels, nay to God himself, because we find him by his Spirit in his Word doing so.

4. But what kind of Comparison is this? It's indeed a Comparison in quantity of impurity, yet it presupposeth a Comparison in quality. For it implyeth, That *Abraham*

was great and excellent, and that the Levitical Priest's were such, and *Melchisedec* also. They all agree in this, that they were excellent; but they differ in the inequality and impurity of excellency; for one was more excellent than another, *Abraham* was above the Levitical Priest, and *Melchisedec* above *Abraham*; his Order was the most excellent; and this is the thing, which as he intends, so he clearly proves. The Order of his Priest-hood was such a by the acts thereof did manifest the dignity and worth thereof.

5. The Author brings in this discourse with a word of Exhortation: For he begins thus, [Consider]: So that from these words unto ver. 11. we have an Exhortation directed unto these *Hebrews*, and so to us. The Text therefore is,

Ver. 4. [Now consider how great this Man was, to whom even the Patriarch *Abraham* gave the tenth of the Spoils.]

§. 12. IN these words, with those that follow, we have,

1. The Duty in general, which is Consideration.

2. The Matter and Subject to be considered.

1. I will not stand upon the word which seems to be a Metaphorical, but the thing signified by it, which is the principal. Consideration, therefore, as intended in this place, is an act of the Understanding; and especially the act of Judgment, yet presupposing the antecedent act of Apprehension. Yet it's not any act of Judgment, whether Noetical or Dianoeical; but a serious and more intense act, wherein we use the utmost activity of our discerning faculty. And because the Understanding of man, as imperfect, cannot in an instant clearly see a truth; therefore it must make a longer stay, and more intently and wisely look upon the thing represented in a Proposition. Therefore this consideration is opposed to a superficial, instantaneous, or imperfect contemplation.

2. This being meant by Consideration, let's take notice of the thing to be considered; and it is, in general, the greatness of *Melchisedec*, which was manifested several ways. The object of serious consideration, are such things as are subtil and obscure, and not easily discerned by us; especially when they are excellent or necessary, or of great concernment, or all these. And of all other things, the Doctrine of the Gospel, and the eternal saving truths thereof represent such things: unto us, that require the most serious contemplation, and highest degree of consideration. Amongst these, this of *Melchisedec's* greatness with respect to Christ was one; and it was not easily understood out of the Text of *Moses* by every Reader, but such as should be attentive and intelligent. And to know it, was a matter of great concernment to these *Hebrews*: The end of this consideration is a more clear, full, and distinct knowledge of the thing considered. And the neglect of this Duty is a cause, why we know so little of God's heavenly Word, and why it works no more powerfully upon our hearts, to make us use the means to prevent our eternal destruction.

There can be no Consideration, except there be something to be considered; for there can be no act without an object. The object is the greatness of *Melchisedec*, which is not physical, but moral: not political, as of a Prince; but spiritual, as of a Priest. It's an eminent Sacerdotal Power, Dignity and Excellency: yet this eminency is not here to be considered only absolutely, but chiefly comparatively, and this Priest (and so his Order) is proved,

Greater and more excellent, 1. Then *Abraham*.

2. Then the Levitical Priest.

He is proved more excellent than *Abraham*, by two acts.

1. That of Tything.

2. That of Blessing, 5 both Sacerdotal acts.

Yet the excellency is not in the mere acts; for the Levitical Priests both Tythed and Blessed the People, and that by a divine right and Institution. But it is in this, That he,

1. Tythed

2. Blessed

Abraham, who was greater than *Levi*.

3. He Tythed or Decimated *Abraham*; for,

[Hence him even the Patriarch Abraham gave the Tenth of the Spoils.]

Where it is affirmed,

1. That *Abraham* was a Patriarch.
2. That he gave the Tenth of the Spoils.
3. Even he, a Patriarch, gave them to *Melchizedec*.

1. He was a Patriarch, that is, a first and chief Father; for so the word signifies. He was the Head and first Father of the Jews, *Isaac* his Son was a Patriarch, so was *Jacob*, so were the Heads of the twelve Tribes, *Abi*. 7. 8, 9. So *David* is stiled a Patriarch, *Abi*. 2. 29. *Rash Harosh* is by the Septuagint turned, Patriarch, *1 Chron*. 9. 9. & 24. 31. *2 Chron*. 19. 8. & 26. 12. So *Sar*, a Prince, is turned by them, *1 Chron*. 27. 32. *2 Chron*. 23. 10. Yet, of all these, *Abraham* was the greatest and most eminent Patriarch in several respects, as shall be shewed hereafter.

2. He gave the Tenth of the Spoils: What *Angelitia* signifies is known to Schollers, who have observed how Greek Authors use the word; for, whatsoever it may signify, the Apostle interprets *Moses* saying the Tenth of all, to mean the Tenth of all the Spoils which *Abraham* had taken from the four confederate Kings whom he had slain; for this was an ancient Law and Rule of War, that the Persons and Goods of the conquered fell unto the Conquerour. And though the Greek word may signify the first-fruits taken from the top of the heaps of Grain, or the chiefest Spoils taken from the Commanders in War, which amongst the Heathen were offered to their Gods, and consecrated to their Idols, or Spoils in general; yet here by the Context it's plain, the Spoils taken in War are to be understood. And *Abraham* had no other Goods at that time in *Melchizedec's* Jurisdiction tythable. The Tenth of these, nor all, nor any other part, he gave.

3. Even the Patriarch *Abraham* gave the Tenth of the Spoils to *Melchizedec*.] *Abraham* did not give these Tythes only in Civility out of courtesy, or out of free and Princely bounty, or as a Free-will-Offering; but as due, and that by some Law, and as due to this *Melchizedec* as a Priest, and the Priest of the most high God, whom he did represent, and as the greatest Priest then in the World. In this giving he did acknowledge himself as less and inferiour, and *Melchizedec* as greater and superiour: For, to receive Tythes by a just Law as due, is an excellency and superiority above him or them who gave them. And this superiority of this Priest was so much the more, because *Abraham* was so excellent a Priest himself of the most High God, who honoured him above all men of that time in the World; and to manifest this excellency by *Abraham's* paying Tythes is the principal intention of the Apostle. The Emphasis is in these words, [even *Abraham* the Patriarch gave, and gave to him.] This must be considered, and they must consider this [now], that is, after he had given so clear and full a description of *Melchizedec*; for before it could not so well be done.

9. 13. But if any should reply, that this was no demonstrative Argument of *Melchizedec's* Excellency and Superiority, for the Levitical Priests received Tythes of their Brethren, he adds,

Ver. 5. And verily, they that are of the Sons of Levi, who receive the Office of the Priest-hood, have a Commandment to take Tythes of the People, according to the Law, that is, of their Brethren, though they come out of the Loins of *Abraham*.

Ver. 6. But he whose descent is not counted from them, received Tythes of *Abraham*, and blessed him that had the Promises.

THE Subject of these words is, Tything and Blessing: The Tything is twofold,

1. The Levitical Priests.

2. *Melchizedec*.

The Levitical Priests tythed their Brethren; *Melchizedec* tythed *Abraham* who was far greater than the Priests and their Brethren. The Scope seems to be this, to prove *Melchizedec* to be greater than the Levitical Priests, even in matter of Tything. Both indeed

indeed received Tythes, and in that respect were equal; but the matter here is, of whom did they receive Tythes: They received Tythes only of their Brethren, but he of Abraham their Father the great Patriarch; and therefore must needs be far more excellent than they. In the words of Ver. 6. we may observe,

1. The parties Tything. 2. The parties Tythen. 3. The Warrant and Rule of their Tything. 4. The parties Tything or receiving Tythes, are said to be the Sons of Levi. 5. More generally, to be the Sons of Levi, son of Jacob. 6. More particularly, they of those Sons who received the Priest-hood. 7. They were the Sons of Levi. This doth presuppose the translation of the Power of ministering in holy things, pertaining to the Service and Worship of God among the Israelites, from the first-born of other Families to the Tribe of Levi. For we read, that they were set apart for the Service of the Tabernacle, Numb. 1. 50. And this done by Command of God to Moses, Ver. 48. This was the Reason why they were not numbered, nor had a several distinct part of the Land as the rest of the Tribes. In this the Lord did punish, shew Mercy, and gave Honour. He punished that Tribe, in censuring them throughout all the Tribes according to the words of Jacob, who denounced this Judgment against them for their diffimulation and cruelty exercised upon the Shchemites, Gen. 49. 7. He shewed Mercy to the rest of the Tribes, in that they were dispersed in every part amongst them, to teach them the Laws of God. He honoured these Levites, in that he consecrated them to his Service, and sealed the Priest-hood in that Tribe. And this seems to be a Reward for their Service in assisting Moses, when he punished their iddigious Brethren. Therefore said Moses, Consecrate your selves to day unto the Lord, &c. Exod. 32. 29. So wonderful is the Wisdom of God, that by one Act he can both punish and reward the same parties, and shew Mercy unto others: Of this their separation, and taking them for the first-born, we may read, Numb. 3. 12. Yet though all the Sons of Levi did minister in holy things, all were not Priests: for of the Sons of Levi only the Family of Aaron received the Office of Priest-hood, and were Priests; the rest of that Tribe were assistant and subservient to the Priests: These had their Office, not by Usurpation, or the voluntary consent and suffrage of Man, but by the ordination and determination of God, without whose Power intervening, so great an alteration in the Translation of the Sacerdotal Power, could not have been valid or just. In the Christian Church the Office of Ministers answers to this, which could neither be necessary or effectual, except Christ had instituted it: And only such as enter upon this Function according to his Institution, are legal Ministers.

2. The parties tythed were their Brethren; though descended of Abraham: The Priest-hood, with their inferior Ministry, must be maintained; and it seemed good to the Divine Wisdom to appoint the Tythes for that end, as the surest and most convenient maintenance of all other; and, if duly paid according to his order, the least subject to inconveniences; And seeing they did serve and minister for the good and benefit of their Brethren, sequestering themselves from other employments, Justice and Equity did require that they should maintain them, and give them their Tythes. The same Rule in general holds good in the times of the Gospel; For (saith the Apostle) if we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things? 1 Cor. 9. 11. Yet profane Worldlings who make no account of spiritual Blessings will say, It is a great thing, an heavy charge, and we desire to be freed from it; yet carnal things are nothing to spiritual. These Brethren were descended of Abraham as well as the Levites and Priests; and, both as Brethren, and as descended of Abraham, were equal: Yet they must acknowledge themselves, and that by paying of Tythes unto the Priests, to be inferior to them who were nearer God, and did represent him in the highest Acts and Service.

3. But by what Warrant, and according to what Rule, did these Priests receive Tythes of their Brethren? They had a Warrant and a Rule, and both from God: For, 1. He gave a Command they should be paid, and a Rule how they should be given: The Command did presuppose the Power, and signified the Will of God; so that the People were bound to give them; and the Priests had Power to demand them as due: For the Effect of this Command was, to make them due to be given by the People, and unto them and to none other: After this Command they could not be a meer Benevolence, God

did often signify in the Books of *Moses*, that Tythes were his, and he had given them to the Sons of *Levi* and the Priests. That they are the Lord's and holy unto him, we find *Levit.* 27. 30, 31, &c. and they are commanded to bring them to the Priest, *Deut.* 14. 22. And that he gave them the Children of *Levi* for their service, is evident *Numb.* 18. 21. and they were their Inheritance. And whosoever detaineth them, robs God, and is cursed with a Curse, *Mal.* 3. 8, 9. Work and Hire, Service and Tythes, the Preaching of the Gospel and Maintenance go together, before the Law, under the Law, and in the time of the Gospel. Commandments and Laws do not only define the Persons that must obey, and the thing to be done, but many times, if not always, the manner of performance. So it was in Decimation; for the Law determined not only the Persons that must give them, but of what they must be given, and at what time they must be paid, and into what place they must be brought, and where they must be laid up. So that *Exodus* signifies the Command, and *Num.* the Rule, and both are parts of the Law of Tything. Some think these words are brought in by the Apostle, to prove the Superiority of the Priests above their Brethren, because their Brethren gave and they received Tythes; and it's true, as Tything them they were above them. Others conceive, that in them he answers the Objection, That Tything and Decimation would not prove the Greatness of *Melchizedec* above the Levitical Priests; for these, as well as he, did decimate. And they understand the Apostle to return this Answer, That though they received Tythes, yet it was but from their Brethren who being the posterity of *Abraham*, were far inferior unto *Abraham*, whom *Melchizedec* tythed; yet this answer is not given by him in these words, except in part: For the principal part followeth.

§ 14. For we read in the next words,

Ver. 6. But he whose Descent is not counted from them, received Tythes of *Abraham*, &c.

In which words we may observe two Propositions,

- The {
1. Negative; That *Melchizedec*'s Pedegree was not reckoned from them.
 2. Affirmative, Yet he received Tythes of *Abraham*.

The first informs us, that he was not descended from *Levi*, neither was his Priesthood of their Order, or derived from them. If he had descended from their Tribe, and his Priesthood from the House of *Aaron*, then they would have said that he received Tythes because he was of their Order, and would further alledge, that if one as great as *Abraham* should be found amongst their Brethren, they had Power, by virtue of their Priesthood, to decimate him. But all this he prevents by denying his Descent from them.

The second tells us plainly, that he tythed *Abraham*, who was far above *Levi*, and the Levitical Priests, and much more above their Brethren. Yet this is not all; he not only tythed *Abraham*, but

— He blessed him that had the Promises.]

Where,

1. *Abraham* had the Promises.

2. Yet *Melchizedec* blessed him.

The Promises which *Abraham* had, and whereby God had bound himself unto him were many; As

1. That his Seed should be as the Sand of the Sea, though in humane Reason, according to the course of Nature, there was little or no hope of it; and this Seed should be both (according to the Flesh) of the Jews, and far more numerous (according to the Spirit) of the Gentiles: For he was made the Father and Head of all Believers in the Generations following, both Jews and Gentiles.

2. He had a Promise of the Land of *Canaan*, where he then sojourned, and where at that time *Melchizedec* was both King and Priest.

3. He had the great Promise of all, That in his Seed all Nations should be blessed. And this Seed, which was Christ, to descend of him according to the Flesh, who should be the great High-Priest, and bless all Nations. These words are added to shew how great *Abraham* was.

Yet

Yet secondly, Though he was so great, yet *Melchizedec* blessed him, and he was blessed: What kind of Benediction this was, I have formerly shewed. There is one universal Authour of Benediction, who blesteth all things, and that is God, as Creator. There is one universal Authour of all spiritual and special Blessings, tending to the eternal happiness of sinful Man, and that is God Redeemer by Christ: There be many others, who ministerially under God, and by power from God, do bless men, as the Patriarchs, as *Moses*, as the Levitical Priests, as Ministers of the Gospel; yet one of the greatest was this *Melchizedec* blessing *Abraham*. And lest any should reply, that inferiours may bless superiours, and equals may bless equals; it follows,

Ver. 7. *And without all Contradiction, the less is blessed of the better.*]

The Argument in Form, is this,

The less is blessed of the better.

But *Melchizedec* blessed *Abraham*:

Therefore *Melchizedec* was better and greater than *Abraham*.

In the words, two Propositions,

1. *The less is blessed of the better.*

2. *This is without all Contradiction.*

The former Proposition is concerning the impartiality of the party blessing and the party blessed, the one is greater and better, and the other is less and inferiour: Yet this is to be understood of the party blessing as blessing, and the party blessed as blessed; and the blessing here meant is an authoritative, powerful, and effectual blessing, because otherwise it cannot infer a superiority. And the reason is, because he that communicates any good unto another who wants it, is more excellent in that respect than him that receives it, and in this respect is more like unto God, whom all lawful Priests, and other persons blessing by commission from him, do represent; and in that particular Act of Benediction.

2. And this is so clear and evident a Truth that reason cannot deny and contradict, but presently assents unto: It's like a Principle clear in its own light, and far above those remote Conclusions which are doubtful and uncertain. And this doth evidently prove the Conclusion, That *Melchizedec*, in blessing *Abraham* who had the Promises, was far greater than *Abraham*.

§. 15. Thus far the Authour hath made it manifest, that *Melchizedec*, as a Priest, was greater and more excellent than *Abraham*; Now, not content with this, which did imply his greatness above the Levitical Priests, he proceeds to prove more explicitly and expressly, that he was greater than them, and that in respect of Tythes two ways:

1. In respect of his immortal Priest-hood.

2. In that *Levi*, and so the Levitical Priest, was in a manner tythed in *Abraham* his Father.

1. He was greater, in respect of his perpetual and immortal Priest-hood; for thus it follows,

Ver. 8. *And here men that dy receive Tythes; but there, he receiveth them, of whom it is witnessed that he liveth.*

This by many is made a third Argument, to prove the greatness and excellency of *Melchizedec*; and, if we consider the Reasons in general, it is so: Yet if we consider them more distinctly, the former two Reasons proved him greater than *Abraham*, and greater than the Levitical Priests consequentially. But this is the first immediate and direct Argument and Proof of his excellency, above the Priests of the Tribe of *Levi*: In Form it's thus,

The Priest receiving Tythes, of whom it is witnessed that he liveth, is greater than those who receiving Tythes do dy.

But *Melchizedec*, receiving Tythes, is witnessed to live, and the Levitical Priests tything their Brethren dy.

Therefore he is more excellent.

The former Proofs were taken from *Abraham*, as the party giving Tythes; this from the party receiving Tythes, that is, from the Priest's tything, not from the Persons tythed.

In the words, we have { 1. A similitude or agreement } of the Priests.
 { 2. A dissimilitude or difference }

They both agree in this, that they were Priests, and received Tythes.

They differ, in that the one dies, the other is witnessed to live.

The Propositions are two;

1. That here men that die receive Tythes.

2. There he receiveth them, of whom it's witnessed, that he liveth.

By the Word or Adverb [*here*], is meant either the time or place; the time was the time of the Mosaical dispensation, whilst the Law was in force; the place was at *Jerusalem*, and in the Land of *Canaan*, as in the Possession of *Jacob's* Posterity, where the Priests of the Tribe of *Levi* Tythed the Jews. Yet though they were above their Brethren in receiving Tythes, yet they were not better in that they died: Of the Death of *Aaron*, and other Aaronical Priests, the Scripture makes express mention, as likewise of their Successors; and doth signify not only that they are mortal, but that they died. Yet *Enoch* was mortal, and yet died not, but was translated.

The second Proposition is, [*That there he receiveth Tythes, of whom it's witnessed that he liveth*]. 1. This [*he*] is *Melchisedec*, as a Priest, who, as such, Tythed *Abraham*. 2. Of him it's affirmed, that he liveth. 3. It's witnessed, that he liveth. 4. This Proposition is annexed to the former, by a disjunctive Particle [*But*], to signify the difference between the Levitical Priests and *Melchisedec*; they die, but he liveth. 5. It's said [*There*], that is, in the time before the Law, when *Melchisedec* met *Abraham*; or it may refer unto the place of Scripture, *Gen. 14.* that there it's witnessed, *That he liveth*, and to *Psal. 110.* There is no difficulty in this Axiom, except in this, [*That it's witnessed, That Melchisedec liveth*]; which some understand of the silence of the places of Scripture, which mention *Melchisedec*, especially *Gen. 14.* For though the holy Writings tell us, that *Aaron* and other Levitical Priests died, and that their Order of Priest-hood was only Temporary, and to be altered, abolished, and so to die; yet it's nowhere said, that *Melchisedec* died, and this, as was said before, is conceived to be done of purpose by the Spirit; that he being represented as living, and not dying, might be in that respect fit to represent (and be a Type of) Christ as our ever-living Priest. But if he was translated, and continued a Priest until the moment of his translation, then the representation is more full and lively; yet this we find not clearly testified any where of him. Some think, That the [*Taxis*] or Order of his Priest-hood was of perpetual continuance, and so it was in Christ the Anti-type, of whom it's said, *He is a Priest for ever.*

§. 16. Besides all this, the Apostle hath something more to say of the excellency of *Melchisedec*, in respect of the Levitical Priests. For it followeth,

Ver. 9, 10. And as I may so say, Levi also, who receiveth Tythes, paid Tythes in Abraham. For he was yet in the Loynes of his Father Abraham, when Melchisedec met him.

His is another argument, and in form is this:

He, who so received Tythes, that he did not give any, is more excellent then him that so Tythes others, that he Tythed himself.

But *Melchisedec* so Tythed *Abraham*, that he was not Tythed by any Superiour Priest; and the Levitical Priest did so Tythe his Brethren, that himself was Tythed.

Therefore *Melchisedec* is the more excellent Priest.

The minor is proved, *ver. 10.* For *Levi* was then in the Loynes of *Abraham* when *Melchisedec* met him, and tythed him and *Levi* in him. The sum is: *Melchisedec* Tythed *Levi*, and in him the Levitical Priests; therefore he was more excellent. And because it was not proper, but tropicall to say that *Levi* paid Tythes, and that to *Melchisedec*, in *Abraham*; therefore he abates somewhat in his expression by adding [*if I may so say*]. For by a Trope he might so say, though properly he could not; because neither *Levi*, nor any Priest of *Levi* did then actually, but only virtually exist in his cause. This so is true, as that it must be rightly understood; otherwise, it may be an occasion of error. For Christ himself, according to the Flesh, was then in *Abraham's* Loynes; yet Christ, 1. Was not merely Man. 2. He was not to Descend of *Abraham* by natural propagation. 3. He was in *Abraham*

Abraham as the Anti-type of *Melchisedec*, and so could not pay Tythes to him. 4. He was to be advanced higher then *Melchisedec* was, and rewarded with far greater privileges; yet none of these did agree to *Levi*, or his Sacerdotal Posterity: and so, as paying Tythes in *Abraham*, he was inferiour, and of an inferiour Order of Priest-hood. And here I might take occasion to observe, that Parents and Children may be truly accounted as one person; and this not only before they be born, but in many cases after that they actually exist in themselves: and by reason of this unity and identity, the Children may be said to do or suffer what their Parents do and suffer, and on the contrary.

§. 17. Hitherto the Apostle hath described *Melchisedec*, and set forth his greatness and excellency; and now he proceeds to manifest the greatness and excellency of Christ the Anti-type, and of his Priest-hood as far more excellent then that of *Aaron's*, which is the second part of this Chapter; and this is the Coherence and Connexion. And as the Theme of the former Discourse was [*Melchisedec*] the last word of *Psal. 110. 4*; So now he goes on to handle in the first place these words of that Text, [*Another Priest after the Order of Melchisedec.*] For though in them we do not read the word and Adjective [*Another*], yet it's implied, because the place doth speak of Christ, as another Priest, distinct not only from *Aaron*, but from *Melchisedec*. So that the Doctrine or Proposition, which he discourseth upon, is, [*That after Aaron, and the Levitical Priest, there must be another Priest after the Order of Melchisedec.*] From this proposed, he infers several conclusions of great moment concerning the insufficiency and mutation of the Levitical Priest-hood, and the efficacy and sufficiency of Christ's Priest-hood. And to ground this Discourse, he presupposeth that the end of all legal Priest-hood instituted by God is perfection, and then begins to argue in this manner.

Ver. 11. *If therefore Perfection were by the Levitical Priest-hood (for under is the People received the Law), what further need was there that another Priest should rise after the Order of Melchisedec, and not be called after the Order of Aaron?*

WHere we must note, 1. That the words are Interrogative, and imply, that the hypothetical or connex Axiom is Negative, and the negation is more vehement and peremptory. For if perfection had been by that Priest-hood and that Law, there was no further need of another Priest, of another Order so far different from that of *Aaron's*. That Priest-hood would have been sufficient, and there had been no reason of alteration, nor any necessity of a Priest of another Order.

2. These words [*A Priest after the Order of Melchisedec*] are found in this 11th. ver. by way of supposition, and afterward repeated more fully and expressly out of the Psalm, and enlarged upon.

3. He gives a reason, 1. Why there must be another Priest of another Order. 2. Why this other Priest must be constituted in a more perfect manner then the former was. And the reason of both is from the insufficiency of the Levitical Priest, and the sufficiency of Christ's Priest-hood.

4. He joyns both the former and the latter Priest-hoods, and the several and distinct Laws according to which being made, they must minister.

5. From the words of the Psalmist he, 1. In this verse infers the imperfection both of the Levitical Priest-hood and the Law. And, 2. In ver. 12. the alteration of the Priest-hood and the Law.

6. In this Text, ver. 11. the Apostle's argument in form is this, *If Perfection were by the Levitical Priest-hood (under which they received the Law), then there was no further need that another Priest should rise after the Order of Melchisedec, and not called after the Order of Aaron.*

But another Priest after the Order of *Melchisedec*, and not of *Aaron*, must rise.

Therefore there is no perfection by the Levitical Priest-hood or the Law. The consequence presupposing perfection to be the end of Priest-hood, and that God doth nothing needles and in vain; and that the bringing in of another Priest and Priest-hood, is clear and undoubted. The assumption he proves from the words of the Psalm, which positively affirms, That there shall and must be another Priest after the Order of *Melchisedec*. For if they be the Words of God by his Spirit inspiring *David*, the Jews acknowledging the

the divine authority of the Book of *Psalms*, could not deny it. For the words of the *Psalms*, being the words of God, must needs be true; yet the words of the assumption are not expressly, and wholly found in the *Psalms*, but implied consequentially. For if God constitute another Priest after the Order of *Melchisedec*, and signifies his Will to do so, then necessarily it follows, that there is further need of such a Priest.

7. This Syllogism is Compound, and to be referred to the second Connexion, which takes away the Consequent, to take away the Antecedent.

If we resolve this Text into simple absolute Propositions; They are these,

1. There is no Perfection by the Levitical Priest-hood and the Law.
2. There is further need of another Priest.
3. This other Priest is after the Order of *Melchisedec*.
4. He is not called after the Order of *Aaron*.

The first Proposition presupposeth perfection to be the end of Priest-hood, and the Laws of God. Where we must understand what is meant by perfection in this place: perfection is expiation, justification, sanctification, consecration, as may appear, *Hebr.* 10. 1, 2, 4, 10, 14. For, to perfect sinful man, is to free him from Sin, and the consequents thereof, so as to make him righteous, holy, and capable of eternal happiness in a near Communion with God. And here we may take notice of the error of *Cressius*, who takes expiation for remission and sanctification, without any satisfaction. Whereas it's evident, that both in the Scriptures, and especially in this Epistle, it signifies to pacify and propitiate by Blood and something offered to God; without which, there is no justification and sanctification. And this is evident from Chap. 10. 10. where it's said, *We are sanctified through the Offering of the Body of Jesus Christ*. And ver. 14. *For by one Offering he hath perfected (or rather consecrated) the Sanctified for ever*. In both which places it's evident, that there must be, 1. An Offering or Sacrifice to propitiate God offended; 2. That Sanctification and Consecration are by this Propitiation, and no ways without it. This perfection is the end of Priest-hood and Law: For Priest-hood was ordained, and with the Priest-hood Laws were made to avert the Wrath of God, to procure his favour, and to be means conducing to sinful man's Salvation, and eternal Happiness; and that Priest-hood, and that Law, which cannot do these things, nor reach this end is insufficient, and can save no sinful man, nor give him hope of Life. This perfection is denied to the Levitical Priest-hood and the Law; for the Levitical Priest could offer no Sacrifice that could expiate Sin, or propitiate God offended, or purge the Conscience from dead works. Neither could the Law do any such thing, as is plainly asserted, ver. 19. and Chap. 10. 1, 2, 3, 4. And here we must enquire,

1. What is here meant by the Law.
 2. What is meant by [under it] under which.
 3. Why this clause is added and inserted.
1. Some will have this Law to be the Law of the Constitution of the Levitical Priest-hood, others will have it to be the rule of their administration, others will have it to be the Law of Worship, Service, and Obedience of the People, with the Promises and Commendations; and the simple word Law, in this place included in the compound Verb, may signify all these. Thus understood, it's opposed to the Promise made to *Abraham*, and to the Gospel; and the Jews sought Righteousness and Life by this Law, and the Ministry of the Levitical Priest-hood, and were confident of Salvation; This was their great error.

2. By [under it] which our Translators turn [under it], that is, under the Levitical Priest-hood, some understand [with it]; and [about the same time] the people received, or were subjected to the Law. *Janus* translates it, and *Vatablus* expounds it differently from the rest, in this manner. For it, that is, for Sanctification the people received the Priest-hood, or the Law of Priest-hood: and so refer the Relative [it] not to Priest-hood, but to perfection or sanctification; and, with them, the Preposition [under] signifies in this place not [under]; but [for]. *Cressius* seems to agree with them in part, but not fully; for he refers the Relative as others do, to the word [Priest-hood], and so will have it rendered, That the people received the Law of, or touching, or concerning the Priest-hood, that is the Law of Priest-hood; yet according to the use of the word [quod] in the Septuagint, the place may be rendered thus, [For under, or by the Priest-hood the People were directed or ordered]. For with them [quod] is to guide, order, direct; yet because the

the Apostle puts a plain difference between the Priest-hood and the Law, and makes the one depend upon the other, and joyns them inseparably, and this in the very next Verse; therefore the first sense is the best, that with the Priest-hood, and about the time of the Institution, the People received the Law.

But thirdly, Why is this Clause added and inserted? It was inserted to inform us in general, 1. That there is no Priest-hood, especially instituted by God, without a Law and Covenant. 2. That this Priest-hood was not without a Law, and that Law and Covenant was the same which God made with their Fathers in the Wilderness. 3. That the Law is, such is the Priest-hood; for as they cannot be separated, but depend one upon another, so the one cannot exceed or excell one another. Every Covenant of God hath a Mediator, and as the Covenant is better, and established upon better Promises, so the Mediator or Priest is more excellent: For the end of the Priest, is, by his Ministration, to avert the Wrath of God, to make Reconciliation for the People, and procure the Blessings promised in the Law and Covenant, and no other; therefore the Levitical Priest-hood could not so officiate or minister, as to procure any Blessings but such as the Law, or God in the Law, did promise; nor turn away any Judgments but such as it did threaten. And this seems to be the special Reason why these words were added, to signify, that as there was no perfection by the Priest-hood, so neither could there be by the Law; and, that because there could be no Expiation and Sanctification spiritual and eternal by the Law, therefore there could be none by the Priest-hood. The sum of all this is, That there is no Expiation, Remission, and eternal Happiness, by the Levitical Priest-hood and the Law: And whereas the *Hebrews* or others might demand, Why then did God institute that Priest-hood, and give that Law, if there be no perfection by either of them severally or both joynly? Doth God any thing in vain? The Answer is, That both the Priest-hood and the Law were indeed from God, and he can do nothing in vain; neither did he ordain the Levitical Priest-hood and the Law in vain: For they were sufficient for that end he intended them. But that was not spiritual and eternal Sanctification, or the Confirmation of the eternal Covenant, but a legal Consecration and Confirmation of that Covenant which was to continue onely for a time. And as the Law had but the shadow of far better things to come, so the Priest-hood was but a Type of a far better Priest-hood, to which this was subordinate: For, as the Law was but a School-Master to Christ, so it may be said of the Priest-hood, that it did but lead to Christ. God never intended them for that perfection which is here meant, though, if rightly observed and used, they might make good the Promises of that former Covenant.

§. 18. Because there was no perfection by that Priest-hood, therefore there was further need of another Priest, which is the second Proposition. *David*, who lived above 400 years after the first Institution of the Levitical Priest-hood, and knew the imperfection thereof, being inspired from Heaven, and enlightened by the Spirit, fore-saw that the Lord would make his Lord and Saviour sit at his right hand, not onely a King, but also a Priest, and give him an eternal Priest-hood, and did fore-tell, that in times to come he would say to Christ, *I have sworn, and will not repent, Thou art a Priest for ever after the Order of Melchizedec*. These words *Paul* by the same Spirit knew as well as any other to be meant of Christ, as a Priest, and that to make him such was an Act of God, which did presuppose his excellent Wisdom, which could neither decree nor effect any thing needless. And therefore from them infers the necessity of another Priest, which God would never have brought in, nor have signified his Will to do so, if the Levitical Priest had been sufficient, and able to save sinful Man. Yet there might have been another Priest endued with excellent power and privileges, that might have been sufficient to sanctify God's People, and of some Order, but

3. This Priest must be after the Order of Melchizedec.

This is the third Proposition: This was very fitting and suitable to the Divine Wisdom, seeing *Melchizedec* was so great a Priest, and of such an excellent Order, that from the Creation we do not read of a greater. Yet why might he not be called after the Order of *Aaron*? Could not God have raised a Priest of that Order far more excellent than *Aaron*? Not to dispute God's power, and what he could have done; yet his Will was otherwise: For

4. This

4. *This other Priest must not be called after the Order of Aaron.*

And this is the fourth and last proposition of the Text, which informs us, That though he might have his Name, and so his bare Title, after that Order, yet this was no wayes fitting: But if he should be constituted according to that Order (for to be called may signify either to be named, or to be constituted), then there could be no difference between the Levitical Priest and Him, neither could there be any hope of Perfection or Sanctification by him. This Negative he infers from the words, *after the Order of Melchizedec*: For if he be after that Order, and so constituted, he could not be constituted after the Order of Aaron, which was far inferior to that of *Melchizedec's*, which was far more excellent.

¶ 19. Yet because the words speak of another Priest, therefore the Apostle infers two things:

1. The Change of the Priest-hood.

2. From that, the Change of the Law.

For so we read,

Ver. 12. *For the Priest-hood being changed, there is made of necessity a Change of the Law.*

¶ Here the Apostle doth two things:

1. Presuppote the Change of the Priest-hood.

2. Proves from that Change a necessary Change of the Law.

The Reason why he presuppote the former Change, is, because it was necessarily implied in the words of the former Verse, and a necessary Consequence of the words of the Psalm, which expressly speaks of another Priest, and the same after another Order; therefore he might well presuppote it. The Reason why he infers a necessity of the Change of the Law, is, because some might reply, That though the Priest-hood was changed, and another Priest brought in; yet that other Priest might officiate according to the Law, and so be a Mediator of that Covenant. The Apostle's Argument in Form is this,

If the Priest-hood be changed, the Law, of necessity, must be changed.

But the Priest-hood is changed.

Therefore of necessity, the Law must be changed.

The words of the Text are not difficult, therefore I will briefly handle them, and

1. Reduce them to propositions.

2. Declare the meaning of the word *Changed*.

3. Examine the force of the Consequence.

1. The Propositions are two:

1. The Priest-hood is changed.

2. There is made, of necessity, a Change also of the Law.

2. By *Change* in this place is meant, an abolition and taking away the Levitical Priest-hood: For God never intended it to continue to the end, but had fixed a time how long it should be in force, and when that time once came, it might be said to be abolished by expiration. Yet it seems rather to be taken away by actual Constitution of another Priest-hood, the Priest-hood of Christ; for when he had offered up his great Sacrifice, and began to officiate and make Intercession in Heaven, the other Priest-hood did cease, and could not consist with this, which was far better, but was made useless. When that which is perfect, and can perfectly sanctify for ever, shall come, then that which was imperfect and could not sanctify, was put away: That it must be changed, and the reason why it must be changed, you heard before; and this is the reason why the Apostle doth presuppote it as a thing made evident and to be granted.

3. The force of the Consequence is clear enough to him that shall observe what hath formerly been said. In the words of the second Proposition, considered in it self, we may observe,

1. The Change of the Law.

2. The necessity of the Change.

3. This necessity of this Change after the Change of the Law.

1. By Change is meant, the abrogation of the Law, which answers to the abolition of the

the Priest-hood. Though the bringing in of this Law 430 years after the Promise could not make void the Promise, yet the bringing in of a better Law and Covenant made null and void this Law: And God, as he limited a time how long it should continue, so he determined to take it away by a better Covenant and would not abrogate it till that was established and published: For the promulgation of the Gospel, and the Institution of Christianity did abrogate it, and made it of no force. And this was the great Mercy of God, 1. That he would change and abrogate that which was imperfect and insufficient. 2. That he would not abrogate it till he had confirmed that which was better.

2. Of necessity there must be a Change of this Law: This implies, that the Change was not casual and contingent, or arbitrary, or any wayes to be prevented; yet this was not an absolute necessity, but upon supposition of the Decree and Promise of God, and the Sanctification of sinful Man, and the Imperfection and Inability of the Levitical Priest-hood to effect any such thing. So that it's *necessitas Consequentia, non Consequentia*: This word [of necessity] seems to make the Proposition modal, though in strict sense it is not so; for the truth of the Proposition doth not depend upon any absolute Connexion of the terms, as it comes to pass in a necessary Axiom, which is opposed to impossible.

3. This is more evident, when we consider, that both this Change and this necessity follows after, and upon another Change: For, though God in his absolute power could have continued this Law, and prevented this Change; yet if he once change the Priest-hood, the Law must be changed. And so the force of the Consequence comes in to be considered, which presupposeth some strict Connexion of both, and a dependance of the Law upon the Priest-hood: For if God did determine that the Priest-hood and Law should stand and fall together, then it must necessarily follow, that whilst the Priest-hood did stand, the Law must stand; and when the Priest-hood shall fall and be abolished, then the Law, of necessity must be abrogated. And that this was the determination of God was made evident by the event and the execution of his Decree. Again, if the Priest-hood be once taken away, the Law was useless, because there was no Priest appointed by God remaining to officiate according to that Law, as we see it is at this day: And this might be the Reason, why God did not only by the Death and Sacrifice of the great High-Priest, after he was once exhibited on Earth, and his Ministration in Heaven, abolish that Levitical Priest-hood, but also destroyed the Temple and the City where he had put his Name, and to which he had confined that Priest-hood, and never yet suffered either of them to be rebuilt: And from these Reasons the force of their Consequence is strong and evident.

6. 20. He proves further, that the Priest-hood was changed, because the great Priest, after the Order of Melchizedec, was not called after the Order of Aaron, because he was not of the Tribe of Levi, but of another Tribe, and by Name of the Tribe of Judah. Thus the Text informs us,

Ver. 13. *For he of whom these things are spoken, pertaineth to another Tribe, of which no man gave attendance at the Altar.*

Ver. 14. *For it is evident, that our Lord sprang out of Judah, of which Tribe Moses speaks nothing concerning the Priest-hood.*

THE words of the Psalmist do prove, that the Levitical Priest-hood must be changed, and these prove, that it was already changed: And the Reason whereby he proves the Change of the Priest, is, the Change of the Tribe; which presupposeth, that the Levitical Priest was confined to one certain Tribe, and that was the Tribe of Levi, and to one certain Family, the Family of Aaron. From whence it follows, that if the Tribe was once changed, and God institute a Priest of another Tribe, the Priest-hood must be changed. And this great Priest, which is after the Order of Melchizedec, must not be, was not called after the Order of Aaron, neither was he of that Family.

In the words he informs us

1. Who the Person, was that must be the Priest, intended in the Psalm.
2. What his Descent is; and that two wayes.
 1. Negatively.
 2. Positively and affirmatively.

1. The

The person of whom these things are spoken, was Jesus Christ. The thing spoken of him are, 1. That he was a Prophet above Angels, all the Prophets, and above Moses himself. 2. That he was a Priest for ever after the Order of *Malchisedec*. And though a Prophet might be of any Tribe, yet a Priest must be of the Tribe of *Levi*. Of this great Priest he saith,

1. He was of another Tribe.

2. Of a Tribe, of which no Man gave attendance at the Altar. He was of another Tribe: This implies the Negative, He was not of the Tribe of *Levi*. 1. This is general, and so is that which follows. For, 2. He was of a Tribe whereof no man served at the Altar. To serve at the Altar, and offer Sacrifice, was the proper work of a Priest; and if any of that Tribe had ever been a Priest, and according to God's Institution, then though Christ had been of that Tribe, yet the Priest-hood had not been changed. But God's constitution was otherwise; for it excluded all the Tribes but one, that one of *Levi*; and for that not any person of any other Tribe could lawfully serve at the Altar. This makes the Negative more clear, and full, and peremptory: By this we understand, that Christ was of another Tribe, that he was not of the Tribe of *Levi*; yet all this will not inform us of what Tribe in particular he was. Therefore to give full satisfaction, the Author adds,

Ver. 14. For it is evident that our Lord sprang out of Judah, of which Tribe Moses spake nothing concerning the Priest-hood.

The Apostle presupposing that which cannot be denied, that the Tribe of *Judah* is not the Tribe of *Levi*, and that Christ, being of the Tribe of *Judah*, was made a Priest after the Order of *Malchisedec*: seems by these things to prove, that the Priest-hood is changed, and that more particularly and distinctly than he had done in the former verse. For it might have been argued and replied, that if he was of another Tribe then of *Judah*, or *Ephraim*, or *Benjamin*, or some of the rest: If he was of another Tribe name it, or else nothing is done. And this was convenient to be done, to name the Tribe in particular out of which Christ sprang, and it was that of *Judah*. In the words, we have three propositions,

1. That Christ sprang out of the Tribe of *Judah*.
2. This is evident.
3. That of *Judah*, Moses spake nothing concerning the Priest-hood.

The first proposition is made clear out of the Histories of the Evangelists, delivering the Genealogy of Christ from *Abraham*, and *David* by way of descending, *Math. 1.* and of Christ's descent from *David* by way of ascending, *Luke 3.* It's further evident by the Calling of *Joseph* his Father-in-Law, and his Mother to be enroled with the Tribe of *Judah* in *Bethlehem*, the City of *David*, *Luke 2.* And his Name was found long after his Ascension in these Rollers kept in the Archives at *Rome*. He saith our Lord, to signify that Christ was that Lord to whom the Lord *Jehovah* said, *Sit thou at my right hand, &c.*

The second proposition, This was evident: This might be evident then to them, not only by these Histories, but by the publick Records of the Roman Cense and Enrolment, and the Registers both publick and private of their pedigrees. For the Jews were very careful to Register their Descents for their distinction of their Families and their Tribes; and God's providence did order it so to be, not only by these Genealogies to manifest who had title to the Priest-hood, but principally to preserve the Tribe and Families of *Judah* distinct, till Christ was exhibited, that so it might be evident that Christ was of that Tribe, and of the House of *David*. By this God did manifest his Promise concerning Christ, to Descend of *David* to be fulfilled, in that it was evident, that Christ was the Son of *David*, and so often called by that Name.

The third proposition, That of that Tribe, Moses spake nothing concerning the Priest-hood. These words are added to signify, that no man of that Tribe had right to officiate as a Priest. For before he had said, that no man of that Tribe did serve at the Altar, but this was but matter of Fact; for though none of *Judah* did serve at the Altar [*de facto*], yet some might [*de jure*], as having a right to officiate. But these prove as none did serve, so none could [*jure*] justly and lawfully do it: For if they could, they might prove their

their title out of the Books of *Moses*. Yet this cannot be done, because *Moses* never wrote of any such thing; there is not in all his Books the least title of the right of any of *Judah* to officiate as a Priest. And the rule of the first Constitution of the legal Priest-hood is to be found there, and no where else. These words imply, that a negative argument from the Scripture in matters of Religion is valid: For that which is not to be found in the Scriptures truly understood, either expressly delivered, or by consequence to be deduced, cannot be of divine authority, so as to bind men to believe it, or do it. But those arguments, which prove a Negative not only from the silence, but also from exclusive terms, are the strongest. And in this particular cause, we find *Moses* not only silent, and saying nothing of the Tribe of *Judah* concerning the Priest-hood, but also speaking so positively of the Levitical Priest, as that he so confirms him to the Tribe of *Levi*; and the House of *Aaron*, that he peremptorily and clearly excludes all other persons of all other Tribes from that Office. And here we may take notice of the wisdom of God, which contrived this business so, that he made *Augustus* (though he thought of no such thing) an Instrument of this evidence. For though the Cense and Enrolment was general of all Countries within the Roman Empire, whereof *Judea* was one; yet by this, he brought *Mary* to *Bethlehem*, when she was ready to be delivered of Christ, that so he might be born there, according to the prophecy of *Micah*; and that it might be evident, that he was of the lineage of *David*, and so of the Tribe of *Judah*.

§. 21. Hitherto the Apostle hath manifested, that the Priest-hood was changed, because the Tribe was changed; and another Priest was risen of another Tribe. But not content with this, he proceeds to make this far more evident. For so it followeth,

Ver. 15, 16. And it is yet far more evident: for that after the Similitude of Melchisedec, there ariseth another Priest. Who is made not after the Law of a carnal Commandment, but after the power of an endless life.

Here the Apostle seems to insist upon two words in the Text of the *Psalms*. 1. After the Order or Similitude of Melchisedec. 2. A Priest for ever after that Order.

By both which, he is thought to prove the change of the Priest-hood, and the Law, by the Introduction of a Priest of another Order, and a Priest for ever. The former proof was evident and sufficient, yet this seems to make the change more evident, and not only *more*, but *far more evident*. And so the words may be taken, as by our Translators, they are turned: That this must be understood, we may consider, 1. What that thing or proposition is, which is made far more evident. 2. How it is far more evidenced. The thing evidenced, is the change and abolition of the Levitical Priest-hood and the Law: A thing is made evident, when it is so clearly represented to the Understanding, that if it be rightly disposed, it must needs assent unto the truth of it once received, as it is represented. This evidence may be either immediate from Connexion of the terms distinctly understood, or mediately from a third Argument: This evidence of this change, abolition, abrogation, is mediate. And that argument, whereby it's made so evident, is, 1. That there must be, and then was risen a Priest after the Order of Melchisedec. 2. His Priest-hood must be personall and perpetual: In the words, we may observe two propositions. The

1. That another Priest ariseth after the Similitude of Melchisedec. The

2. This Priest is made not after the Law of a carnal Commandment, but after the power of an endless life.

In this Proposition you must, 1. Remember what hath been said formerly concerning the explication. 2. You must note, that [Order] mentioned before, and [Similitude] here are the same, and to be a Priest after the Similitude, is the same with being a Priest after the Order of Melchisedec; so that if Christ be of the same, Order, then he must be like unto Melchisedec. By Order is meant a distinct and different kind of Priest-hood; and though Christ's Priest-hood be like both to *Aarons* and Melchisedec's, yet it was far more like unto Melchisedec, which was far more excellent then that of *Aaron*. This Order might be the better known, if we knew the Law and Covenant, whereof he was a Priest; which was not only the Law of Nature, according to which he did minister, and

serve the most high God as Creator and Judge of this World; but of the Law of Grace, according to which he worshipped God, as Redeemer by Christ, promised to *Abraham, Seth, Enock, Noah, Shem*, and the rest of the Patriarchs before him, who believed in Christ to come, yet not as to descend from *Abraham*. Whereas it's said, *That another Priest ariseth*, you must know, that his rising is his constitution, manifestation, and beginning of his Office. And the rising of him was the fall of the Levitical Priest, and the abolition of that Priest-hood: The force of this proposition, considered as a reason, is in this, That this other Priest is not only of another Tribe, and in particular of *Judah*; but after another Order. For it might have been said, That though Christ was a Priest of the Tribe of *Judah*, yet he might be after the Order of *Aaron*; and so he might be essentially the same kind of Priest, though accidentally he might differ from the rest of the Levitical Priests, as they were of that Tribe. To take away all colour of any such conceit, this is added, *That he was after the Similitude of Melchisedec, and not of Aaron*. This doth prove the change far more strongly, and therefore the evidence is far greater.

The second proposition, (to evidence the difference, yet to be far greater) informs us according to what Law he was made a Priest; and this is done, Negatively; not after the Law of a carnal Commandment.

Affirmatively, after the power of an endless life.

In the Negative, we have, 1. A Commandment, 2. A carnal Commandment, 3. The Law of a carnal Commandment.

1. By Commandment we may understand, the whole System of the Ceremonies and Moral Rites prescribed from God by *Moses* to that People: For whatsoever else it may signify or include here; yet these are principally, if not solely meant. 2. This Commandment or body of Ceremonies and Rites is carnal, that is, outward, bodily, fleshy. For besides Circumcision, which was in the Flesh, their Sacrifices and Offerings were outward and bodily; and they had their effect upon their Bodies and Flesh, in freeing the People from legal guilt and impurities. 3. There was a Law which did direct how these must be used, and binding them to the observation of them; and this Law had promises of some legal Blessings and Deliverances, and Comminations of some temporal penalties. That they were carnal, it doth imply, that they were not spiritual, had no power upon the immortal Soul, and could not any waies procure spiritual and eternal Blessings, nor free from the eternal penalties due to Sin. Neither could that Priest (who was by such outward Rites and Ceremonies consecrated) by his Ministration, according to that Law, expiate any sin, nor make any spiritual reconciliation. The Levitical Priest was made after this Law, and to minister according to the same: But here it's said, That Christ was not made a Priest after this Law, which was a body of carnal precepts, in respect of the Priest, the Tabernacle, the Service and Ministry, and the effects thereof. For if He had been made after the Law, He could have done no more then they did; and then both He and his Ministry had been defective, frail, and of a short continuance; therefore it's denied, that he was made a Priest after that Law concerning the consecration, ministration, succession, and operation of the Levitical Priest.

2. The affirmative; He was made a Priest after the power of an endless or indissoluble life. Where we have,

1. Life.
2. An indissoluble life.
3. The power of an endless indissoluble life.

1. Life is either the bare continuance and duration of a living Being, or the happiness and perfection of that Being; in this latter sense most Expositors take it.

2. This life, whether it be the continuance of that more perfect Being, which is living, or the happiness thereof, may be temporary or perpetual, in respect of time to come; so that, though it may have beginning, yet it never shall have end: Such a life is here meant.

3. The power here may be a Law, which is powerful not only in binding, but in promising, so that the event thereof will be endless happiness; as the Gospel is said to be the power of God unto Salvation.

Christ is said to be made according to this powerful Law, and so is, 1. Of eternal continuance himself in his person. And, 2. Hath power by this Law to give eternal life to such

as are his People, depend upon him, and come to God by him: For by his death he merited, and by his life and intercession he procured, spiritual and eternal Expiation and Blessings. Neither of these could the Levitical Priest, by that carnal Ceremonial Law, and his Ministration according to it, effect. That Christ must be made such a Priest, he proves in the next words.

Ver. 17. *For he testified, Thou art a Priest for ever, after the Order of Melchizedec.*

W Here two things:

1. That Christ is made a Priest for ever, after the Order of Melchizedec.
2. That this is testified.

The force and Emphasis is in the words [*for ever*] and [*testified*]. The first Proposition is concerning the Eternity of Christ's Priest-hood: the second concerning the declaration of this Eternity or Perpetuity. And we must

1. Consider the meaning of the words.
2. Declare the end for which they are brought.

In the first part we have,

1. The Order of Melchizedec.

2. The perpetuity of the Priest, constituted according to that Order.

1. Melchizedec was formerly affirmed to have no end of dayes, and so in some respect was of endless life; and for this particular Reason, these words so often taken up are repeated here the sixth time. Christ is made a Priest after this Order, as one who must continue for ever.

In the second part it's said, that this was testified; where, to testify, is, Solemnly, by a formal and powerful Edict, to declare and pronounce him not onely to be a Priest, but a Priest for ever: And it was God himself, as Supream Lord, who made this Declaration before all the Angels of Heaven, and by it constituted and confirmed Christ an everlasting Priest. The end why these words are alledged and here repeated, is, to prove that Christ was not made a temporary Priest according to a carnal and temporary Law, but according to a Law and Power of endless life; that is, that he was made an everlasting Priest, of everlasting power to save. The words prove this effectually, 1. Because the words of the Psalmist signify expressly, that he was a Priest for ever. 2. Because it was God, as the Supream Lord, who by his solemn Declaration made him such. This is the Apostle's Discourse upon those words of the Psalm, *I have said, Thou art a Priest for ever*. The Scope of the Apostle in all this is, 1. To prove that the Priest-hood was changed, 2. It was changed to bring in a better Priest. 3. Christ is this Priest, and more excellent than the Levitical Priest, as being a Priest of perpetual continuance and of everlasting power, and therefore was to be honoured far above Aaron, or any Priest of that Order.

9. 12. Hitherto the Apostle hath proved, that the Priest-hood was changed, and given the Reason, which was, because by it there was no perfection: And by the Change of the Priest-hood, the Change of the Law is inferred, and in the words following he gives the Reason why the Law must be changed. This is the coherence of this Text with the former. So that this is his Method: He proves,

1. By the words of the Psalm, That there must be another Priest besides and after the Levitical Priest.

2. That if the other Priest be brought in, the Levitical Priest-hood must be changed.

3. That if the Priest-hood be changed, the Law is changed.

4. He infers the Change of the Priest-hood from the Change of the Tribe, and of the Order.

5. He infers from the words of the Psalm, that this other Priest must be an everlasting Priest, and of everlasting power.

6. He gives the Reason of this Change, and that was, because there was no perfection by the former Priesthood, as there is by the latter.

Now,

Now, because the Priest-hood and the Law are always so inseparably joyned, that they live and dy; stand and fall; begin and end together: therefore he takes it for granted, that having proved the change of the Priest-hood, he had proved the Change of the Law. For, as the Priest-hood could do nothing, but was useless without the Law; so the Law could do nothing, but was useless without the Priest-hood. Therefore he thought it needless any farther to prove the Change of the Law; for the *Ver*, that it was changed, was evident enough and proceeds to give the *Reason* of the Change thereof, in this manner.

Ver. 18. For there is verily a disannulling of the Commandment going before, for the weakness and unprofitableness thereof.

Ver. 19. For the Law made nothing perfect; but the bringing in of a better Hope, whereby we attain right to God.

By these words we understand, that the Reason why the Law was changed, is the same why the Priest-hood was changed, and it was from the Imperfection of both. Both were imperfect, for neither severally nor jointly could they perfect any man. And here the Order of the things is not Order of the words; for the Order of the matter is this,

1. The Law is weak and unprofitable.
2. It was so, because it was defective and not effective of perfection; it could perfect nothing.
3. For this Reason it was disannulled.
4. It was disannulled by and for the bringing in of a better Hope, whereby we attain right to God.

In Ver. 18. we have,
1. The disannulling of the Law.
2. The Reason, which was the weakness and unprofitableness thereof.
For explication, 1. You must know, that by Law is meant the Law of *Moses*; and the Covenant made with the Fathers. This Law is said to go before, that is, to be a former Law or Covenant; and this it is said to be, in respect of the Gospel; which followed after. For, consider it absolutely, many Laws and Promises were made before it; and in particular, the Promise made to *Abraham* was before it 430 years. By disannulling of this Law is signified the abrogation of it: The Essence of a Law is the binding force of it, whereby it obligeth the party subject to the power of the Law-giver to Obedience or Punishment: to abrogate a Law, is to take away this binding force, so as the Subject is freed from the Observation of it, and so from all penalty upon the Non-Observation. His not doing of it, or his doing contrary unprofit, is no Disobedience, nor can make him liable to penalty. *Adversus*, the word here used, if it be applied to, and affirmed of, the party subject under a Law; it signifies a prevarication and transgression of the Law, because the party offending, as offending, carries himself as though there were no Law; and on his part makes it void. It is opposed privatively to *Neposuisse*, which is the making of a Law, and giving force unto it: This disannulling of it was an Act of God, who by revealing the Gospel, took away the binding force of the Law, and made it void, and so took away the very being of it as a Law.
4. The word *ad* many times is used expressively for ornament, sometimes it is used to signify *verily*, as here it is translated; and signifies not only the truth but the certainty of the Proposition to which it doth belong, and so it may do here.

The Reason of this abrogation and nulling of the Commandment is, 1. The weakness. 2. The Unprofitableness. Weakness is the want of internal strength and efficient power: Unprofitableness is the want of some good, which, by its efficient acting, a Cause may bring unto another thing capable of that Good; which by reason of its impotency & deficiency it cannot effect. This weakness in the Law was not a want of Physical, but Moral and Supernatural power, whereby it might bring some Supernatural and Moral good unto that People, which did observe it. Yet this is not so to be understood as though it had not the power of a Law; for it had that both in the Precepts to bind and direct, and in the Promises to profit upon the Observation of it: For it was sufficiently both binding and profiting in respect of that end, to which God intended it. But he never intended

ded it for supernatural Expiation and Sanctification, but he annexed it unto the Promise, and subordinated it to the Gospel, for to direct them to Christ and the Gospel to come. Therefore the Jews *before Faith*, that is, the Gospel of Christ exhibited and glorified, were kept under the Law, shut up, or confined, unto the Faith, which afterwards should be revealed, Gal. 3. 23. And they who then observed it, found it effectual in the enjoyment of the Blessings it did promise, and they who transgressed it, in suffering the penalties it did threaten. And this was the great error of the Jews both before, but especially after, the Gospel was revealed, to expect supernatural Expiation and Sanctification from it, as though they had no need either of Christ or the Gospel.

§. 23. In Ver. 19. we have, *1. The deficiency of the Law.*

2. The efficiency of the Gospel.

The deficiency of the Law is, that it *made nothing perfect*: The efficiency or efficacy of the Gospel, that by it we *draw nigh to God*. That the Law *made nothing perfect* proves; that it was weak and unprofitable: *1. By nothing*, understand no Person. *2. By perfect*, to justify and sanctify upon Expiation: So that the Argument of the Apostle in Form is this,

That which perfects nothing is weak and unprofitable.

But the Law perfects nothing:

Therefore it's weak and unprofitable.

This proves, from the non-production of the effect, the insufficiency of the Causal power in the Law: And this is so to be understood, that the Law did neither actually perfect, neither had any power to perfect any person: But that which it could not effect, the bringing in of a better hope, whereby we draw nigh to God, could fully accomplish. The profit which the erring Jew expected from the Law was perfection, and he believed there was strength and power in the Law to produce this effect: Yet God did never reach him so, but reserved this excellent power unto the bringing in of a better Hope, where by better Hope is meant the Gospel, and by bringing in, the Promulgation of it after the Law, and upon the Law. The Gospel is called a better Hope, because by the Promises made therein to them who observe it, we have firm and certain hope of perfection and sanctification and so of eternal life; and this hope is so much the more certain, because of the blessed Spirit of God, which accompanying it, doth enable us to obey the Precepts, and seals the Promises; for it writes it in our hearts: So that what the Law could not, the Gospel can effect. Some will have this better Hope to be the Priest-hood of Christ, but that cannot well be: For, *1.* That is opposed to the Priest-hood of the Law, not to the Law itself, which is opposed properly here unto the Gospel and the Gospel to it. *2.* The Gospel presupposeth the Priest-hood of Christ, and the Expiation made by that Priesthood, and it is a means of Application and Communication of the benefits of that Expiation: The word *bringing in* seems to be taken from Law-givers, who bring in one Law after and upon another, either to confirm, or interpret, or repeal and abrogate the former, at least in part. The Gospel is a Law of God Redeemer in and by Christ, brought in and after the Law to null and abrogate it: The effect of this Gospel upon the Expiation made by Christ is the Perfection, that is the Justification and Sanctification of sinful guilty Man; whereby he is freed from the sad and woful Consequents of Sin, and especially from the condemning vindictive Justice of God, and eternal death, and so may draw nigh to God: Where we must consider,

1. What it is to draw nigh to God.

2. Why this Clause is added.

To draw nigh to God is sometimes a Duty, sometimes a Reward and Privilege, given for Christ's merit to such as perform the Duty: As it is a Duty, it's sometimes a coming to the place where God hath put his Name, and where he vouchsafed his special presence, as in the Tabernacle and Temple he did, for to worship him. It's sometime a worshipping of God, or performing any divine Service unto him; for then we pretend to leave the World and turn our backs upon all things, and to present our selves before his Throne, as in Prayer and other Duties. Again, it is a turning from our sins with a Resolution to forsake them, and an engagement of our selves, and that with our whole hearts to be his Servants and obedient Subjects: And this we cannot do effectually without Faith in Christ, and the further we depart from sin, the nearer we draw to him, and are more like unto him.

This

This is a Duty: But to have peace with God, to be reconciled to him, so as to have free access with boldness and confidence to the Throne of Grace, where he sits as propitiated by the Blood of Christ, and as a Father look upon us as his Children, is a great and gracious reward and special privilege, and presupposeth the former Duty performed, and the party performing it in the state of Justification and Reconciliation. [For being justified by Faith, we have peace with God, through our Lord Jesus Christ: By whom also we have access by Faith into this Grace wherein we stand, &c. Rom. 5. 1, 2.] To understand this more fully, we must consider; That the words are in some sort Metaphorical, wherein the Apostle alludes either to the giving of the Law upon Mount Sinai, where he represented himself very terrible, as sitting in the Throne of Justice, and not of Grace and Mercy, so as that to draw nigh unto him was a present Death. The People must keep at a distance, only *Moses* might come near, and ascend the Mount, which was a special and extraordinary favour; or he may allude unto the legal dispensation, under which no unclean person, as a Leper, or one defiled by touching a dead body, or some other way, might come into the Congregation, or nigh the Tabernacle or Temple, so as to worship with God's People before they were cleansed and purified; but upon their purification finished, they might draw nigh, and come with the rest of God's unpolluted Servants to Worship, and to serve their God, so as to have communion with him, and receive mercies, blessings, and comforts from him. So, in this place, such as are perfected, that is, justified and sanctified through Faith by the Blood of Christ, have liberty to draw nigh to God, as to a Father, to seek and receive mercies, and increase of Grace and heavenly Comforts, and have sweet communion with him. Before their justification and reconciliation, they stood at a distance from their God, and looked upon him as a consuming Fire, and to draw near was danger, though even then they might have some hope of mercy. They are like the Publican standing a far off, and beating upon his Breast, and saying, *Lord, be merciful to me a Sinner*; but when their Consciences are purged, and their Souls by Faith are cleansed in the Blood of Christ; they then have liberty, and draw nigh to serve and worship God with confidence, that he will accept their persons, prayers, and other Services. This is the drawing nigh to God here meant; yet you must know, that these approaches are not so nigh in this life, but that there is some distance. But in the place of Glory, the approach shall be so near, as that it will take away all distance, and we shall have immediate and full communion with our God.

The reason why this Clause was added, which is the second thing, is to let us know how far more excellent the Gospel is above the Law. For by the Law, no Man was brought nigh to God, or might approach unto him in this manner. It's true, they might draw nigh to the place of God's special presence, if legally clean or cleansed; and by observation of the Law, escape some temporal Judgments, obtain some temporal Blessings, and enjoy some earthly Comforts: yet continue spiritually unclean, guilty, and liable to eternal penalties; be far from God with their hearts, remain unjustified, unsanctified, and so could have no spiritual peace with God, nor any heavenly comfort, neither could they draw nigh to God with boldness, so as to have any near communion with him. To draw nigh to God, as to a Father in Christ, is a far more excellent privilege, and could not be obtained by the Law. Some do make these words a reason, to prove that Perfection was had by the Priest-hood of Christ, because by it we draw nigh to God: And it's true, that by Christ, as a Priest, and the Gospel, we obtain this privilege which the Law could not give us. For to draw nigh to God, presupposeth the party approaching, perfected and sanctified; and by what we are sanctified, by that we draw nigh, and this privilege doth prove perfection by the Gospel, as the effect doth prove and manifest the cause. So that the argumentation in form is this;

By what we draw nigh to God, by that we are perfected.

But by the Priest-hood of Christ and the Gospel, we are perfected.

Therefore by them we draw nigh to God.

For as we must not separate the Levitical Priest-hood and the Law, so neither must we divide the Priest-hood of Christ and the Gospel. In all this discourse, two things are observable: 1. That God did not take away the Levitical Priest-hood and the Law, till he brought in the Priest-hood of Christ and the Gospel. 2. That he took away that which was imperfect, to bring in that which was perfect and far more excellent. And all this was done as to manifest his wisdom, so especially his mercy and serious intention to save man: For

he would leave nothing undone, that was necessary for the completing of man's eternal Salvation. For if the Levitical Priest-hood, and the Law could have justified Man, and so given life; He had never sent Christ, and made him a Priest, and revealed the Gospel: For then both Christ and Gospel had been needless and useless to that end. For as the Apostle saith, *If there had been a Law given, which could have given life, verily Righteousness should have been by that Law, Gal. 3. 12.* But because both Law and Priest-hood were insufficient; therefore he decreed to bring in Christ and the Gospel, which were effectual to save.

§. 24. The Apostle hath hitherto proved the excellency of Christ's Priest-hood above that of *Aaron*, in three Arguments: 1. Because it's after the Order of *Melchisedec*, which was above the Order of

Aaron, from ver. 1. to the 11th. 2. Because Perfection is by Christ's Priest-hood, and not by that of *Aaron's*; and

3. Because Perfection is by Christ's Priest-hood, and not by that of *Aaron's*; and by the Gospel, and not the Law.

3. Because the Levitical Priest-hood and the Law were changed; Christ's Priest-hood and the Gospel having a power of perpetual Sanctification abides for ever.

Now he draws a fourth Argument from the words of the *Psalms*, [*I have sworn, and will not repent.*] And the form is this:

That Priest-hood which is confirmed by an Oath, is more excellent than that which is not so confirmed.

But the Priest-hood of Christ was confirmed by Oath, and the Levitical Priest-hood was not.

Therefore Christ's Priest-hood is more excellent.

This argument we find in these words,

Ver. 20, 21, 22. *And in as much as we without an Oath, he was made Priest. For those Priests were made without an Oath; but this with an Oath, by him that said unto him, (The Lord swears, and will not repent, Thou art a Priest for ever after the Order of Melchisedec.) By so much was Jesus made the Sworn of a better Testament.*

V Here we find the major Proposition, ver. 20. the Assumption, ver. 21. the Conclusion, ver. 22. For a Priest to be constituted by Oath, and by the Oath of God was extraordinary: Of an Oath in general, and of the Oath of Angels and of Men; and of God, I have formerly spoken in Chap. 9. This was the Oath of God; the Proposition we read, ver. 20. [*In as much as not without an Oath.*] The words are Elliptical, and therefore supplied and made out by the Translators from the following verse, where it's said, [*But this with an Oath.*] Not to be made without an Oath, and to be made with an Oath are the same; for it follows, if Christ was made with an Oath, then he was not made without an Oath, and *et cetera*. The Negative and the Affirmative expression of the same thing makes it more evident, and implies the greater certainty. In this [*Major*] we have a two-fold Comparison, one in quality, another in quantity: In quality a dissimilitude, one Priest is made with an Oath, another without. In quantity, *He that is made with an Oath, is more excellent than he that's made without an Oath.* All this is implied in ver. 20, & 22. out of both which the Proposition is to be made: This presupposeth that Priests may be made several ways, and in a different manner. For some may be made by divine designation, and consecrated and confirmed by outward Rites instituted by God; some may be made such by humane Election and Ordination, and both without an Oath. Some may be made and consecrated in another manner, and confirmed by a solemn Oath of the eternal God. The Apostle doth take it for granted, That the more excellent the constitution and confirmation of any Office, and in particular of a Priest shall be, the more excellent the Officer and Priest is: For this manner of Constitution doth imply, that he receives the greater power for some more excellent end. The Assumption follows,

Ver. 21. *For those Priests were made without an Oath, but this with an Oath, &c.*

THIS is closed within a Parenthesis; where we have not only the [*Minor*], but the proof and confirmation: The Minor denies the one Priest, and affirms the other to be made by Oath. And the Priests, being that of *Levi*, and Christ, are compared as dislike; the one as made without, the other as made with, an Oath; this is the dissimilitude. The proof of the former part, That the Levitical Priest was made without an Oath, is not expressed; but taken for granted, because in his Constitution as related by *Moses*, the only authentical Authour, who speaks of it; there is no mention made of an Oath, which, without all doubt, had not been concealed, if there had been any such thing. The proof of the latter is taken out of the words of the *Psalms*; where we must consider,

1. The Oath.

2. The thing confirmed by Oath.

The Oath, [*I have sworn, and will not repent*]; and the Apostle informs us, That the party swearing was the Lord, the eternal *Jehovah*, named in the first verse of that *Psalms*, and implies from thence, that the party to whom he swore was the Lord Christ, and that the time when he swore to him, was when he was ascended into Heaven, and set at the right hand of God. For then, when he was possessed of his everlasting universal Kingdom, was his universal and eternal Priest-hood confirmed unto him. And this Oath was made use of for the greater solemnity, and the stronger confirmation: And by the same he signified, that he was infinitely pleased with that great Sacrifice, wherein he offered himself upon the Cross, that in respect he was the fittest of all other, or rather only fit to be this Priest; that there could never be any cause of repentance or change, neither would there be any further need of any other Priest, because he would fully and for ever sanctify his People, which no other Priest could do. This was the highest and most solemn confirmation that possibly could be made, and doth fully satisfy and quiet the minds of all such as rely upon Christ. For they need not seek their Priest, they know him, and are assured that he was made a Priest by God, and confirmed in his Priest-hood by God, this is the confirmation; the thing confirmed is, [*That Christ should be a Priest for ever.*] God might have made the Levitical Priest by Oath, and yet he might have been changed; but if he had made him by Oath to be a Priest for ever, then he could not have repented, that is, changed; but he must of necessity have been a Priest for ever. Therefore you must take special notice, that God did not only swear that Christ should be a Priest, or that he should be a Priest for a long time, but a Priest for ever; so that there should never be any Priest joyned with him, or come after him. So that if we consider the Oath, and the thing confirmed by this Oath, two things will be manifest: 1. That Christ's Priest-hood is personal, and sealed in one single person for ever; so that he can have no Fellow or Co-partner, nor any Successor in his Priest-hood. 2. That, by this Oath, God did limit his arbitrary, supreme, and absolute power in this particular; and took away the use and exercise of it, and that for ever. For now he hath no power to make Christ no Priest, or take away his Priest-hood at will and pleasure: And in this God did discover his unspeakable love unto Christ, in that he did so much honour him, and so highly reward him; and his abundant mercy to Man. For by this Oath known unto Man, he signifies that he shall never be destitute of a powerful and effectual Priest, able for ever to save; and this doth minister unto sinful man most sweet and heavenly comfort. And this comfort is so much the greater, because

Ver. 22. *By so much was Jesus made the Surety of a better Testament,]*

THAT is, by so much was Jesus a better and more excellent Priest: The words with the 20th verse make up the Major proposition; and these, with those, understood in general, or of a Priest in general, without mention of the Levitical Priest, or Christ, may make the proposition Categorical or a simple Axiom, which otherwise must be Hypothetical and a compound Connex. In a simple Syllogism, the principal part of the Question is the Consequent or Predicate, and is always disposed in the Proposition; which, for that reason, is called the [*Major*], because of the principal and greater part of

of the Question. But to return unto the Text, which is the conclusion of the former Promises; wherein we must consider two things, or rather Axioms:

1. That Christ is an excellent Priest, 2. That He is a more excellent Priest. To explicate the former, you must know, That to be the Surety of a Covenant in this place is to be a Priest, and this may easily appear by the Context; this in general. In particular, we must enquire, 1. What the word *Ἀσπάζω* here used and translated by many in this place, a Testament and in the eighth Chapter following Ver. 6. a Covenant, doth signify. 2. What it is to be a Surety of this Testament or Covenant. 3. What Covenant or Testament is here meant. 1. The word *Ἀσπάζω* signifies a Law; a Covenant; a Testament. To know this, we need not consult Lexicons, as *Varinus*, who interprets it [*Νῦν*] a Law, or *Budans*, with whom it signifies a Testament and Covenant: For the Scriptures of *Moses* and the Prophets, translated into Greek, will tell us; that it alwayes signifies a Law, or a Covenant, and for the most part both: So it doth in the Writings of the Apostles and Evangelists, where it very seldom signifies the last Will and Testament of a Man: The same thing is a Law in respect of the Precepts, and a Covenant in respect of the Promises; for Laws are nothing else but Pacts and Covenants between the Prince and People, and the Laws of God alwayes have their precepts and their promises: For, in respect of God there is a two-fold Obligation, one whereby he binds his People to Obedience, another whereby he binds himself to reward upon Obedience performed. On the People's part, there is also a two-fold bond, the first arising from the Law, whereby they are bound to obey or suffer; the second is from their voluntary Submission to God, and promise of Obedience. The former is passive; this latter, active: yet these Laws of God can never properly be called a Testament, tropically and metaphorically they may. And because Covenants had their Sanction, not by promises and comminations, but by some solemn Rites, and Sacrifices, and Feasts, therefore the Obligation was so much the stronger, and the danger of them, which should violate them, the greater: This was a Law and Covenant between God and Man, and not only so, but a Covenant between God Redeemer and sinful Man, of which more anon.

2. *Ἰσχυροῦς Σῦν*, signifies one that undertakes for another to see something paid or performed; and though the word is not found in the New Testament, except in this place, yet we find it three times in the Apocryphal Books, from whence several Expressions, used by the Apostles, are taken: And we have the Verb *Ἰσχυροῦμαι*, signifying to be Surety for another, as *Prov.* 6. 1. & 17. 18. & 10. 16. And thus the *Septuagint* turn *Σῦν* thrice: And they interpret it by *Ἐκσχυροῦμαι*, *Gen.* 43. 9. & 44. 32. *Psal.* 119. 121. and thus in the Canonical Books. But *Varinus* tells us, that *Ἰσχυροῦς* is *Medius* a Mediator; and so it's taken here, as its expounded by the Apostle in the Chapter following; and because a Priest doth undertake to procure from God both the confirmation and performance of the Promises unto the People, and to that end mediates between both, therefore he is a Surety and Mediator of the Covenant; and in this respect a Surety and Mediator of the Covenant is a Priest.

But thirdly, What Covenant is this? 1. The Text saith, it's the better Covenant. 2. If it be the better, then there is another; for a Comparison must be between two. 3. In the following Chapter we learn, that there were two Covenants; the first, of the Law, made with the Fathers; the second, of the Gospel. This is that of the Gospel which is described out of *Jeremy* 31. of which more at large when we come to that Text. 4. As the Levitical Priest-hood and the Law, so the Priest-hood of Christ and the Gospel go together, and cannot be separated. Thus far the first Proposition, which considers Christ absolutely in himself, which was this, That he is an excellent Priest, because a Surety of an excellent Covenant. What it is to be the Surety or Mediator of this Covenant, you shall hear more at large, *Chap.* 8. 6.

The Comparative Proposition, which is, That Christ is a more excellent Priest, is now to be considered. This Comparison is implied in the words, *By so much and better.* So much answers to *as much*, Ver. 20. It's between the Levitical Priest and Jesus, who are compared in quantity: Where we must note, 1. That both are excellent, because both were instituted of God. 2. That the excess and advantage is on Christ's part, he was the more excellent. 3. The reason of the excellency is their manner of Constitution; for the Levitical Priest was made without, Christ with the Oath of God; and as

1. That Christ continueth ever.

2. He hath an unchangeable Priest-hood.

3. Because he continueth ever, therefore he hath an unchangeable Priest-hood.

The Apostle may seem to reason and argue thus.

He that continueth ever hath an unchangeable Priest-hood.

But Christ continueth ever.

Therefore he hath an unchangeable Priest-hood.

1. *[This Man continueth ever]* Where, 1. By this Man, is meant Christ, who was truly Man, though this Man, this individual Man, was united unto the Word, so as never any was: He was so united unto the Word, that he might truly be said to be God. Yet, as God, he was not, he could not be a Priest; and this is evident, if we consider either what a Priest is, or what he must do. Therefore is it said, *[This Man]* continueth for ever, and in another place, *There is one God, and one Mediator between God and Man, the Man Christ Jesus*, 1 Tim. 2. 5. 2. He is said to continue ever, that is, liveth ever; but this is to be understood of him as risen again from the Dead. For, before in the state of his Humiliation he was mortal, and not only so, but dyed: Yet after the Resurrection he became immortal, and shall never dye, but continue for ever. For Christ being raised from the Dead, dieth no more. Death hath no more dominion over him, Rom. 6. 9.

2. *[This Man hath an unchangeable Priest-hood]* The word translated *[Unchangeable]* may be understood, 1. So as though the Apostle did infer, from the words of the Psalm, *[Will we repeat, or change]*, that Christ's Priest-hood should never be abolished and changed to another Order. Or, 2. Because it may signify, not passing from one another, to conclude from this, that Christ continueth ever, that his Priest-hood doth not pass from him to any other his Successor, as the Priest-hood of Aaron did. And this latter seems to be the genuine sense, because he opposeth the Priest-hood of Christ unto that of Levi, which did pass from one to another, so that his Priest-hood did continue in this one individual Man, who lives for ever.

3. *[Because he continueth ever, therefore his Priest-hood is unchangeable, and doth not pass from him to another]* This follows clearly. For if he individually be made a Priest, and a Priest for ever; and this by Oath; and he that was thus made, was immortal, then his Priest-hood is personal, and to be continued in him, one single person for ever. Now we enter upon the Comparison, and make it in this form.

He that liveth, and continueth ever, so that his Priest-hood is not transmitted to another, is more excellent then they, who not continuing by reason of Death, transmit their Priest-hood to their Successors, who are many.

But Christ doth thus continue, and the Levitical Priests do not.

Therefore He is a more excellent Priest.

4. 26. This excellency is yet more, because of the efficacy of the Priest-hood, and the ability of the Priest; when perpetuity and efficacy meet in one, the Priest-hood must needs be excellent indeed. But let's hear the Apostle proving this Efficacy.

Ver. 25. Wherefore He is able also to save them to the uttermost, or, for ever, that come to

God by him, seeing he ever liveth to make Intercession for them.

THE judgment of this Text is Dianoetical, as is evident from the Illative *[Wherefore]*, and in form he argueth thus,

He that ever liveth to make Intercession for them that come to God by him, is able to save them for ever.

But Christ ever liveth to make Intercession for them, that come to God by him.

Therefore he is able to save them for ever.

Where, from his perpetual and effectual Intercession, he infers his ability to save for ever; and from both his super-excellency which is principally intended. In the words we have, 1. His ability to save them for ever that come to God by him.

2. The reason of it, because he ever liveth to make Intercession for them.

In the first we have, 1. His active power. 2. The subject upon which it works effectually. 1. His active power, that he is able to save to the uttermost. 1. He is able,

that is, he hath an active power to produce some excellent effect, and reach some glorious end. 2. This power is not physical, but moral, or super-natural and divine; and that's

evident

evident from the effect, which is Salvation; he is able to save. This Salvation is not natural or temporal, but spiritual, and a full deliverance from sin, the greatest evil, and the most woful Consequents thereof: for he so delivers, that he makes the parties saved, fully happy and blessed. 3. He might save Man, and that spiritually, and yet but for a time; but he is able to save for ever, and this is full and compleat Salvation indeed: and it's indifferent whether the word [*Παύσις*] be turned to [*the uttermost*] or [*for ever*]; for both are intended. Neither could Christ save fully, and to the uttermost, except he should save for ever with an everlasting Salvation. 2. The subject and parties, whom he thus saves, are not all and every one, but such as come to God by him. Some will not come to God at all; some will come to God, but not by him: But they who will be saved, must 1. Come to God, and none else: And, 2. Must come to God by him, and by none else. This is the qualification and right disposition of the subject, without which it's not capable of Salvation. For [*Alim ultimum sunt in passiois & dispositio*], may be applyed here: For as this rule is true in natural, so it's true in supernatural Philosophy. To come to God some times, is to turn from Sin and Satan, to God and Righteousness; and the further we depart from Sin, the nearer we come to God. For this coming is a spiritual and divine motion between the terms of Sin and God; it's from Sin, and to God. Sometime it's to worship God, which, if done aright, presupposeth the former motion. When a man doth worship God, he turns his back upon all other things, and leaves all other business and company; and turns his face, the face of his Soul to God as Supream Lord, and the fountain of all happiness. One part of Worship is to pray and present our petitions unto God, wherein as we seek for many things, so amongst others we sue for pardon. This is a principal Suit, which sinful man hath to his God; therefore to come to God in this place is by prayer, to sue earnestly for pardon of Sin, everlasting Salvation: and the more sensible of Sin we are, the more powerful is our prayer. Yet we may come to God, and sue earnestly for mercy, and not speed, except we take the right way. We must therefore not only come, but come by Him, that is, by Christ: God is not accessible to sinful guilty man without a Mediatour, who may and can satisfy his justice, merit his favour, and mercy; and will effectually intercede for him, and plead his Cause. These things only Christ can and will do; and if we will speed, we must believe that he alone is our Mediatour, and rely upon him alone as our only Propitiator and Intercessour. And all such as live under the Gospel, must rely upon him; as having suffered Death already, offered his great Sacrifice, obtained eternal Redemption, hath ascended Heaven, and is set at the right hand of God, where he is made an everlasting King and interceding Priest. They who thus come to God by him, renounce all righteousness in themselves, acknowledge themselves guilty and miserable Wretches, plead the Blood of Jesus Christ, and cast themselves wholly upon his infinite mercy, which he hath merited, and God hath promised, with a resolution to subject their selves wholly to him, and obey him for ever. Thus the Saints of God did come to him by Faith, 1. In the Seed of the Woman, who should bruise the Serpents Head. Then, 2. In Christ, as the Seed of Abraham, in whom all Nations should be blessed. 3. In the Son of David, who should sit upon his Throne, and reign for ever and ever. 4. In him, as exhibited and glorified. The faith of the former was but impicire, the faith of these last is more expicire, clear, and distinct. This is his ability to save wholly, and to the uttermost.

2. The reason of this is, Because He ever liveth to make Intercession for them. Where we must consider, 1. What it is to make Intercession. 2. For whom this Intercession is made.

1. To intercede, is to sue, plead, and sollicite for another; and so in generall it's taken here. This Intercession presupposeth, that he is immortal, is in Heaven, appears continually before his Father's Throne, for all his Clients in the Court of Heaven. He hath great interest in the Supream Judge, as a most beloved Son before a Father, sitting in the Throne of Grace: He sues for Pardon and Salvation, He pleads his own Blood and Propitiation, his Father's Promise, his Clients Faith; and except he should plead his Propitiation, he could not make the cause of his Client good. Therefore we have his Intercession and Propitiation joyned together; for he is our Advocate with the Father, and the propitiation for our Sins, 1 *Joh. 2. 1, 2*. This is directly against the Socinian.

2. The parties for whom he pleads are they, who come to God by him; for it's in vain

vain, and against the rules of that Court to plead for any others, who are impenitent and unbelieving. For though the Scripture saith, *He died for all, to make their sins remissible*; yet it no where saith; He makes Intercession for all, to obtain actual Remission and Salvation. For his Blood and Sacrifice doth merit Remission, the Covenant doth promise it to Believers; Faith makes us immediately capable and justifiable, and by virtue of the Promise gives us right; Christ's Intercession obtains actual pardon. These, who come to God by him, are his Clients, and he undertakes their cause, and is alwayes ready to carry it for them. The reason why Advocates were appointed by the imperial Laws, as Civilians tell us, was to supply the defects of such Clients, as could not alwayes be present, were ignorant of the Law, and could not manage their own cause before the Judge. So the imperfection of our prayers, our unworthiness, and our many defects gave occasion to the supreme and universal Lord and Judge out of his abundant mercy to appoint Christ Jesus Advocate-General in the Court of Heaven, and to make our Justification to depend not only upon his death suffered on Earth, but his intercession made in Heaven. He is that Angel, which *John* saw in Heaven, who came and stood by the Altar having a Golden Censer, and there was given unto him much Incense, which he should offer [or add unto it] the prayers of all Saints upon the Golden Altar, which was before the Throne, *Rev.* 8. 3. This is an allusion to the Levitical Priest, offering Incense in his Golden Censer, upon the Golden Altar before the Throne or Mercy-seat of God, and praying for the People. And in this he was a Type of Christ making such Intercession in Heaven, as that the prayers of penitent Sinners perfumed with the Incense of his merits, and offered unto God the Supreme Judge by him, prove most effectual. In that place it's observable, that he offers only the prayers of Saints; and in another place he makes Intercession only for the Apostles, and such as by their word should believe in him, *Joh.* 17. 9, 20. Saints and Believers, are they who come to God by him. And this is our Duty, 1. To come to God and him alone for remission and eternal Salvation; for they are found in him, and in him alone, and no where else. 2. We must come to him by Christ, as our only Propitiator and Intercessour, who alone can and will effectually plead our cause, and make it good. And as this is our Duty, so upon the performance of it, this will be the comfort of all penitent Sinners, who groan under the heavy burden of their Sins, and sigh, and long, and pray for Salvation. 1. That Christ will certainly plead for them, and by his Intercession obtain their everlasting Salvation. And why should poor believing Sinners quake and tremble at the Bar of God, seeing Christ doth plead their Cause; which is more then if all Saints and Angels, and the blessed Virgin, the Mother of our Saviour, should pray for him. And why should he fear the Tryal, or, upon the Tryal, Damnation or eternal Death? For *who shall lay any thing to the charge of God's Elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh Intercession for us*, *Rom.* 8. 33, 34. It was expedient, as he said to his Disciples, That Christ should go away, and that to his Father's House; that as a Priest and Advocate he might be ever ready in that Court of Heaven to plead our Cause. His presence and his perpetual Intercession there, is far more beneficial to us, then his bodily presence here on Earth: it's not only beneficial, but necessary. For when we have sinned, what should we do, if we had not him our righteous Advocate and Propitiator with his Father? we were redeemed indeed by his Death, but we are saved and justified by his Life; because he ever liveth to make Intercession for us, and will fully and for ever save us. For because he is a perpetual and effectual Intercessour, therefore he is so able fully and for ever to save even all that come to God by him: and this is a clear proof of his excellency above the Levitical Priest.

§. 27. Now the Apostle seems to have finished his Discourse upon that excellent Text, [*I have sworn, and will not repent, Thou art a Priest for ever after the Order of Melchizedec*, *Psal.* 110. 4.] and to conclude in these words following,

Ver. 26, 27. *For such an High-Priest became us, who is holy, harmless, undefiled; separate from Sinners, and made higher than the Heavens. Who needeth not, &c.*

VV High words may be handled, 1. Absolutely in themselves: 2. Considered in their connexion and reference to the former. But I will begin with the coherence and connexion, which is difficult to be known, as appeareth by the different opinions

ments of Expositors upon the place. For some think it's a Conclusion; and as it is the last part and close of the Chapter, it may be so called, for in this sense the word is sometimes taken, yet this is no proposition inferred from former premises. Others conceive, that the Apostle proceeds by other Arguments to prove the superexcellency of Christ; and this is true, for so he doth. Others imagine, that these words give a reason why there must be such a Priest as lives for ever to make Intercession for us; for such a Priest became us; and none other would serve our turn. Others judge a reason to be given here why the Intercession of Christ was so powerful; and that is from his excellent qualification, and his pure unspotted Sacrifice. And it's very certain, that his Intercession had not been so effectual without this qualification of the person, and the excellency of his Sacrifice. Though all these things may be true, yet something is to be observed; and upon serious consideration we shall find, that the Apostle hath not done with his Text in the Psalmist, but hath something more to say upon it, and that he doth in these words. It was well observed by the *Rhemists*, that the Apostle scanneth every word of *Psalm 110. 4.* And there was one word more to be further examined. For we have heard, 1. Of *Melchizedec*, 2. Of another Priest after his Order to arise after the Levitical Priest. 3. That he is a Priest for ever. 4. That he is made by Oath a Priest immortal, and living for ever. Yet in all this there is no mention of the person, who he is that is thus made, nor what his qualification was, nor of the time when he was thus made, and why he was so confirmed. But in these words he satisfies us in all these particulars, as is implied and presupposed in that very *Psalm*. 1. The party was *David's* Lord, [*For the Lord said unto my Lord*; ver. 1. Who was above *David*, not only because of his union with the Word, but because he was advanced to far higher dignity, and invested with far greater power, and was the Son of God, who lives for ever. 2. His qualification was excellent; *For he was holy, harmless, undefiled, and separate from Sinners*. 3. The time, when he was thus made High-Priest for ever, and that by Oath, was after that he had offered one Sacrifice, not many; for the People, not for himself; once, not often: of everlasting virtue, not effectual for some petty expiation for a time, and after he was risen, ascended, and set at the right hand of God. 4. The reason why he was thus made such a Priest, was, not only his excellent qualification, and his immortality upon his Resurrection, but because he had offered up himself without spot unto God. That this is the intention of the Apostle, will appear by the last words of the Chapter: But to enter upon the words,

Ver. 26. *For such an High-Priest became us, who is holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens.*]

IT may be truly said with *Junius*, That in these words, with those in the verse following, Christ is circumscribed or described; 1. From his Person; 2. From his Ministry. For his Person, he had all the perfections of a Priest; for his Service, he was entered the holy place of Heaven to plead his excellent Sacrifice for all his Saints. For his Perfections,

[*He was holy, harmless, undefiled, separate from Sinners.*]

These are perfections which were required in the Levitical High-Priest, so far as humane frailty was capable. But they agreed to Christ exactly, and in a far higher degree than they did agree unto any, even the best of them. And though the words may signify several qualities different at least in respect; yet they make but one perfect qualification of this Priest, who was holy, as Man, in his Conception, Birth, Life, Death; as innocent and harmless as the new born Child, never tainted or stained with the least Sin, and so separate from Sinners: that though he did converse with them to convert them, yet he was far from being drawn to sin by them, or partaker of sin with them, or any wayes guilty by his presence amongst them. All these do signify, that he was both habitually and actually more virtuous and righteous then ever any was; and far more free from any vicious quality, habit, act, then any Priest on Earth, or Angel in Heaven ever was; and therefore was the fittest of all others to be a Priest, as being more like and nearer unto God, then ever any other. In this respect he was more fit then any to draw nearer unto God, as one that had the greatest interest in him. And therefore,

[He was made higher than the Heavens.]

For he ascended far above all Heavens, where he ever liveth and keeps his Residence; and being entred into that holy and glorious Sanctuary, he was made King to Reign, and by Oath confirmed an everlasting Priest to officiate there, and make his great Sacrifice effectual and actually beneficial to all true Believers. And God advanced him not only above the highest place, but above all the Angels and Inhabitants of that glorious Palace. His work in this Temple is to make Intercession, not to Sacrifice; for,

Ver. 27. *He needed not daily as those High-Priests to offer Sacrifices, first for his own sins, and then for the People's: for this he did once, when he offered up himself.*

This Text, though here brought in upon the By, and handled of purpose and more at large, Chap. 9. & 10. is concerning one of his chiefest Services, which was his great Sacrifice, wherein he far excelled all the Levitical Priests in severall respects; for in this,

1. He offered Himself, whereas they offered Bullocks and Goats.

2. He offered not for his own, but the Peoples sins; but they offered, first for their own, then the Peoples sins.

3. He offered but once, they daily and often.

Therefore is it said, That this man Christ, after he had offered one Sacrifice for sins for ever, sat down at the right hand of God: From henceforth expecting till his Enemies be made his Foot-stool, Chap. 10. 12, 13. Where it's observable, That this Sacrifice was of that eternal efficacy, as that he needed not to offer any more, but only to enter into the Sacrary of Heaven and make Intercession, and plead this Sacrifice for every penitent and believing Sinner.

And these words are added to the former, [That he was holy, harmless, undefiled, and separate from Sinners, made higher than the Heavens.] 1. To signifie that the reason why this Sacrifice was of so great virtue, was, because the Priest was so holy and devoid of sin, that he had no need to offer for himself, as not having any infirmity, which the best of the former Priests had.

2. To shew why, upon this offered, he was advanced above the Heavens. 3. To manifest the time, when he was by Oath confirmed a Priest for ever after the Order of Melchizedek, and that was after he had offered this Sacrifice, and was set at the right hand of God in the highest Heavens. In these words we may note,

1. His excellent qualification, whereby he was free from all sin. 2. His pure unspotted Sacrifice, and offering of himself. 3. His exaltation above the Heavens upon the same, so that he had no need to offer any Sacrifice again.

And these things were so ordered of God, that one should be subordinate to another; the first to the second, and that to the third. For without this qualification, he could not have offered so perfect a Sacrifice; without this Sacrifice thus offered, he could not have entred the Sanctuary of Heaven, neither could his Intercession have been so powerful to save. No, God did not swear into him, and by Oath make him a Priest for ever, but as so qualified; and as by virtue of that qualification, having offered so perfect a Sacrifice, and as by virtue of this Sacrifice having entred Heaven. This man, and thus considered was he, who by the Oath of the everlasting God, was made an everlasting Priest. And in the Text we might, as formerly, observe,

1. The similitude. 2. The dissimilitude and difference. 3. The superexcellency. 1. The similitude; they were Priests, Christ was a Priest; they offered Sacrifice, Christ offered Sacrifice. 2. The dissimilitude; they were many, he but one: they offered often, he but once; they offered Bulls and Goats, and other things; he, himself; they offered for themselves and the People, he offered not for himself as having no infirmity, but only for the People. 3. The superexcellency of Christ above them, especially in two things: 1. That he needed not offer for himself, as being without sin. 2. He needed not to offer often for the People, but only once; and by that one Sacrifice once offered, he did infinitely far more then they did or could do by their daily offerings.

This superexcellency also did appear both in his perfect qualification, and his exaltation above the Heavens. These things are so plain in these Enchymatical words, that there is no need to reduce them to the precise form of a Syllogism, or Syllogisms, according to the rules of Logick.

The first words of these two verses 26, 27. which are handled last, are these, [*For such an High-Priest became us*], wherein we must consider,

1. What [*such*] an High-Priest is.

2. How and in what sense he is said to [*become us*].

1. [*Such*] an High-Priest is one who is described from,

1. His Qualification.

2. His one perfect Sacrifice.

3. His being made higher then the Heavens.

For, 1. He must be pure and holy without any sin, or else he cannot offer a pure unspotted Sacrifice; which being offered, is able to purge the Conscience, and expiate the sins of the People for ever.

2. If he do not offer such a Sacrifice, he cannot enter into the holy place of Heaven, as the High-Priest without Blood could not enter the earthly Sanctuary.

3. Except he enter Heaven, he cannot be ready there to make Intercession for us.

Such a Priest doth [*become us*].

[*To become*] is, 1. To be fit, suitable, convenient.

2. To be useful and profitable.

3. Sometimes to be necessary. All these significations are here intended: But to whom

is he so convenient, profitable, necessary? even to us. To understand this, we must consider what our condition is: It's sinful, miserable; for we are guilty, polluted with sin,

liable to Death, have no access to God, and at a great distance from eternal Life; and that which is worst of all, we are senseless of this sad condition; and if we once know it, we

are hopeless, helpless. We cannot propitiate God, or sanctify our selves, or come near the Throne of God's Justice; and except we find one that is fit to mediate and deal

with God in our behalf, we perish utterly and for ever. For our own prayers and offerings, will not be excepted; they can do us no good: The Levitical Priests have sins and

infirmities of their own, and they can offer nothing but the Blood of Beasts. And how

can these purge the conscience? There must be a Priest, an High-Priest, and he must be

without sin, and offer an unspotted Sacrifice far more noble, precious, and excellent, then

that of Beasts, and enter into the heavenly Sactary; otherwise he can do us no good:

such an High-Priest only Christ is. Therefore our condition was such, as none but he

was convenient for us, could do us good, and save us. And seeing he, and he alone was

such, and without him we must needs perish; therefore he was necessary to our Salvation.

For we must of necessity have such an High-Priest, as shall by his purity, and his

spotless Sacrifice satisfy God's Justice, merit his favour and enter Heaven; and by his

Intercession procure the actual remission of our sins, and our full and everlasting Salvation.

And how much are we bound to acknowledg the unspeakable mercy of our God, who

knowing our sad condition, pitying us, and resolving to save us, provided such an High-

Priest as was convenient for to save us, and reconcile us to himself for ever. But we

unworthy wretches, being ignorant and senseless of our sin, guilt, and misery, do not

understand what need we have of Christ; nor do we seek him and long after him, nor praise

our God for his greatest love in providing him for us.

26. 28. But who is this High-Priest? and how? and when was he made? It could

not be the Levitical High-Priest, for he had infirmities; therefore it must be some other,

and the Text following will inform us who he is, how he was made, and when he was con-

stituted, in these words;

Ver. 28. For the Law made men High-Priests, which have infirmity; but the word of the Oath,

which was since the Law maketh the Son, who is consecrated for evermore.]

BY these words we understand, 1. Who he was that was made a Priest for ever after

the Order of *Melchizedec*; and it was not the Levitical High-Priest, but the Son.

2. How he was made, and that was, by the word of the Oath.

3. When he was made, and that was after the Law; and in them he finisheth his discourse upon *Psalms* 110. 4.

They have some coherence with the former words; but how, is not so clear. Yet they

have much agreement with the Text immediately antecedent, which makes mention of

Priests which must offer first for their own sins; and of a Priest, who being free from all

sin, had no need to offer for himself, but only for others, and that but one Sacrifice once, and

the same so perfect, that it was of eternal virtue. And here he gives a reason by the rati-

onal Conjunction [*for*] why they had need to offer for themselves, and that is, because

ho

he had infirmity, and the Law made no better Priests. And also implies another reason why this other Priest, made by the word of the Oath, had no need to do any such thing, and it's because he had no infirmity, but was consecrated for evermore. The former Priests did not become us, would not serve our turn; therefore God abolished that Priesthood, and would never confirm it by Oath; and also abrogated the Law, which had no better High-Priests. And because the Son was free from all infirmities, and able to finish the work of man's Salvation; therefore he pitched upon him, and gave him an everlasting Priesthood. But let us consider the words in themselves, and we shall find in them two divine Axioms,

1. The Law maketh men High-Priests which have infirmity.
2. The word of the Oath, which was after the Law maketh the Son, who is consecrated for ever.

And here it's to be observed, That these two make but one compound Axiom, and it's discretive, as appears by the particle [*But*]. Therefore we must consider,

1. The parts severally in themselves.
2. Joynly in their opposition.

In the first we have, 1. Men, which have infirmities.

2. These made High-Priests.

3. These made such by the Law.

By infirmities are meant sins, as appeareth from the former verse, where it's plainly implied, That the Levitical High-Priests had sins, because they must offer Sacrifice first for their own sins. There is a natural and bodily, and there is a spiritual and moral infirmity: And though Christ was not subject to the latter, yet he had something of the former; for though he had no diseases, yet he was subject to hunger, thirst, fainting, weariness, pain, and such like infirmities. All men born of *Adam* had their bodily infirmities, and all men but Christ have their spiritual infirmities. Yet though all have their infirmities, yet some of them were made Priests, and some High-Priests; and they must officiate and draw near to God, and officiate and perform religious Services, not only for themselves, but for others. And because there were no other kind of men free from sin, therefore the Law made such men High-Priests; and the best and the most holy of them had their failings and lesser sins, though they were not wicked. And whereas it's said, [*the Law*] made them, it's meant God in the Law made them High-Priests; and therefore they were such by the Law of God, instituting that Priesthood; and by that Law making them, who were men of infirmity, High-Priests; they were bound first to offer for themselves the great Sacrifice of expiation, and then for others, *Lev. 16. 11, 15.* and none of them could offer up themselves without spot to God.

§. 29. The second Axiom is, [*That the word of the Oath, which is such in the Law, maketh the Son, who is consecrated for ever.*] Where we may observe,

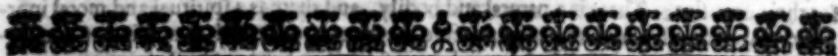
1. The constitution, or making of the Son a Priest for ever.
2. The word of the Oath, which makes him such.
3. The time, when he was made such by this Oath.

1. By Son, understand Jesus Christ, who though he be the Son of Man, yet is the Son of God in a more eminent manner then ever any other was, is, or shall be. It's that Son whom God hath made Heir of all things, by whom he made the Worlds, the brightness of his Fathers Glory, and the express Image of his Person. This Son is constituted and made a Priest for ever; for, to be consecrated or perfect for ever is nothing else, then to be made a compleat and everlasting Priest.

2. This Son was made thus by the word of the Oath, that is, God by the word of this Oath, did constitute and make him such. The word of the Oath is, *Thou art a Priest for ever after the Order of Melchizedec*; for this did signify and declare the Will of God concerning him. The Oath was that, whereby God did confirm this Word, and signify his Will, that the Priesthood of the Son should remain unto him, so that it should never be changed in it self, or pass from him, or be abolished. The word did signify God's Will what Christ should be; the Oath did signify that this his Will should stand immutable for ever. Yet the word of the Oath may be nothing else but the words of the *Psalms*, [*I have sworn, and will not repent, Thou art a Priest for ever after the Order of Melchizedec.*] Where we have, 1. The thing, Christ's everlasting Priesthood. 2. The confirmation of this thing, which is by Oath, the Oath of God.

3. This word of this Oath was after the Law. For, 1. The prophecy that God would thus swear unto his Son in future times; was four hundred years and more after the Law. 2. The Oath it self was sworn actually above a thousand years after the Law, and then when Christ was ascended into Heaven, and set at the right hand of God; and that is now a thousand six hundred years and above, before these present times. So that whereas the Apostle had handled the several parts of his great Text *Psal. 110.* 4. severally, now in these words he sums and knits them all up together in one divine Axiom, informing us who this everlasting Priest was, and the time when he was fully constituted.

After the several parts considered severally, follows the consideration of them jointly in their opposition, which is easily understood. For, 1. The former High-Priests were but Servants, but Christ is the Son. 2. They had infirmities, Christ had none. 3. They were made Priests by the Law, Christ by the word of the Oath. 4. The Law was before, the word of the Oath after. 5. They were made Priests without an Oath, but for a time; Christ was made with an Oath, a Priest for evermore. So that in these words, we have in brief all the former supercellencies of Christ summed up, and to this end, that these *Hebrews* should not rely upon the Law and legal Priest-hood, which God in the very constitution of it, intended to continue but for a time; but upon Christ, who was able to save them for ever, and therefore by Oath made an everlasting Priest.



CHAP. VIII.

Concerning the Tabernacle or Sanctuary wherein Christ must minister, the Service he must perform, and the Covenant whereof he must be Mediatour.

A L. do grant that the scope of the Apostle is this Chapter, as in the former, is to demonstrate, That Christ is a more excellent Priest then *Adam*, or any of that Order; and thus it agrees with the former and the two latter Chapters. This he doth,

1. By summing up the matter of the former Chapter.
2. By producing new Arguments.

These arguments are taken from his ministration, as some conceive; and this ministration is proved to be more excellent from,

1. The place, which is Heaven.
2. The Offering and Service.
3. The Covenant, whereof he is Mediatour.

James thinks, that the Author continues his Discourse concerning the vocation of this great High-Priest, and determines the subject of this part to be the Office to which he was Called, and proceeds to speak of the execution of this Office in the Chapter following, and not before. But this is not accurate, because the vocation of Christ, to be a Priest after a certain Order, made him an Officer, and gave him a sacerdotal Office. But if he mean by Office, Officiation, Function, and the exercise of his pontifical Power, then it's true, that this is the subject of this Chapter. The principal matter of the ninth; and a great part of the tenth Chapter is concerning one principal piece of his Service and Ministration, which was the great Sacrifice of himself; and the excellent virtue and eternal efficacy of the same. So that the proper subject of this part is Christ's ministration or officiation; yet this must be rightly understood, for the Apostle doth not here instance in, or insist upon, any work or service in particular of his Priest-hood, but informs us of certain rules of this officiation. But to return to the words themselves, we thus read.

Ver. 1. Now of the things which we have spoken, this is the Sum; We have such an High-Priest, who is set on the right hand of the Throne of the Majesty in the Heavens.

THese words are said to be a Transition, and it's certain they are a part of one: A Transition is perfect or imperfect; the perfect is defined to be *Epilogus dictorum*, & *Propositio dicendorum*; for it not onely informs in a few words what hath been said already; but also proposeth the Subject of the ensuing Discourse: These words are the first part of a Transition; wherein we may consider,

1. That some things were spoken already.

2. The Sum of them.

3. The things spoken and sum'd up.

1. Some things were spoken and delivered already in the three former Chapters, especially in the seventh, where the Apostle had discoursed at large; and that with great Wisdom and profound Learning, and discovered and unfolded many excellent truths concerning the Priest-hood of Christ, contained in certain Texts of the Old Testament. A Transition is a Rule of Art, and the first part of it doth necessarily presuppose something already handled and more largely treated upon.

2. These things spoken of already are sum'd up: The word in the Original for the most part is, a Sum or brief: Contraction of many things into few; and the Verb signifies, to contract, abridge, or epitomize. We find it once used in the Apocryphal Books *Ecclesi. 32. 8. Let thy Speech be short, comprehending much in few words.* The words in the Greek *Κεφαλαιωσις λέγων, ἢ ἀλυσος ὁμιλίας.* Whose we have the definition of a Sum, as here it's taken; not for a Sum of Money, as *Act. 20. 28.* but of words. It is a speaking of many things in few words; for, when the things are many, and our words expressing them are few, then we may be said to sum up and contract our Speech: Yet this may be done, when nothing hath been formerly delivered; but as it is a part of a Transition, this Contraction presupposeth something spoken formerly and at large: Some think the word signifies the chief and principal things formerly delivered; though we hardly find any where this signification; yet when we contract many words into a few, we do little to purpose if we omit the principal matters, or take in any other. A transition, whereof this is the principal part, belongs to Logick, and is a part of Method. The use of it is, handsomely to tie and knit the parts of a Discourse together, to give light, and make it perspicuous, to manifest the order of things, and the dependance of one upon another; and so it helps the apprehension, the judgment, and the memory especially: The same is done chiefly by the Epilogue and former part, which is the summing up of a large Discourse in a few words.

3. The things summed up, or the matter of this Sum, is,

1. That we have such an High-Priest, &c. Where we have two Propositions,

1. We have an High-Priest.

2. We have such an High-Priest, who is set on the right hand of the Throne of the Majesty in the Heavens.

The Order of things, and not of the words, is,

1. There is such an High-Priest.

2. He is ours.

1. He is a Priest, and he is such an High-Priest, so eminent and so excellent, that he is set at the right hand of the Throne of the Majesty in the Heavens. A Robe, a Scepter, a Sword, a Diadem, a Throne, are Emblems and Ornaments of Sovereign Power: To sit in the Throne of Majesty is to possess Sovereign Power and Dominion. There is an earthly Dominion and Sovereignty, and also an heavenly and supercelestial Majesty, which is proper to God as the Supreme, universal, and eternal Lord. This is here to be understood: Christ, this High-Priest sits at the right hand of this Throne: As he is the Word by which the World was made, he sits in this Throne with the Father and the Spirit, as one God and Lord with them; yet, as Man, though assumed by the Word, he sits but at the right hand of this Throne: And so to do, is, to possess the highest degree of dignity and power next to that which is infinite and eternal. The place of residence of Christ, this great High-Priest, where he possesseth and exerciseth this power, is Heaven, whither he ascended after his Resurrection; and it was the highest degree of his Exaltation, and a Reward

of his deep Humiliation. This Power and super-excellent Dignity agrees to him as a King, who was fully invested with this Regal Power, when God said unto him, *Sit thou on my right hand*, at which time God swore unto him, *Thou art a Priest for ever after the Order of Melchizedec*: For Christ was both King and Priest; and from the 110. *Psal.* we learn, that he was first made King, and then at the same time by Oath confirmed in his everlasting Priest-hood; and these words are an Abridgment of the first four Verses of that Psalm.

2. This High-Priest is ours; for we have him. The Jews had their High-Priest ministering in the Temple at *Jerusalem*, and upon him they relied for their Justification and Salvation: The Christians, and amongst others these believing *Hebrews* had their High-Priest, not on Earth, but in Heaven; and the same far more excellent than the Levitical Pontiff, who might stand, and not sit, before the Mérey-seat on Earth; not at the right hand of the heavenly and eternal Throne. This was proper to Christ, who is the High-Priest of all Christians, upon whom they rely for eternal Salvation; and all such as are sincere Believers have Interest in him as in their own: For he was made and consecrated for them, to benefit and save them, and none other. And if we knew his excellency, and being sensible of our sin and misery, would rely upon him with our whole hearts, we might find unspeakable Comfort in him: It's our honour that we have an High-Priest at the right hand of God, and our great happiness, that he is able to save us for ever, who come to God by him: But our Ignorance of his excellency, the senselessness of our sins, and the want of a true and lively Faith, deprive us of those inestimable benefits we might certainly expect from him. These things are the Sum of all that excellent Discourse in the former Chapter, upon the Text of *Psal.* 110. 4. For, that Christ 1. Is a Priest after the Order of *Melchizedec*. 2. That he is a Priest for ever. 3. That he is made such by Oath. 4. That he, after his one Sacrifice once offered, was higher than the Heavens. 5. That he, being the Son, consecrated for evermore, needs offer no more Sacrifice, but remains at the right hand of God, & lives for ever to make Intercession, and by this exercise of his Regal and Sacerdotal power makes his Sacrifice eternally effectual for his Saints, are all comprised in these words.

6. 2. If Christ be an High-Priest he must officiate; and that in some place, and so be the Minister of some Sanctuary or Temple, and so he is: For

Ver. 2. *He is a Minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, not Man.*

These words may be so understood, as to be the latter part of the transiſion: Yet, whether they be so or no, they plainly speak of Christ's officiation in some Sanctuary: For in them we have

1. A Sanctuary and Tabernacle.
2. A true Tabernacle, pitched by God, not Man.
3. A Minister of this Sanctuary, this Tabernacle.

1. A Sanctuary, or an holy place, for the most part with men, is a place or Building made by Man, and dedicated unto God, who sanctifies it by his special Presence: For the presence of a Deity makes a Temple or a Sanctuary; and the special Presence of the true God, manifested by some Divine effect, makes a Sanctuary of the true God. For when God by a bright Cloud entered the Tabernacle, and after the Temple; then he took possession of those places, and made them his House. The word in the Original [*Ἁγίος*] is plural, yet may be turned *Sanctuary*, not *Sanctuaries*, because we find it so used by the *Septuagint*. The reason, why it's plural is, because in the Tabernacle and the Temple there were divers parts and partitions, and every one of them were holy, yet altogether made but one house. Thus it's used *Exod.* 29. 30. *Ezek.* 44. 12. *Lev.* 20. 3. & 24. 12. and in many other places. One part of this Sanctuary is that within the second Veil, which is the principal and most holy, and signified the holy place of Heaven, which here is chiefly meant. That's a true Sanctuary and Temple, and that in a most eminent manner, because of God's eminent and more glorious presence in that place: So the word signifies, *Chap.* 9. 12. and is so interpreted *Ver.* 24. *ibid.* Tabernacle is here the same with Sanctuary, and so it might be called, because the whole Building was holy; yet in the Tabernacle, that part within the first, and that within the second Veil, were the Sanctuary more properly: Yet these were called Tabernacles by a *Synecdoche*, and the first was called

called the Sanctuary or Holy, the second the Holiest of all, *Heb. 9. 2, 3.* And this is the difference between a Tabernacle and Temple in the Type, that the one was removable, the other fixt. But what is here to be understood by *Tabernacle*, is much controverted; Some will have it to be the Church both Militant and Triumphant; and especially the Triumphant, because of Christ's bodily presence there: Some conceive that it's the Body of Christ, wherein the *Schekina*, or the divine Glory and Majesty, fixed it's habitation; Thus *Junius, Beza*, and others following them, expound it, and give their reasons for that Interpretation: But their Arguments are of little or no force at all, as, if it were worth the while, might be easily made evident; Others, and the most for number, understand the Heavens mentioned in the former Verse: And this is the most genuine sense, for the Priest did never offer the Tabernacle; but in the Tabernacle; did not minister it, but in it. And the Apostle seems to take his expression from *Exod. 29. 30.* where it's said, That that Son which is Priest in Aaron's stead shall put on the holy garments seven days, when he cometh into the Tabernacle of the Congregation, to minister in the holy place, or Sanctuary. Where we have 1. A Minister that must minister or officiate. 2. The Tabernacle of the Congregation into which he must come. 3. The Sanctuary where he must officiate. The very same words of *Minister, Sanctuary, Tabernacle*, are used by the *Septuagint* in that place which the Apostle taketh up in this place. And though the Body of Christ may be called a Tabernacle, yet that's nothing except it be so taken here: And we find the word here turned *Sanctuary*, signifying Heaven *Heb. 9. 12.* and also *Ver. 24.* of that Chapter makes it more plain, where it's written, That Christ is not entered into the holy places made with hands, which are the figures of the true, but into Heaven it self, to appear in the presence of God for us. Where we may observe, 1. That the word which there is turned *holy places*, and *Ver. 12.* before, *the holy place*, is here translated *Sanctuary*. 2. That this Sanctuary, or *holy place*, into which Christ entered, was not made with hands, which is the same with not pitched by Man. 3. This place is said to be Heaven it self. 4. That Christ doth minister there by his Intercession for us, after that he had offered his great Sacrifice, and by the Blood thereof entered into the heavenly Sacrary within the Veil. To signify this, the inner Veil of the Temple rent instantly upon the death of Christ, to signify that the great High-Priest was entering Heaven with his Blood.

2. The Excellency of this Tabernacle is set forth, 1. By the quality. 2. The Cause. The Quality, it's the *true Tabernacle*: True is not here opposed to that which is feigned, or nothing at all, but to the Typical Tabernacle which was a real and true sacred Building; yet so far inferiour to this, that comparatively it might be said to be nothing, or but a shadow at the best, and this is the Substance: For though that was glorious, and honoured with God's special presence; yet earthly things are poor to heavenly, though we who never saw the inward glory of Heaven may admire them. The Cause is expressed affirmatively *pitched by God*, negatively, and not by Man. By both which is signified the excellency of it, far above any Work and Building made by the power and skil of Man: For the efficient power and skil of Man is nothing to the efficiency of God; whose Power is almighty, and Wisdom infinite, and who hath made Heaven a far more glorious place than any on Earth.

3. Christ is the Minister of this Sanctuary and Tabernacle, to minister and officiate in it: For every High-Priest must have some Temple or sacred place, wherein he must minister and serve; for Priest-hood, Temple, and Service must go together. When the Temple was destroyed by the *Chaldeans*, the High-Priest might pray, but he could not offer Sacrifice, burn Incense, expiate Sin by entering the Holy of Holies with blood. These Services were confined by God's Institution to that House and sacred Building after once it was consecrated; Neither could they perform such Services till it was re-built and dedicated again: Neither have the unbelieving Jews any High-Priest, that can do any such thing since the second Temple was demolished by the *Romans*. *Λειτουργία* is a Minister, *Λειτουργία* is to minister and serve; and these two words are often used by the *Septuagint*; For so they turn several Hebrew words, and especially *לָו* and *לָו* which both signify to serve in general, but many times to serve God the Supreme Lord, and to worship him. And though the performance of this Service be the general Duty of all, even of private Persons; yet there are certain parts of this Service proper to the Priests, and some to the High-Priest; who is not a private but a publick Minister, as the rest of the

the Priests be, and mediate between God and the People, and by whom the People offer their Services to God. The same word [*Leuiticus*] is used in the New Testament, and doth signify not onely to perform the Levitical but also the Evangelical Service, and from this Verbe comes [*Leuiticus*] a Form or Directory for the Worship of God. In this place, a Minister is 1. A Priest. 2. An High-Priest. 3. The great High-Priest of the heavenly Sanctuary, Christ Jesus. And here it might be observed, that a Minister is not a contemptible but an honourable Title, as given not onely to the Levitical Pontiff, but to the Apostles, and to Christ himself. The Text thus explained, contains an Argument to prove the excellency of Christ above the Legal High-Priest; for he indeed was a Minister, and did officiate, yet he did this onely in an earthly Sanctuary and Tabernacle, but Christ officiates as an High-Priest in Heaven: And this second Verse may be part of the former Sum and Abridgment, and a Conclusion deduced from the former words. For, if Christ be an High-Priest in the Heavens, then he must needs be the Minister of an heavenly Sanctuary; yet it's so deduced from the former, that it brings in new matter, and gives occasion of a new Discourse concerning Christ's Ministration; for if he be a Minister of a Sanctuary he must officiate, and amongst other things offer something to God.

Ver. 3. *For every High-Priest is ordained to offer Gifts and Sacrifices; wherefore it is of necessity that this Man have somewhat to offer.*

THIS Text must be examined, 1. In its relation to that which goes before. 2. In it self. 3. In reference to what follows. First, It relates to Chap. 5. 1. where in the Description of an High-Priest we have the very words: For, 1. He must be taken from amongst men. 2. Ordained for men in things pertaining to God. 3. Thus he is ordained for to offer both Gifts and Sacrifices: For there we have his Election, Ordination, and Ministration. And hitherto the Apostle, having spoken of his Election and Ordination, now begins to treat of his Ministration, in offering Gifts and Sacrifices for Sin. The nearer Connection is with the Text immediately antecedent, and 1. With the word *Minister*; for if he be a Minister, he must minister and officiate by offering. 2. With the word *Tabernacle*: For, if that signify the Body of Christ, as *Beza*, *Junius*, and *Dr. Ganges*, with divers others, do understand the place, He must have his Body to offer: But of this I have said something already and shall have occasion to say more hereafter.

The words in themselves are discursive; for the Apostle argues thus: Every High-Priest being ordained to offer Gifts and Sacrifices, must have somewhat to offer.

But Christ is ordained an High-Priest to offer, &c. Therefore he must have somewhat to offer.

The principal part of this Syllogism is the Conclusion, That Christ if necessary must have somewhat to offer. The necessity is, that if he have not somewhat to offer, he cannot be an High-Priest according to God's Ordination: For though he may be one Titulary, yet Effectively he cannot. This necessity is from divine Ordination, which hath determined that an High-Priest must offer, but to offer without something to be offered is impossible. Besides, he must offer something that God will accept: for that end that God intended that Office, which was to make Reconciliation for the sins of the People, and propitiate his Majesty offended by their iniquities: The Premisses from whence this conclusion is inferred were handled before: The Proposition we find expressly, Chap. 5. 1. The Assumption was the Subject of the former Chapter. When it's said that he must have somewhat to offer, it's meant, that the thing he must offer and have to offer, must be not onely something that was much different from that which the Levitical High-Priest did offer, but also something far more excellent, and such as was suitable to the Sanctuary whereof he was a Minister, which was Heaven: What this was, which he had to offer, and which he offered, we shall hear after, Chap. 9.

And in this respect the words refer to that which follows in the 9. & 10. Chapters. For in this place the Author informs us onely, that seeing he was an High-Priest, and a Minister of a Sanctuary, and the chief part of Ministration, was to offer, therefore he must have somewhat to offer: But what this somewhat to be offered is, or that he offered it, is not here

hats so much as mentioned, as yet. For the intention of the Author is first to prove in general his Ministry to be the more excellent, 1. Because of the more excellent Sanctuary, 2. Of his more excellent offering. 3. Of the more excellent Covenant, whereof he is a Minister. After it was proved, That Christ's ministry was more excellent in respect of the Sanctuary; in the next place it is made evident, that he is more excellent in respect of his offering. This he doth in these words, *and you know, as has; 1. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Ver. 4. For if he were on Earth, he should not be a Priest; seeing that there are Priests that officiate. This he doth in these words, *and you know, as has; 1. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Ver. 5. Who serve unto the example and shadow of heavenly things; as Moses was appointed, who was made a minister to make the Tabernacle. For he (saith he) sheweth that he maketh all things according to the pattern (shewed thee in the Mount.)

THe Apostle presupposing Christ to be an High-Priest, and that being such he must be one either in Heaven or Earth: He doth here, 1. Deny him to be a Priest on Earth. And, 2. Proves his Negative. 1. He denies, in these words, [That if he were on Earth, he should not be a Priest]; that is, an offering-Priest according to the Law amongst the Jews. He should not, that is, he could not in respect of divine ordination. 2. The reason, whereby he proves this is in the words following: which may be reduced to several Propositions. 1. If these are Priests, which offer gifts according to the Law, they serve unto the example of heavenly things. 2. Moses was commanded to make all things according to the pattern shewed in the Mount. The force of the first part of the reason is, because God hath appointed Priests as ministers and officers on Earth, in an earthly Sanctuary; and these must be of the Tribe of Levi, of the House of Aaron, and not any other. Christ was not of this Tribe, nor of this Family and House. And these of that Tribe and Family were made Priests, and that by God, and that exclusively to all others, and by that Institution, None but they had power to offer Gifts: So that Christ could no wayes be a Levitical Priest. The force of the second part of the reason is, because, They served according to the example and shadow of heavenly things; for so the words may be turned. Where, 1. To serve, is to officiate as Priests, and, in particular, in offering Gifts and Sacrifices. 2. Their service was not spiritual and heavenly, so as to expiate sin, and purge the conscience. 3. Their service was but earthly and carnal, and a shadow and imitation of heavenly things. 4. All this was according to Gods Command, which we find, *Exod. 25. 40.* Where Gods charge to Moses was this, *Look that thou make them after the pattern which was shewed thee in the Mount;* which words imply, that Moses in matters of Religion, and in manner of Gods Service, did nothing of his own Head, but that he had his direction in all things from God; who made him to understand all things concerning the Tabernacle, Priests, and Services, fully and perfectly, so that he was able to give directions and perfect instructions unto others, who were capable of them. This doth teach us an excellent lesson, and that is, Not to reach any Doctrine, but that which is revealed and confirmed from Heaven. nor perform any thing in his Service, but according to his Institution. Humane Inventions, in matter of Religion, though they may have a fair colour of devotion and reverence, are not tolerable. God will not endure that any Man should devise any thing in his Worship; for it is an high presumption. And as Moses was bound to give direction according to the pattern, so the Priests in their Service were bound to follow Moses directions. Amongst other things, which Moses according to the pattern did prescribe, one was, the service and offering of the Priests; and they could not lawfully officiate but according to his prescription, both for the manner and manner of their offerings. The pattern did only direct him to prescribe, as an earthly Tabernacle, so carnal offerings, and none other: yet though but shadows, yet were shadows and obscure significations of heavenly things. For the Sanctuary was a shadow of an heavenly Sanctuary, the Priest of a better Priest, the Service of a far better Service. Therefore the pattern it self shewed in the Mount, must have some agreement with these heavenly and better things. As the former part of

the reason was in respect of the Priest that must offer. To this latter is in respect of the service and offering, and both make but one reason. And it's to this purpose, That is Christ, if he had been on Earth, could not have been a Priest, because there was other Priests instituted by God; so neither could he have offered Gifts and Sacrifices prescribed by the Law, which were shadows of heavenly things. For none but the Levitical Priests might offer those. Hence it follows, That seeing Christ being an High-Priest, must have somewhat to offer; and he could not be a Priest on Earth to offer such things as the Levitical Priests did offer: therefore he must have some other thing, and the same far more excellent to offer, and the offering of that was a far more excellent service; and therefore Christ's Ministry was far more excellent than the Ministry of the Levitical Priest. And because their service and offering was a shadow of an heavenly service and offerings, therefore Christ's service must needs be heavenly, and far more excellent than theirs. That this is the intention of the Apostle, is implied in the words following.

Ver. 6. *But now he hath obtained a more excellent Ministry, by how much also he is the Mediator of a better Covenant, which is established upon better promises.*

By these words, *he hath obtained a better Ministry*, we are given to understand, From the former Discourse of the Apostle, Ver. 3. 4. 5. 7. That Christ must have a Ministry; 2. That this Ministry of his, was far more excellent than that of the Levitical Priest; because the Levitical Service and Ministry was but a shadow of an heavenly Service and Ministry, which was proper to Christ. And now the Apostle hath demonstrated that Christ is a more excellent Priest. In respect of the Sanctuary, where he is a Minister: 2. In respect of the ministry and offering it self, for both are heavenly. But not content with these two Arguments, he proceeds in these words to a third, and proves him more excellent in respect of the Covenant, whereof he was a Minister and Mediator. So that the subject of the following Discourse is that better Covenant, whereof Christ is the Mediator; and the scope of the Author is to prove Christ to be a more excellent Priest than the Levitical, by this better Covenant. And to this end he

Frames his Argument, and then produceth it. 1. That Christ is a more excellent Priest, because he is the Mediator of a better Covenant, whereof he affirms him to be Mediator to be better. 2. He proves it to be better. 3. By the Promises, which are better. 4. By the abolition of the one, and the stability of the other. 5. His Argument in form is this; He that is the Mediator of a better Covenant, hath obtained a better Ministry. But Christ is a Mediator of a better Covenant. Therefore he hath obtained a better Ministry.

Before we can understand the force and validity of this Argument, we must first explain the words, wherein we have

1. A Covenant of Promises.
2. Of better Promises.
3. This Covenant established upon better Promises.
4. A Mediator of this Covenant.
5. A Ministry.

1. The word here used in the Original, is sometimes translated a Covenant, sometimes a Testament, though very seldom. For in the Septuagint it's used mostly for a Covenant, and sometimes for a Law or Command. And in this place, as in many more, it so signifies a Covenant, as that the Covenant is a Law, or implies one. A Covenant may be defined to be a Convention between parties, mutually binding themselves upon certain terms. For in a Covenant there must be, 1. Several parties, two at the least. 2. These parties must both agree. 3. They agree upon certain terms, which bound and limit the agreement. 4. They mutually bind themselves one to another for some performance, and this is done by promises, which are voluntary obligations. The parties covenanting may

be such as were at no variance, yet free from any obligation of one to another. They may be such as are enemies, or at difference; and then there is some need of a Mediator, who may only intercede to bring them to terms of agreement, or besides, that may be a Surety, and he may undertake for performance on one part or both. It may be made between parties equal, and equally free, or between parties unequal as Sovereign and Subject. The one binds himself to protect, the other to be faithful, subject, and obedient. A Covenant may be, 1. Private or publick; 2. Between Man and Man; 3. Between God and Man. This Covenant is between God-Redeemer and sinful Man, and therefore between unequals. For God may bind Man, as his Subject, to subjection and obedience, though Man never voluntarily by promise binds himself unto God; and this he may do by a Law, wherein we have precepts and prohibitions, binding Man to obedience, and promises binding God to reward upon performance of obedience on Man's part; and comminations binding Man to penalty, if he rebel or disobey. And in respect of these promises annexed and subjoyned to the Commands, as the terms and conditions: It may be said to be a Covenant, though it be not properly such till Man voluntarily binds himself, as God requires him to do, and deals with him as a rational free Creature. And these Covenants are ordinarily confirmed by solemn Rites, as by the Blood of federal Sacrifices, Gen. 15. By Circumcision, Gen. 17. By Blood of Sacrifices sprinkled, Exod. 24. By washing with Water or Baptism, *Mark*. 3. & 28. and many other places; and the obligation is renewed by the Sacrament of the Eucharist. By all this it's evident, That a Covenant is a Covenant of promises; for there is no Covenant without Promises, neither is there any Law of God without Promises.

2. This, here meant, is a Covenant of better promises. This implies, That there is another Covenant which hath promises, but not so good either in respect of the things promised, or of the terms and conditions. This other Covenant was that made with the *Israelites* in the Wilderness before Mount *Sinai*, as will appear hereafter. For in that The things promised were far inferior to the things promised in the Gospel, and yet the terms were more difficult. The things promised were carnal and temporal, and the condition, *[Do this, and continue in all these things]*.

3. This Covenant was established upon better promises. The word *[promissum]* here used *[in the passive]* signifies *[sanctum]*, to establish, sanction, and testify; because Laws are usually confirmed and made of force, and sometimes unalterable. We read, That God said to *Moses*, *hitherto give thee Tables of Stone, and a Law, and Commandments which I have written, that thou mayst teach them*, Exod. 24. 12. The word, which in Hebrew signifies to teach them, is translated by the Septuagint *[ἐπιβεβαιώσας]* *[confirm]*, that is, to establish them solemnly by Blood sprinkled upon the Book, the Altar, and the People. This word is properly a Sanction, and the word there used by the Septuagint is here taken up by the Apostle.

4. Christ is the Mediator of this Covenant. To be a Mediator in this place, is not merely to mediate as *Moses* did between God and *Israel*. For a Mediator is needful not only when there is a difference, but when there is a distance and great imparity between the parties confederating, and this Christ might be as a Prophet. But to be a Mediator in this place, is far more. For the parties, God and sinful Man, were not only at a vast distance of imparity, but at a great difference of enmity. And God stood upon these terms, 1. That his justice must be satisfied, and that by Blood, and the Death of some innocent and eminent person, and the repentance and reformation of sinful Man; and he stood so strictly upon these terms, that except these were performed, he would neither promise, nor give Remission and Salvation, but Man must lye under his eternal displeasure. Christ's mediation by intercession or intercession and deviations of the will of both the parties, could do no good; to be barely a Prophet would not serve the turn: Therefore to mediate in this place, is to be a Surety *[ὑποστάς]*, as you heard in the former Chapter. And as *[Sponsor]* and Surety, he first undertakes to satisfy God's Justice by his own purest Blood, and so make an atonement, and was for God's mercy to make promise upon easy terms; and for the performance of the terms and conditions, he, by this Blood, merits the Grace of the Spirit to enable man to repent, believe, reform, and rely wholly upon God's mercy procured by Christ's Sacrifice: which is this all, but in this second place he undertakes to obtain the mercies promised by his intercession, and pleading his Blood in Heaven for penitent and believing Sinners. That he is Mediator by this

Blood-

Blood shed and offered is evident from Chap. 9. 16. where it's said, That for this cause is he the Mediator of the new Covenant, that by means of Death, for the Redemption or Remission of the Transgressions that were under the first Covenant, they which are called might receive the Promise of eternal Inheritance. Where we may observe, 1. That he was the Mediator of the new Covenant. 2. That he was Mediator for his Sacrifice and offering of himself without spot to God. 3. That whereas there was no expiation of Sin by any Sacrifice of the Law, the sins then committed were expiated and remitted by virtue of his Death and Sacrifice. 4. That except this expiation and remission had been obtained by this death, the called could not have received the Promise of eternal Inheritance. (That he is Mediator of this Covenant by his Intercession is evident from 1 Job. 2. 1. and other places: Now both these agree to: Christ as a Priest, and therefore he is the Mediator of this new Covenant of better Promises, as a Priest. The Levitical Priests were Mediators for the former Covenant by their Offerings and Prayers to obtain the Promises of that Covenant; and this Mediation was but a shadow, and an obscure Representation of this heavenly and far more excellent Service and Ministry: For,

5. He by reason of this Mediation obtained, and so enjoyed a more excellent Ministry and Office of Priesthood: For he that could lay the foundation of such an excellent Covenant by satisfying divine Justice, and as Surety make it so valid, so effectual, and of eternal continuance, must needs be a more excellent Priest in respect of his Ministration, which had far more glorious effects than the Ministration of the High-Priests under the Law. Where by the way, observe, That Christ is an High-Priest in respect of his Office, and a Minister in respect of his Office, which was the work and end of his Office. From all this the force of the Argument is clear and evident, for every Cause is to be valued according to its causal activity, and the effects produced by it: For, that cause which produceth more noble and excellent Effects, Physical, Moral, or Divine, is more noble and excellent. And seeing Christ as Priest, by his Ministration, doth produce far more glorious, supernatural, and divine Effects, tending most effectually to Man's spiritual and eternal happiness; therefore he is far more excellent than the Levitical Priests, which were Mediators only of a far inferior Covenant, and yet could not by their Office make that effectual. Yet the Apostle, not contented with this, that he obtained a better Ministry, further adds, that the Ministry was so much the more excellent as the Covenant, whereof he was Mediator, was more excellent: But the Covenant was far better and more excellent by many degrees, therefore the Ministry is such too. The major Proposition would easily be granted, That the more excellent the Covenant, the more excellent the Ministry: But the Assumption might be excepted against, and that several ways, as, 1. There was no other Covenant; or, 2. If there was, it was not better or more excellent. Both these he therefore proves, and 1. That the Covenant was better; for it was established upon better Promises. In which words we may observe two Arguments, one expressed, the other implied: For, 1. The more excellent the Promises, and the Rewards, and Duties promised are, the more excellent the Covenant must needs be; this is expressed. 2. When he saith that it's established upon better Promises, he implies, that it is stable, firm, and confirmed, so as not to be altered; such the former was not. Both these he proves, and that two ways: 1. By an Artificial Argument.

2. By Testimony.

3. 6. First, By an Artificial Argument.

Ver. 7. For, if the first Covenant had been faultless, then there should have no place been sought

for the second.

In the handling of this Text I will

1. Consider it distinctly, and explain it.

2. Resolve it into the Apostle's Argumentation.

3. Estimate what the Apostle intends to prove.

4. Absolutely considered, it presupposes, as a thing well-known to these Hebrews, that there are two Covenants, the first, and the second: Upon this presupposed, we find two absolute Propositions;

1. That

1. That the first Covenant was not faultless.

2. There was place sought for a second.

And both these are presupposed here as a ground of the Apostle's Argumentation, though both are proved afterwards. By this first Covenant is meant, as we shall understand anon, the Covenant made with the *Israelites* in the Wilderness, after they were come out of *Egypt*; of it we find it affirmed, that it was faulty, or not faultless. Not to be faultless, is to be imperfect and defective, and so not able to sanctify and perfect any man, though the Jew thought otherwise, and through his Unbelief and erroneous Imagination sought perfection by it: Yet God in giving it intended no such thing, but aimed at other ends for which it was sufficient; neither could it possibly perfect any man, because it neither gave Man any sanctifying Power to enable him to perform spiritual Obedience; neither could the Priests by their Ministration expiate any Sin. Therefore to be faulty is not to be unjust, or justly blamable, or insufficient for those ends God intended it, but to be unable to justify, as the Jew falsely judged it to be.

2. There was place sought for a second. The second was the Covenant of Grace in the Gospel, called *the second*, because it came in after the first. It's true, that the Promise was 430 years before the Law, and was the same for Substance with the Gospel, but differed in this, that it held out Christ only in Promise to be exhibited in time then to come, and required Faith in him not yet incarnate: But this new Covenant of the Gospel required Faith in Christ already come. Between these two the Promise and the new Covenant of the Gospel enters in the Law, and that which is here called the first Covenant: For this, it's implied, that a place was sought. By place is meant the existence and actual Being of it as a Covenant in force, and the Order of existing, which was in respect of time long after the first Covenant, which it did so exceed that it abolished and abrogated the former, as surrogated into the place of it. When it's said, that this place was sought, for it to exist, it's not so to be understood, as though any great search was made for it, as though the surrogation was difficult, or the time uncertain, and not easily known: For God both certainly knew the fittest time, upon which he had determined, and could easily bring it in, as he did. The time and order of the entrance and succession of the Gospel were so fit, as if diligent search had been made by the wisest they could not have been more fit. To seek, is sometimes to require and demand, sometimes to will and desire, sometimes to consult; all which do signify, that if we stand upon the word *sought*, it signifies in this place, that God's most excellent Wisdom and Counsel determined to bring in the second Covenant, and the place for it might be said to be sought, because it was to come.

9. 7. Secondly, After the Explication of the words, follows the Apostle's Argumentation grounded upon the former absolute Proposition. In Form, he argues thus:

If the first Covenant had been faultless, then should no place have been sought for the second.

But there was place sought for the second. Therefore the first was not faultless.

Where the Apostle, from the Introduction of a second, proves the imperfection of the first Covenant; for, if the first had been sufficient, the second had been needless. This agrees with that of the Apostle, for if there had been a Law given that could have given life, then Righteousness should have been by the Law, *Gal. 3. 12*. And it's like to that other of the same Author, *And if they which are after the Law shall be justified, Faith is made void, and the Promise of none effect, Rom. 4. 14*. The Text is the Proposition, which is hypothetical and connexive. The Connexion of the parts is firm; for no wise Law-givers will abrogate Laws, and change their Leagues and Covenants, if they be good, sufficient, and effectually subservient to their main end; neither will they do that which is superfluous and needless. As this is true in general, so in particular the Connexion is far stronger, when we consider that it was God who made the alteration by seeking place for a second Covenant. The Assumption is the consequent part of the Proposition, which is affirmed to infer the Antecedent.

The thing which the Apostle intends by this to prove, is implied in the words *not faultless*; and that is not only the Imperfection of the former Covenant, but the excellency of the latter. For, though the former was good, so far as God intended it, the latter

latter was far better, and far more effectually conducing to Man's Righteousness and eternal happiness. And if it was better, then the Ministry of the Mediator was better.

¶ 4. 8. That place was sought for the second, which is the Assumption, is proved out of the Scriptures, in these words,

Ver. 8. *For, finding fault with them, he saith, Behold, the dayes come (saith the Lord) when I will make a new Covenant with the House of Israel and the House of Judah.*

These words are but part of the Proof and place of Scripture; and, as taken from the Scripture, which is the Word of God, it's a Testimony and an inartificial Argument, which is as good as any Demonstration, because it's the Word of God who is truth itself. And here I will

1. Explain the whole Text, with the several parts thereof.

2. Declare what it proves.

In the Explanation we must consider

1. How this part of Scripture is brought in, *For finding fault with them, he saith*: Finding fault with something, is the principal thing; but the difficulty is to know certainly who the person finding fault is, and who or what is that which is blamed as faulty. The Person blaming may be God himself, or the Prophet; yet both may be intended, and the meaning then is, that God by the Prophet found fault. But with whom did he thus find fault, or with what? for either Persons or things must be faulty. If with persons, they are *Jews and Israelites*; if with things, some think, they are the Promises. Others say, in finding fault with the Persons, he finds fault with the Covenant. Yet the words may be turned thus, *Finding fault, he saith with them*; and this Translation makes the sense clear, and removes all scruples. For, without all doubt, it was the first Covenant that was faulty and defective; and the words of the Prophet were directed unto the Jews, and to them he spake, and to them he wrote. These words are prefixed before the Text to bring it in; for by them is signified, *That the Covenant was faulty*. That God found fault with it. It's apparent by the words of the Lord following. Thus the Text is brought in, and fully joyned to the former words.

The Text is self comes in to be considered: Where we must observe,

1. That the words are the Lords.

That the matter of them is concerning the Covenant.

The words are the Lords; for so the Text informs; *Behold, the dayes come (saith the Lord)*. It was the Lord that said these things; For, though the Prophet himself spake and wrote, yet it was the Lord that enlightened, moved, and inspired him by his Spirit; for the Prophecy came not in old time by the Will of Man, but holy men of God spake as they were moved by the Holy Ghost. 1. Pet. 1. 11. Yet God did not speak these words immediately to any but the Prophet, and did dictate them unto him by his Spirit immediately, and in an ineffable manner, so that he could not mistake what was dictated: Yet he did not speak them immediately to any other, but mediately by him; so as to direct him infallibly both in his words and writings, as in his understanding; which did by divine Illumination so apprehend and know the things of God, as that he could not err and mistakes. This is to be observed further, that the Prophet useth this Phrase, *saith the Lord*; three times in this short Description of the new Covenant; and here the Verb which signifies to speak or say, is almost alwayes, as in this place, given unto God; as though only God could speak so, as it importeth, that is, certainly, most truly and infallibly, so that the thing spoken is firm, and most worthy of all acceptation. By this the Prophet did declare, that he spake not of himself, but that the Testimony was of divine Authority: he related not the words of Man but of God, who is Truth itself. That the thing testified was firm, certain, and most stable. The Apostle alledgeth the Prophet, who was divinely inspired, and one of the sacred and Canonical Writers, and acknowledged by the Jews to be such; so that they could not any wayes except against his Testimony; as being not only divine, but as alledged by him, very plain, and pertinent, and effectual to prove the Point intended. And it was the more effectual and undenia-

ble,

ble, because this Prophet was one of the Levitical Priests, and delivered this Prophecy, whilst that first Covenant was in power and force. Yet another thing is further to be observed, That the Apostle follows the Translation of the Septuagint, except in one word; and though it seems to differ from the Hebrew, yet it doth not: For the sense both of the Hebrew Original and Greek Version is the same. That wherein they seem to differ most is that passage in the latter end of the ninth Verse, *[and I regarded them not.]* It is strange that our English Translators should here follow the Greek, and in *Jeremy 31. 32.* the Hebrew, as they conceived: for thus they run in there, *although I was an Husband unto them.* But to reconcile both the places, we may note, 1. That the Septuagint & Alexandrian Version is rather Paraphrastical than wording. 2. That they knew the force and signification of the Hebrew words better than we do. 3. That though our Lexicons give no such signification to the Verb *regard*, or *regardare*, yet it may signify so, and they knew it, and did so translate it, to make the sense more periphrastic, as they do in many other places. 4. We find that *regard* signifies an *Adversary* in judgment, and that *regardare* is *One that is angry, displeased, and much of order.* 5. The words, *Though I had been a Husband to them,* may signify by a Metonymy of the Cause for the Effect, to neglect, reject, and cast off: Because their breach of Covenant was aggravated very much, in that God had been an Husband to them, yet they forsook him, and that was the Cause why he neglected them; and thus some understand the place. But to enter upon the words, which we find, *Jer. 31. 32. 33. 34.*

The Adverb *Behold*, is often used, as in other Authors. To in the Scriptures, and for the most part is a Note of attention, especially when the matter is rare, strange, or excellent. And though every part of God's Word requires our attention, yet some deserve an higher degree of consideration: For being of special and great consequence, and sometimes extraordinary, that cannot be so effectual except we in a special and extraordinary manner attend unto them. The word is Metaphorical, and signifies an Act of our Eye and vulture faculty, but here by similitude, an Act of the Understanding, exercising both the apprehensive and judicial Power thereof. And this new Covenant was a special Object of both.

The matter of the Text alleged is a Covenant described from

1. The parties confederating.

2. The time.

3. The quality.

4. The promise.

1. The parties confederating were God on one side, and the House of Israel and Judah on the other. God was the first and principal party, who contrived the Covenant, and resolved upon it; and by the Prophet fore-told it; and all these were Acts of his free Grace and abundant Love to sinful Man, intending to save him. The parties with whom he would make it, was the House of Israel and Judah; yet because there was Israel according to the Flesh; and according to the Spirit, and a Jew who was such outwardly, and a Jew who was such inwardly, therefore it doth not exclude the Gentile; and it takes in not only the Profelyte, but others too: Yet the Houses of Israel and Judah have the prebeminence, and the Jew must first be called, and the Covenant must first be perused upon him: And this Prophecy may be understood of them in a more special manner with reference to their Conversion in the latter times.

2. The time, when God would make it, was then to come; and when the Apostle wrote to these Hebrews, it was past: For God knew his own mind and purpose, and signifies the same by the Prophet, long before the Execution of the Decree: for, known to God from the beginning are all his Works; yet, though he knew them, he doth not instantly effect them: But he knows the best times and fittest seasons, and when they once come, his almighty executive Power doth blow out and effect them: Yet he may signify before-hand what he will do in the times to come, as here he did.

3. To signify the Perfection of his Knowledge. 4. To comfort his People in their great Afflictions, by letting them know what God intends them in future times. Yes there might be some special reasons of this prediction.

1. To teach them and their Posterity the weakness and imperfection of the former Covenant; lest they should depend upon it for Justification and eternal life.

2. By this Prophecy to convince in future times the unbelieving Jews; and confirm their believing. This was said also to prove the excellency of Christ's Priest-hood, which is the use the Apostle makes of it in this place.

3. The quality: it was new, and different from the former. In that it was new, it implies, 1. That there was an Old Covenant. 2. That the old was the former, this the latter, in Order of time. 3. Because new things are better than old; and sometimes far better, in which respect *Abraham's* was *superior* to the former; therefore *the new* may signify a more excellent Covenant, and so this was far more excellent than the former.

4. New Covenant is another Covenant, and different from the former; which differs not only accidentally but essentially. Which difference is expressed in the words following.

Ver. 9. *Not according to the Covenant which I made with their Fathers in the day when I took them by the hand to bring them out of the Land of Egypt, because they continued not in my Covenant; and I rejected them, saith the Lord.*

1. That the former Covenant was made with their Fathers.
2. It was made when he brought them out of Egypt.
3. They continued not in that Covenant.
4. He therefore rejected them.
5. This new Covenant is not according to that.
6. All this saith the Lord.

The first Proposition signifies the parties with whom God made this Covenant; they were their Fathers and Ancestors; in opposition to their Posterity and Children; with whom he would make this Covenant. These Fathers in particular were those who sojourned in Egypt, 430 years after the Promise was made to *Abraham*; which informs us that it was different both from the Promise made before, and the Gospel; and this new Covenant revealed to long after.

The time expressed in the second *Abraham*, was the time when God brought them out of Egypt, in the third Month after their departure out of the Land of Bondage. They were in a sad condition, when God as a Father took them by the hand, and it was a great Mercy to deliver them, to have such a special care of them, to do so many wonders for them, and then bind himself in Covenant to them. For though this Covenant was far inferior to this new one, yet it was a great Mercy unto them, and tended to their great good. The place where it was made is here implied, which was the Wilderness of *Sinai*. Of the making of it we read *Exod. 19.* of the confirming of it by Sacrifice, Blood, and a Sacrificial Feast, *Exod. 24.*

3. They continued not in that Covenant; for they did prove unfaithful to their God, and disobedient to his Laws. They forsook him, and revolted from their Lord and Sovereign, as we saw a whoring after other gods; the golden Calves and Idols of the Heathen, and polluted themselves with their Abominations. And though God had been a Husband to them, yet they did all this according to their lewd and whorish hearts, and this did much aggravate their sin. For the Covenant made between God and them, was like the Covenant of Marriage, a Covenant of nearest Union, dearest Love, and strictest Obligation; and God had carried himself towards them, like a loving and most faithful Husband; and yet they did Apostatize from him, and made the Covenant void.

4. Therefore God neglected them, and regarded them not. For he rejected and cast off the Kingdom of *Israel*, and sent *Judah* into Captivity. And why should he regard a lewd, impious, whorish People; who had forsaken their God, and refused to turn unto him; this was a just Punishment for their grievous sin. And so it was to their Posterity, who, adhering to the old, rejected the new Covenant.

5. This new Covenant was not according unto, but different from; this old one. It differed in the foundation and ground, in the terms and conditions, in the Promises, in the force and efficacy, and we might add in the Mediator. The foundation of this Covenant whereon it is upon its Basis, it stood so firm, as never to be shaken and altered was the Blood and Sacrifice of Christ, without which God would not covenant upon any terms with sinful guilty man. The terms were, Repentance and Faith, not *Do this and live*.

The

The Promises were not of legal Remission and temporal Prosperity, but of eternal pardon of all Sins repented of, and of eternal happiness. The efficacy and power was great; for this Covenant gave power to keep the conditions, and could purge the Conscience; neither of which the former was able to do. Lastly, the Mediator was the Son of God, a far more excellent Priest.

6. The Lord said this: And this is the second time wherein the Lord is brought in as Witness; and that to signify the certainty of the whole and every part of what was spoken. And it had been to little purpose, if any but God had said so; for he alone had power to alter and make void the former, and establish this new latter Covenant. He only fore-knew what should come to pass, and could fore-tell it infallibly: He only could make the Prediction good: His Testimony only was of undeniable Authority.

9. 10. After that you have heard of the parties confederating, the time of confederation, and the quality of the Covenant, as being new, and far different from the old; you must more especially consider the Promises which are essential parts of this Covenant, by which is manifested the real difference of it from the former, and the excellency and perfection thereof: For, the former was so defective, that it could sanctify and justify no man; nay, by reason of the unfaithfulness and unthankfulness of the People under the same, it did not reach the end which by it was intended. The parts thereof seem to be only Promises, yet the Covenant had Precepts and Terms, as conditions, with threatnings of penalty if not performed; and though these are not expressed, yet they are not excluded, but implied. The reason why the Promises are only mentioned is, because they are the principal part upon which the attaining of the ultimate end did most depend: And these are solemnly uttered in by these words

Ver. 10. *For this is the Covenant that I will make with the House of Israel after these days, &c.*

FOR God, not content to say, I will make a new Covenant, adds, *That this is the Covenant*: By the former words he signified his Will to make a new Covenant, and by these he informs us what this Covenant is, and what be the Promises. By the former we understand that it was different from the former, by this latter we learn wherein the difference consists, and that is chiefly though not only in the Promises, which are so excellent that the Promises of the former Covenant were not worthy to be named with them; yet this is not all, but he again informs of the time, *after these days*: For as the former Covenant was made after the deliverance out of Egypt, so this latter must be made after the return of Babylon's Captivity. And it's remarkable, that he deeply humbles by great and bitter Afflictions both the Fathers and the Children, before he makes any Covenant with them: For he knew this to be the way to prepare them, and make them more ready to obey, more capable of his Mercies, and more desirous of his Blessings. So much Corruption is in Man, that God hath much a-do with us for to reduce us, and make us a Subject fit to receive his Covenant and his Promises. And here again, God is brought in a Witness the third time, by that Clause [*said the Lord*], to signify how excellent and important, and also how certain the matter is: The Promises which are the principal part of this Covenant are, Ver. 10.

I will put my Laws in their mind and write them in their hearts,—

This is the first Promise, wherein we may observe,

1. Some things to be written,
2. The Book wherein they must be written,
3. The Scribe or Pen-man who must write them,
4. The Writing it self,

The things to be written, are the Laws of God; the Table, Mens hearts; the Scribe and Pen-man is God; the writing is a wonderful Work of God, whereby the Soul is enlightened, sanctified, and made capable of nearer Union with God.

1. The things to be written are the Laws of God; but what Laws these are may be doubted: For some will have them to be the several Commandments of the Decalogue. Yet these are said to be written in the heart of the very Heathens, *Rom. 2. 15.* Yet suppose they be already

dy in their hearts, yet the writing of them there is very imperfect; for both the Knowledge of them, and power to keep them are very imperfect, so that the Love of God and our Neighbour may be imprinted there more perfectly. Yet the word turned *Laws* signifies in the Hebrew, *Doctrines*; And these are the Doctrines of the Gospel concerning Christ's Person, Nature, Offices, and the Work of Redemption; the Doctrines of Repentance, Faith, Justification, Resurrection, and eternal Life; and these either presuppose or include the Moral Law: For, they must be such Truths as are necessary and effectual to Man's Salvation, without the Knowledge and practice whereof sinful Man cannot attain eternal Life. Further, they are Doctrines concerning Christ, as already exhibited, glorified, reigning and officiating in Heaven.

2. The Book or Tables wherein they must be written are the mind and heart of Man: By *Mind*, some conceive, is meant the Understanding; and by *Heart*, the Will and rational Appetite. But by both words are meant the immortal Soul, endued with a Power to understand, and will or will that which is understood. The word in the Hebrew, turned by the Septuagint [*Androia*] the *Mind and intellectual Faculty*, signifieth the inward parts, because as the heart and reins are the inmost parts of the Body, so the mind, thoughts, and rational Appetite, are [*intima Anima*] the inmost parts, if we may so speak, of the Soul. They are as it were the Center of that immortal Substance, where all the active vigour and powers of the Soul are united: There is the Spring and Original of all rational and moral Operations, of all thoughts, affections, and inward Motions: There is the directive Counsel, and imperial commanding Power: There is the prime Mover of all humane Actions, as such: This is the Subject fit to receive not only natural but supernatural Truths, and Doctrines, and all Laws: There divine Characters may be imprinted, and made legible to the Soul it self: This is the most noble and excellent Book that any can write in: This is an Allusion to the Tables of Stone, wherein the Law was written; for the Law was not written in the heart, but in stones upon Phylacteries, Frontlets, Posts, and Walls of their Houses. And now the Scriptures and divine Revelations are written in Books, so as that they are legible by the Eye; they may be spoken and so uttered by Man as to be perceived by the Ear, and from these be conveyed to the common sense and fancy, and by degrees be transmitted to the Soul, which by them receives some imperfect representations, not informations. This immortal Soul is the Book or Table wherein these Laws and divine Doctrines must be written.

3. The Scribe or Pen-man is God; for it's said, I will give or put, I will write. He that said so, was the Lord; And it must be He, because the Work is so curious and excellent, that it's far above the Sphere of created activity: He alone can immediately work upon the immortal Soul, to inform it, move it, alter it, and mould it anew, so as neither Man or Angel can do: They may by the outward senses and the fancy come near the Soul; but immediately prepare it, and make lively Impressions, and write clear Characters of divine Truth upon it they cannot: They may move it, and affect or disaffect it; yet to take away the stony heart, and make an heart of Flesh, is far above their Power: Therefore God doth alwayes ascribe this great Work unto himself.

4. The Act and Work of this Pen-man is, to write, and write these Laws, and write them in the heart. How he doth it we know not; That he doth it, is clear enough. His preparations, illuminations, impulsions, inspirations, are strange and wonderful, of great and mighty force: For, in this Work, he doth not onely represent divine Objects in a clearer light, and propose high Motives to incline and turn the heart, but also gives a divine perceptive and appetitive Power, whereby the Soul more easily and clearly apprehends, and more effectually affects heavenly things. The Effect of this Writing is a divine Knowledge of God's Laws, and a ready and willing heart to obey them, and conform unto them, a Power to know and do the Word of God. This is that Work of the Spirit which is called Vocation, Renovation, Regeneration, Conversion actively taken, without which Man cannot repent, believe, obey, and turn to God. It's said to be a quickning of Man dead in sin, a putting God's fear in Man's heart, a putting God's Spirit within Man, to cause him to obey his Laws, a calling out of Darkness into Light, a writing upon the fleshy Tables of Man's heart. By this writing Man is said to have a new Heart and Spirit; not that God creates in Man a new Soul, or new Faculties, but because he gives new Power, new Light, new Life, new Qualifications, so that Man is made partaker of a divine Nature, and moulded anew, with so much alteration that he is another Man,

though

though not for Substance, yet for Qualities and Operations. All this tends to an imperfect explication of this Promise, wherein this new Covenant differs from, and is more excellent, than the former: For, that had no Promise of God's writing his Laws and Doctrines in Man's heart, or of giving any sanctifying or renewing Power to enable them to observe and keep his Judgments: Yet lest we mistake this excellent and most comfortable part of Scripture, many things are to be observed, 1. Concerning the Laws. 2. Concerning the heart. 3. Concerning God's writing in the heart.

1. The Laws; the Laws of God are written in the heart, not the inventions, fancies of men, nor natural, nor mathematical, nor moral Philosophy; much less the Errors and Blasphemies of Seducers and false Prophets. It's true, that humane Learning and Languages are excellent means to find out the sense of the Scriptures, and are great Blessings ordained of God for that end; and, being used with Prayer, and sanctified, may do much: Yet we must know, that these Doctrines are not only those of the Moral Law, but also high Mysteries concerning Christ, the Redemption, Repentance, Faith, Justification, Resurrection, and the eternal Punishments and Rewards in the World to come, as they are revealed in the Gospel: For, the matter and subject of them is God's Kingdom, and the Government of God-Redeemer, ordering Man to his final and eternal estate, as I have manifested in another Treatise.

2. The heart of Man is by Nature a very untoward and indisposed Subject, and not capable of these heavenly Doctrines: It's blind and perverse, and there is an Antipathy between it and these Laws. It hath some little parcels of the Law of Nature written in it, but not any thing of these heavenly and evangelical Truths; it neither knows them, nor can relish them: And when they are represented unto it, yet it hath no intellectual Power to understand them, nor any Will or Desire to seek them, or inclination to obey the Laws of God, which direct unto everlasting life: It's not only ignorant, but filthily blotched and blurred with Errours, both in matters of Religion and humane Conversation. And this is the condition not only of Heathens, and illiterate People, but also of all natural men, though of excellent parts, and highly improved, and exquisite humane Learning, both Arts and Languages. Besides, Ignorance and Error, corrupt Lusts, inordinate Affections, violent Passions, indispose it very much, and make it most averse from that which is just and good, and strongly bent upon that which is evil: As it hath no true Notion of the greatest good, so it hath no mind to use the means, which conduce to the attaining thereof. This defacement of so noble a Substance is the Work of the Devil and Sin.

3. Concerning God's writing his Laws in the heart of Man, you must know, 1. That they are not written there by Nature, as you heard before: If they were, what need God write, that which is already written. 2. He writes nothing in this heart but his Laws and his saving Truths: Therefore that which is not written without in the Scripture he doth not promise to write within the Heart, and whosoever shall fancy any Doctrine received in his heart to be written by the hand of Heaven, and yet cannot find it in the Gospel, is deceived and deluded. 3. Before these divine Doctrines can be written in the heart, all Errors, Lusts, false Opinions, must be rased and rooted out of the Soul, and it must be made like blank paper. This is the reason, why we are commanded to prepare our selves for the hearing and reading of God's Word, to be like good ground, to put away all filthiness and superfluity of naughtiness, all Malice, all Guile, and Hypocrites, and Envy, and evil-speaking, and like new-born Babes desire the sincere Milk of the Word of God. 4. God doth not write his Laws in our hearts by Enthusiasm, Rapture, and Inspiration, as he wrote his Word in the hearts of the Prophets and Apostles, but he makes use of the Word, and the Ministers of the Gospel, and the Instructions of Man, as also of the outward senses, as of the Eye and Ear, and also of the inward, and of Reason, and of all the powers he hath given Man to do any thing in this Work. And whosoever will not use these means, and exercise this Power by Reading, Hearing, Meditation, Conference, Prayer, let him never expect or think that God will write these things in his heart. The neglect of these helps is the Cause why *Enthusiasts*, who pretend the Spirit, and persons of high attainments, as they boast, as though they were above Ordinances, have so little solid and saving Knowledge of God's Word, & fall into so many absurd & abominable Errors. 5. The Effect of this writing of God is not only Knowledge, but also a Love of the Truth, Light and Integrity, Power and Dominion over Sin, and the powerful Sanctifications

ifications and Consolations of the Spirit. And whosoever doth not find these in his heart, let him not think that God hath written his Laws in his heart: For he writes with Power, and leaves a permanent Tincture of holiness, and a constant habitual inclination to that which is good, just, and right. 6. God doth not write these Laws perfectly and fully in Man's heart whilst he is in the Flesh; for he proceeds in this Work by degrees: Therefore seeing God hath ordained means, and commanded them to be used, no Man must neglect them whilst this mortal life continues; for these Truths are not written in any of our hearts further than we use these means, which were given not only for the first inscription of these Laws, but for the encrease and perfection of our divine Knowledge. This was the way which Christ and his Apostles took for the Conversion, Edification, and Confirmation of their Disciples: If this were not so, what need was there of so many Epistles, and in particular of this, to be written to so many Converts and regenerate Saints. 7. Though God doth both begin and encrease our Knowledge and Sanctification by these means, yet this Work of his is immediate upon the Soul, and far more excellent than these means can reach.

9. 11. The end of this Promise made, and the issue of it performed, is, to acknowledge and receive God as our God in Christ, and to submit unto him with a real, hearty, and total Submission, as to our onely Lord and Redeemer; that so he may protect and bless us, and we may serve and obey him: And this we cannot do except God first write his Laws in our hearts; therefore this must needs be the first Promise upon which the rest do depend, and that whereby he in great Mercy binds himself to give us his preventing Grace, and the continuance of it: For such is our Case, that, except he prevent us by granting and vouchsafing unto us both the means of Conversion, and the Power of his Spirit to make them effectual upon our immortal Souls, we can never take him to be our God, so as to become his People and loyal Subjects. And, upon this done, he will be our God and take us for his People, and so he promiseth here in this

Ver. 10. *And I will be to them a God, and they shall be to me a People.*

This is the second Promise of this new Covenant: Where we must understand what it is for God to be a God unto any People, and for any Persons to be his People. This latter is easily known, if we know the former: 1. Therefore it is not for God to be God absolutely in himself, most perfect, glorious, infinitely and eternally blessed, for so he was from everlasting: Yet, except he be thus God in himself, he cannot be a God to any Creature. Neither, 2. Is it to be a God by Creation, Preservation, and Ordination; for so he is to all Creatures, and to every one of them whilst they have their Being. Nor, 3. Is it to be a God in an higher degree to men, as immortal and rational Creatures; for so he is to all men. Nor, 4. Is it merely to be a God in a peculiar manner to some certain People, by choosing and singling them from amongst other men, so as to enter into some special Covenant with them, and to take a special care of them, and to bless them with some special blessings and deliverances; for so he was a God to the Jews. But 5. It is to be a God unto any Persons or People, by a new Covenant of eternal Mercy and Salvation by Jesus Christ exhibited and glorified: And to be his People, is, to be his Subjects of his special Kingdom, so as to receive from him as their Lord-Redeemer, spiritual and eternal Protection and Blessings: This is the meaning of this Expression in this place. In a word, it's a Promise of admission into his Kingdom of Grace and Glory. To know this more distinctly, we must take notice, that to be God in this manner, is, to exercise his Wisdom, Power, and Mercy in Christ, as to protect and deliver us from all evil, and give us all Blessings necessarily required to make us eternally and fully happy. Thus much is signified by God's Promise to Abraham, *I will be thy Shield, and thy exceeding great Reward*, Gen. 15. 1. and that Acknowledgment of the Psalmist, *The Lord God is a Sun and a Shield*, Psal. 84. 11. To be a Shield is, to save, and protect either by prevention or removal of all dangers and evils, not only temporal but spiritual and eternal. And to be a Reward, a great Reward, and an exceeding great Reward, cannot come short of Heavenly Glory, and that eternal Bliss, which is an aggregation of all Blessings, which shall ever issue from that Sun, which shall in his Meridian fully and for ever shine upon his Saints: And to be a People to this God is to be a subject of all Mercies Man can possibly desire. He begins to be our God in this manner up-
on

on our first Conversion, when his Laws are first written in our hearts; and goes on to bless and save us more and more till we be fully happy; for the more his Laws are imprinted in our hearts, the more he will manifest himself to be our God, and when he is once engaged he will go on and finish our felicity till he be all in all. Some make this writing of his Laws to depend much upon our Free-will; and that by it we may lose our God: But it's certain, that though by our Free-will we may neglect the means, and so be guilty of not receiving the Impressions of these heavenly Doctrines; yet by this natural Freedom, we can do nothing to purpose in this business; we can by it neither prepare our hearts, nor apprehend nor relish these heavenly Doctrines, which are above our Sphere: And the beginning and continuance of God being our God, depends upon an higher, more efficacious and more excellent Cause. This Promise is most excellent, and a Fountain of unspeakable Comfort: for, happy is that People who have God to be their God; and miserable are they, who are without the Covenant of Promises, without hope, without Christ, without God: How vast is the distance between them and eternal happiness! As they come not near their God, so God will not come near them.

§. 12. After this second Promise it followeth,

Ver. IV. *And they shall not teach every Man his Neighbour, and every Man his Brother, saying, Know the Lord; for all shall know me from the least unto the greatest.*

These words are not so easily understood, as appears by the many and different Interpretations of several Expositors, which here I will not recount. The Subject of them is the Knowledge of the Lord, which shall be far more excellent, clear, full, and effectual, and generally diffused, then in the times of the former Covenant. Whether it be a distinct Promise from the former, or the same; and these words added for the fuller Explanation of the former, shall be examined hereafter. In themselves, they seem to be an Enchymeme, which may be supplied and reduced into this Form;

If in the new Covenant all shall know the Lord, from the least to the greatest; then they shall not teach every man his Neighbour, and every man his Brother.

But all shall know the Lord, from the least to the greatest:

Therefore, they shall not teach every man his Neighbour, &c.

In the Text there are two Propositions,

1. *They shall not teach every man his Neighbour, and every man his Brother.*

2. *They shall all know the Lord from the least to the greatest.*

The former is inferred from the latter, and the Connexion of both as Conclusion and Premises is expressed by the causal Conjunction [For]. The Conclusion is negative, and signifies that there shall not be any such teaching under the new Covenant, as was under the old. In the words we have,

1. The Master.

2. The Schollar.

3. The Lesson taught by the Master to the Schollar.

4. The teaching of this Lesson.

The Master is every Man, not absolutely, but Every man that hath the Knowledge of God, and is able to teach another: For every one that hath any Knowledge of God should teach others that are ignorant; and this is a general Duty of all knowing men, but most of all of such as, having a more eminent degree of Wisdom, do take upon them the Charge of others.

The Schollar is every man's Neighbour and Brother, that is, Such as are near unto them by Co-habitation, or Relation, or both; and are ignorant of God; so as they need Instruction and Teaching, yet are capable.

The Lesson is, *to know God*; this is the chief and best Lesson any Man can learn: The Object to be known is the most excellent, there is none better, nor any so good; the Act is answerable to the Object. For of all Knowledge, the Knowledge of God, as it is most necessary to Man's Salvation, so it is far above any other Knowledge. But this Knowledge is not a bare Knowledge, but to know the Lord is, to fear him, serve him, and obey him: Therefore the Chaldean Paraphrast doth usually interpret the Knowledge of the Lord to be the Fear of the Lord. And this is agreeable to that of the Apostle, 1. *Hereby we know that we know him, if we keep his Commandments.* He that saith, *I know him,*

and keeps not his Commandments, is a Liar, and the truth is not in him, 1 Joh. 2. 3, 4. Not they who have some high Notions of God, and can discourse of his eternal Power and glorious Perfections, and yet are Workers of Iniquity; but they who keep his Commandments, may be said truly and really to know him.

To reach, in this place is not barely by Instruction to inform the Understanding, but by exhortation to move the heart, and stir up Man to Obedience and Practice. To teach this Lesson, and to perswade and exhort men to know and fear God, is a good Work, and a Moral Duty, and as such of perpetual and universal Obligation; and therefore must continue in the Church Christian, as it did in the Jewish. Yet it's said, that they shall not so teach under this new Covenant; which implies, there was some defect and imperfection, both in the teaching, and also the Knowledge which did depend upon it, which shall not be found in the Teaching and Knowledge of the new Covenant: But of this anon.

The second Proposition is, That *All shall know the Lord from the least to the greatest.*

Where we have, 1. The party to be known, 2. The Knowledge of him. 3. The parties that shall know him, and that is, *All, from the least to the greatest.* The party to be known, as in the former, so in this part of the Text, is the Lord: For, *they shall know Me, saith the Lord;* so it's in the Hebrew, *Jerem. 31. 34.* And this is the fourth time that Expression is taken up in that Prediction of this Covenant: Yet God is Lord by Creation, by Preservation, by Redemption, and Regeneration. In this place is meant God, not onely Creator and Preserver, but Redeemer by Jesus Christ exhibited, glorified, manifested and represented to us in the Gospel. To be Lord in this manner is to manifest himself in the Excellency of his Wisdom, Power, and Mercy. To know him as such is not any wayes to understand those excellent things testified of him in the Gospel, but effectually to believe those Truths as revealed from Heaven, and to rely upon him, and him alone, as our onely Saviour, renouncing all Righteousness in our selves, and all Confidence in all other things, and counting all things loss and dung in comparison of him. This is that which we call Faith in Christ, whereby we are justified and saved; yet this Knowledge and Faith was not without teaching: For, *how should they believe on him of whom they have not heard? and how should they hear without a Preacher?* And again, *So then Faith is by Hearing, and Hearing by the Word of God,* that is taught and preached, *Rom. 10. 14, 17.* And the Apostles had Commission to go and teach or disciple all Nations, *Mat. 28. 19.* and they must teach Repentance, Faith in Christ, and Remission of sins in his Name. And when Christ ascended into Heaven, he gave Gifts to man, and (saith) *Apostles, Prophets, Evangelists, Pastors and Teachers,* *Ephes. 4. 11.* Yet this Teaching of Man was not without the Power of the Spirit, teaching inwardly the same which they taught outwardly, yet in a more excellent manner, and with far greater efficacy. The Persons who shall know God were *all, from the least to the greatest.* 1. The Jew taught but the Jew or his Proselyte; the Apostles, both Jew and Gentile, of all Nations. 2. *All* to whom the Gospel is preached aright know God, or may know him. 3. *All* may be restrained to all those who are taught, not onely of Man, but of God, who writes his Laws in their hearts, and gives them one heart and one way, that they may fear him for ever, and so puts his fear in them that they shall not depart from him, *Jerem. 31. 39, 40.* And he had promised to give his People an heart to know him, that he was the Lord, and they his People, and be their God: for they shall return unto him with their whole heart, *Jer. 24. 7.* Where it's observable, 1. That God will so give them one heart, as that they shall turn with their whole heart to the Lord. 2. So turned, they shall not only know God to be the Lord, but to be their God, and they his People. 3. That this place compared with that of the same Prophet, *Chap. 31. 33, 34.* alledged in this place, doth signify, that this Knowledge is such, as upon which will follow, Remission of Sins, and this is justifying Faith.

¶ 13. Two things remain to be considered: 1. How this Reason infers this Conclusion, That they shall not under the Gospel, *every Man teach his Neighbour, and every Man his Brother, saying, Know the Lord.* 2. How these words come in upon the former; whether so as to be a distinct and different Promise from the former, or not. For the first, 1. It's certain, that in Heaven the Knowledge of the Lord shall be so perfect, as that there shall be no need of any teaching of Man, no, not of Prophets or Apostles,

sties; therefore some of the Ancients understood the place of the perfection of Saints in the state of Glory.

2. That under the Gospel there is need of Man's Teaching, not onely for the first Conversion, but for their further Edification, till the Saints be perfect in Christ.

3. Yet there is a great difference between the teaching under the Law, and that under the Gospel; and that in three respects,

1. Of the matter taught.

2. Of the Teachers.

3. Of the manner of Teaching.

1. For the matter taught: For the matter taught under the Law, was, The Lord bringing them out of *Egypt* into the Land of *Canaan*, and giving them Moral, Judicial, and Ceremonial Laws, and blessing them in that good Land, whilst in their manner and measure they observed these Laws; Christ also was taught in Types and Shadows. But the matter taught under the Gospel is God Redeemer by Christ, exhibited, glorified, reigning at God's right hand, and officiating in Heaven, as being far more clearly and fully revealed.

2. The Teachers under the Law, whether Priests, or Levites, or Scribes, or Parents, or Masters, or any private Persons, were but Ministers of the Letter, not of the Spirit. But under the Gospel they were Ministers not onely of the Letter, but of the Spirit, and their Knowledge was far greater and clearer than that of the Teachers under the Law.

3. For the manner of Teaching, it was more clear, more full, more powerful, as accompanied by the Spirit of Christ, enlightning the Understanding, and inclining the heart: For in the Law there was no Promise of the Spirit to take away their stony heart, and give them an heart of Flesh, and to be put in them, to cause them to walk in his Statutes: As the saying of *Austin* is, *Lex jubet, non juvat*. If the Spirit had been thus given to make the Doctrine of their Teachers effectual upon the heart of their Disciples, and imprint the Knowledge of the Lord so deeply in their hearts, as that they should never depart from him, then the Promises of that Covenant had not been so far short of the Promises of the new Covenant: But, as the Law could expiate no Sin, so it could not minister the Spirit. It's true, that under the Law, they had Faith in Christ to come, and were enlightned and sanctified by the Spirit, yet this they had not by virtue of the Law but the Promise, by Christ to come and not by *Moses*. And they who had it were few in number, and their Knowledge of Christ was but implicit, and the Power of the Spirit far less. But under the Gospel they were many in number, not only Jews and Profelytes, but Gentiles of all Nations; their Faith was far more explicit, and the Power of the Spirit far greater: So that the force of the Reason is, That if the Teaching under the Gospel be so far more excellent in respect of the matter taught, the Teachers, and manner of Teaching, which is such, as that they all, from the least to the greatest, shall know the Lord, so clearly, fully, and powerfully; then there shall be no such Teaching as under the Law: For, seeing there is no distinct actual Knowledge, without some kind of Discipline and Instruction; therefore, where any Knowledge of the Lord is, whether under the Law or the Gospel, there must be some kind of Discipline under both. And here the Discipline and Teaching of the Law and the Gospel are compared together: And that of the Law was so weak and imperfect in respect of the Knowledge of the Lord, which it did produce, and that of the Gospel so powerful and also so perfect in respect of the Knowledge of the Lord, the Effect thereof: that there was great Reason that the former should cease as needless, useless, and imperfect. For, as the Apostle saith in another Case, *When that which is perfect is come, then that which is in part shall be done away*, 1 Cor. 13. 10. Both Law and Gospel have their Teachers, Teaching, and the matter taught, which is the Knowledge of the Lord, and both agree thus far: Yet they differ in the Quality, Power, and Manner, in which respects the former shall cease, and the latter continue. There shall be no such Teaching under the Gospel as under the Law, because there shall be a far better.

The second Enquiry is, Whether these words are added to the former only for Explication, or for to inform us of another distinct Promise. Upon due consideration they may be found so to explicate the former, as to add another Promise: For they signify, 1. That the end and issue of God's putting his Laws in their mind and writing them in their hearts, is to know God, the only true God, and Jesus Christ whom he hath sent. 2. To know God and Jesus Christ far more perfectly than ever they could do under the Law. 3. To know him so, as never to depart from him, as their Fathers did. 4. To know him

him so, as that God should be their God for ever, and bind himself in an everlasting Covenant unto them. And this effect it should have, not in a few, but in very many of all sorts, of all Nations. And all and every one in whom he would thus write his Doctrines, should thus know him, fear him, love him, and obey him constantly and cheerfully, so as they should not need either so much teaching, admonishing, threatening, correcting, punishing, as they did under the Law; nor be in such danger of departing and revolting from their God, as their Fathers were: For, our God doth so deeply imprint his heavenly saying Truth in our hearts, as that we shall be enamoured with Christ; and so firmly adhere unto him, as never to be separated from him. This Effect, it is not onely able to produce, but hath actually produced it in thousands and millions. This may be a new Promise, whereby God doth engage himself not onely to be our God, and take us for his People for a time, but for ever: For after once he becomes our God, as here is meant, he not onely rewards us, but amongst other things doth continually minister unto us the sanctifying Power of his Spirit, to enable us more and more to keep his Covenant, that so in the end, we may obtain the final and eternal Reward: for he first writes his Laws in our hearts, that upon our first Faith and Conversion he may first become our God, and after he once is our God, he writes them more and more, that he may continue to be our God for evermore. He will not only begin, but finish the great Work of Salvation.

There is another Promise of unspeakable comfort expressed, *For I will be merciful to their Unrighteousness, and their Sin, and their Iniquities will I remember no more.*

This is a Mercy of that concernment and necessity to sinful Man, that all the rest without it are nothing. The thing promised is eternal Remission of all sins. Where we have

1. Sins.
2. Remission of Sins.
3. Remission for ever.
4. The Person remitting.
5. The Persons to whom they are remitted.

1. For Sin we have three words; *Unrighteousness*, *Sin*, *Iniquities*. Two of these are only named in the Prophet, and the Apostle adds the third, according to that of *Ezek. 34. 7.* where we find three Hebrew words, as we do *Psal. 51. 12.* and the *Septuagint* translate the three Original words by these three Greek words which are here used by the Apostle: And here it's implied, That the People with whom God makes this Covenant, have their Unrighteousness, Sin, and Iniquities; and some of them not onely many, but very heinous. What Sin is I need not here define, because I have done it more at large in my *Theopolitica*, where I explain the meaning of the Apostle's definition, *1 Joh. 3. 4.* Sin presupposeth a Law-giver, one Subject and under his Power; a Law, and the Obligation of the party subject. And it's a disobedience to the Law. Here God's the Law-giver, Man's the Subject, Commandments the Laws; and when Man acts, moves, or is inclined, contrary unto these Laws, then he sins. The Commands of God are his Rule, and he ought to follow it, and his heart ought to be conformable unto it, and that freely, and upon Knowledge: For, Man is bound to know the Law, and to observe it. And when Man swerves from this Rule, he forsakes the Wisdom and Righteousness of God, and follows his own Imagination and the Suggestion of the Devil, and is carried away from his God by his base and ill-disposed Will and Lust. And though all Sin is base, yet some sins are more heinous than others: Amongst other Consequences of Sin, Guilt and Punishment are most remarkable; and there can be no Sin which makes not Man guilty, and liable to Punishment, though the Punishment may be removed, or the Suffering of it prevented. And because God in his Law promiseth not only temporal but eternal Rewards, and threatneth not only temporal but eternal Punishments, therefore the condition of the guilty is very miserable; and the more guilty, the more miserable. And if once we see our condition, and be sensible of it, our Souls are troubled and fearfully tormented, and the thoughts and remembrance of Judgment are very terrible, not onely because we are in danger to lose the eternal Rewards, but to suffer eternal Punishments.

2. Though

2. Though there be Sins, and the Guilt after the Sin is past remains; yet there is Remission. This Remission is a kind of loosing and dissolving an Obligation: This Obligation here to be loosed is Guilt, which is not Obligation to Obedience, which is the Act of a Law, but unto Punishment which follows upon the transgression of the Law, by virtue of the Law and the Commination: Pardon therefore and Remission is a freedom from the Guilt, and so from the Punishment by necessary Consequence. This Remission in this place is expressed by two words; the first is, *I will be merciful*: the second, *I will not remember their Sins and Iniquities*. The first implies, that Remission is an Act of Mercy, pure and free Mercy; for he that is guilty is in the hands of the Judge, to punish or spare him; and if he spare, it's a favour, and an undeserved kindness: Yet the word [*ἰσχυρῶς*] *merciful*, doth sometime imply such a Mercy as presupposeth some satisfaction and propitiation made, without which Mercy and Pardon will not be granted; and so it's taken in this place: For, though God be merciful and inclined to pardon, yet he will be just, and Justice requires some expiation to be made by Blood, or some other way, and this to manifest his pure holiness and hatred of Sin, and that he will not suffer his just Laws to be violated, and yet let the party violating go free, without any satisfaction made: Neither is it cruelty, but Justice, to require expiation to be made, and to accept it for a guilty Person, and so upon the same to remit him is a great Mercy. The second word is, *Not to remember*: To remember Sin in this place is an Act of a Judge, taking notice of Sin so as to punish the Sinner. *Not to remember*, is, not to charge the Sin upon the Sinner, and so punish him; but to free him from the Punishment and the Guilt too; so that he shall neither be punished, nor be liable to Punishment. And it's observable, 1. That he will not only be *merciful*, but he *will not remember*. 2. That though in the Hebrew there be but one Negative [*לֹא*], yet in the *Septuagint*, and the Apostle, we find [*οὐκ*] a double Negative; where by the Multitude of words is signified, that God's Mercy will be very great, and by the Negatives, that it will be very certain, and the Sinner shall have no cause to doubt: And both the words and the Negatives imply, that God will certainly and abundantly pardon, and he will in no wise punish.

3. This Remission is eternal, and takes away the Guilt of Sin for ever, and puts the sinful guilty wretch once pardoned, in a condition of eternal safety. In the Law, notwithstanding their Sacrifices for Sin, and Burne-Offerings and Expiations, there was a yearly remembrance of Sin upon the day of Expiation; and their many Sacrifices offered by many Priests often, could not take away Sin. But Christ, by one Offering, consecrated and sanctified for ever, and by his Blood entering into the *Holy place* obtained eternal Remission, and made Sin eternally pardonable. And upon Repentance and Faith follows actual and eternal Remission, and freedom from all Guilt and Punishment for evermore: So that the pardon here promised is plenary; for it's total of all sins, and perpetual, and in Act of eternal Amnesty or Oblivion will be passed in the supreme Court of Heaven: No sin, nor any, shall in any wise be remembered any more.

4. The party pardoning is God, who makes the Covenant, and in the Covenant this Promise: For it's said, *I will be merciful*, &c. *I will not remember*. He is the supreme Law-giver, and the supreme Judge; and if he once justify, none can condemn: His Sentence cannot be revoked and null'd; there lies no Appeal from his Tribunals: his Decrees once passed stand firm for ever. Yet God pardons as propitiated by the Blood of Christ, and as thereupon freely and abundantly merciful: For, to pardon one, whom he may justly punish is Mercy; & to pardon many & grievous sins is abundant Mercy; & to pardon for ever is eternal Mercy. It is the Lord, the Everlasting God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and Transgression, and Sin. — Exod. 34. 6, 7. Where we may observe, that Mercy goes before Remission. He loved and pityed us, when we were sinful and Enemies, and gave his only begotten Son for us, that by his Blood he might make way for his Mercy, & make our Sins pardonable, and when the Sinner once repents and believes, and the Blood of Christ is once pleaded, then he actually, freely, abundantly, eternally, pardons. How the God's justified Ones bound to praise him with all their heart for evermore! — Ps. 118. 1-4.

5. The Persons pardoned are not all Sinners, and every Transgressor: For, though God's Mercy be, as he himself is, infinite, yet it's by his Wisdom and Justice limited to certain Persons: For, though Christ hath merited pardon by his death, yet no Sinner, as a Sinner is capable of it; his Death makes Sin, and Faith makes the Sinner, pardonable.

God must write his Laws in Man's heart, and Man must know his God and Saviour, and believe in him, and Christ must make Intercession, before Man can be actually justified. Therefore this Promise follows all the rest. Except Man receive God for his God, and God become his God, no pardon can be expected: God, received as our God, and engaging himself to be our God in Christ, doth justify. And this is great Mercy of God, that seeing Man is by Nature incapable of Remission, because senseless of his Sin, and ignorant of his Saviour, he writes his Laws in his heart, to take away the stony and senseless quality thereof, and makes it tender and sensible; and so Man sees his Sin, hates it, is humbled and grieved for it, willing to turn unto his God. He enlightens him; and, lest he should despair, he manifests unto him his Saviour, and his infinite Mercy in him; promiseth pardon, invites and calls him, and lets him know there is plentiful Redemption: Upon all this Man is willing to submit himself, and take God to be his God in Christ, and now he is in a capacity of pardon, and justifiable. Thus Man by God's Grace, and performance of his Duty by the power of that Grace, is prepared for this great Mercy of Remission and Justification; And they who through neglect of hearing God's Word, and Prayer, continue in their Sin, and harden their hearts, can have no hope of this great benefit, which God is so willing to give, and sinful Man unwilling upon God's terms to receive. These words, thus explained, contain this Promise, That God will forgive Man his Sin, and justify him; and the words are brought in upon the former, by the Particle *ו* in the Hebrew, and *καὶ* in the Greek, turned by our Translators, *For*. And, as I have observed before, it's sometimes expletive, sometimes illative for *therefore*, sometimes causal, and accordingly is rendred; Sometimes the Hebrew Particle signifies *When*. If it be expletive, it's used onely to bring in this last Promise, and joyn it with the rest: But if it be not such, but used here as a rational Conjunction, the Connexion of these words with the former is very doubtful.

Some make Remission to be the ground of all the other Privileges which God doth promise, because he will forgive their Sins; Thus Dr. *Gauge* seems to understand it. Yet this seems to give a Reason why God will write his Laws in their hearts, be their God, and so reach them, as that they shall know him; and it's this, That he may make them capable of Remission, and, being made such, he may remit them: This is certain, that this is a distinct Promise of the Covenant, different from the rest; and it's such a Promise, and of so great a Blessing, that the Law had none such, neither by the Observation of it could any Man obtain Pardon and Justification. And it's certain and clear enough, that one end why God made this Covenant, and in the same promised to write his Laws in our hearts, was, that by them so written we might repent and believe, and by them obtain Remission: For, the chief Laws and Commandments of this new Covenant, are those of Repentance and Belief in Christ; which performed, Remission, which the Law did neither promise, nor could give, will certainly follow. And, before I conclude this part, I will inform you, 1. That Remission of Sins, and Justification, are the same. 2. That there is no Justification but by the Blood of Christ. 3. That no man is justifiable by the Blood of Christ but upon his Faith. 4. That this Remission and Justification takes away from the party justified all the sad and woful Consequents of Sin. 5. That God never justifies any, but in justifying he sanctifies him, and doth not onely free him from the Guilt of Sin past, but from the Power and Dominion of Sin, so as to preserve Man from Sin for time to come: The Imperfection and Corruption of Man, which followed upon the first Sin, is one of the greatest Punishments that Man can suffer and be liable to; and, to remove this Punishment is one part of our Justification. 6. In this Remission is included Reconciliation, Adoption, and all those Blessings which tend to everlasting Salvation. 7. Though upon our first Conversion, and our first true and lively Faith, we enter into the state of Justification, which frees us from the eternal penalty; yet we are not perfect in this state, till all Sins, even the last be pardoned, and all Punishments fully and for ever prevented and removed, which will not be before the Resurrection. Thus you have heard the words of the Prophet, alledged by the Apostle, explained.

Now, we must consider what they prove, and being the words of God, they must needs prove strongly; and the thing proved is, That the Covenant, whereof Christ is Mediator is established upon far better Promises, than the former Covenant with the Fathers was.

9. 15. The Apostle by the words of the Prophet hath proved, that the Covenant, whereof Christ was Mediator, was a better Covenant, because established upon better Promises: Yet, though this was sufficient, he proceeds further out of the same Text, to prove the abrogation of the former Covenant, whereof the Levitical Priest was Mediator, and that in this manner,

Ver. 13. *In that he saith a new Covenant, he hath made the first old. Now, that which decayeth and waxeth old, is ready to vanish away.*

THE Subject of these words is the Old Covenant made with the Fathers; and they inform us of two things; 1. The Abrogation. 2. The total Abolition of it. 1. The Abrogation, It's made old. 2. The total Abolition, It being made old is near vanishing and Abolition. The Abrogation he proves from these words of the Lord by the Prophet, *I will make a new Covenant*; If God make a new Covenant, then he abrogates the old; But he makes a new Covenant; Therefore he abrogates the old. To understand the force of this Argument, let's enquire into the meaning of the words: 1. To *make old*, in this place, must be to abrogate; for, as old things lose their Power, Strength, and Vigour, so the Covenant being made old loseth it's binding force, which is the very Essence of a Law, from which the vigour and the virtue of it, as a Law, doth issue: Hence that Phrase, *to antiquate a Law*, which is the same with [*Antiquate*] *is to take away the Authority of a Law*. And this is the genuine sense of the word in this place. 2. It may be doubted, whether the making a new Covenant or Law doth antiquate the former Law and Covenant; for the making of a new doth not always take away the old, but sometimes confirm it. Therefore you must know, That for God to make a new Covenant, is to make such a Covenant as is different from and inconsistent with the former; nay, to make it so as by it to take away the former as useless, needless, and imperfect. Such, and so made is this new Covenant; and the former doth lose all force two ways, 1. By Expiration; for it was intended to continue untill the latter was made, and upon the making thereof it came out of Date. 2. By another Law and Covenant which could not stand with it, but must needs destroy it. These words, thus understood, do necessarily infer the Antiquation of the former Covenant; and the inference is evident in the light of Nature, and needs no further Confirmation. The Argument, That God will make a new Covenant, we find in the express words of the Prophet's Text. This is the Abrogation; The total Abolition, which follows upon this Abrogation, is expressed in this Proposition,

[*That which decayeth and waxeth old is ready to vanish.*]

Where, to *decay* and *wax old* are but Synonymals; and signify the utter Abrogation of a Law and Covenant in general, of this Covenant with the Fathers in particular. That which is thus antiquated, is said to be nigh or ready to vanish or disappear, and, as it were to lose its Being. The word *Antiquate*, turned *Vanishing*, is used oft by the *Septuagint* as a Verbal, to signify *destruction*, and *desolation*; and the Verb whence it's derived, signifies to *ruine*, *destroy*, *Perish*, *Cities*, *Countries*, so as to take away their Being and Existence. And this Expression may intimate thus much, that as things, after they become old, and have lost their strength and vigour, may retain some kind of imperfect Being for a time, and moulder away by little and little, till they vanish and totally perish; so the Law once abrogated may continue, though in no force for a while, and by little and little decay, till it is totally cease.

9. 16. This is the Explication of the Text, which may be further cleared, and made more evident, if we examine the time of the Abrogation and Abolition. It was not abrogated in the dayes of the Prophet *Jeremiah*, by whom God revealed the making of the new Covenant, and the renoual and substance of it; for it continued in force for many years after, even untill the exhibition of Christ. Neither was it abrogated upon his Birth, or Baptism, but upon his Death, which unhinged the Law, and so virtually null'd this Covenant. Yet it was not actually abrogated, but upon the Promulgation of the Gospel; for then the force of it was taken away, and no baptized Christian was bound to observe it; yet there were many attempts made, & that by some who professed Christianity, to continue it in power. Hence that great Controversy raised in the famous Church of *Antioch in Syria*, which occasioned the great Synod at *Jerusalem*, mentioned *Acts 15*. where it was unani-

mously

mostly determined, that it was abrogated; therefore they would not impose it upon the Gentiles. And though after that, they suffered some believing Jews to observe it in some particulars, as a thing indifferent; yet the Apostle in his Epistle to the *Galatians* doth clearly demonstrate, that whosoever should observe it as necessary, and so binding as that Christ could not save them without it, they were fallen from Grace, and went about to make void the Gospel. By all which it's evident, that the new Covenant of the Gospel was so made as that it abrogated the Law of *Moses* and the Legal Covenant: Yet, because the Law was given, and that Covenant made by God and not by Man, and had continued in force about 1500 years, many could not be satisfied in the matter of Abrogation, and made scruple of rejecting and neglecting of it: For that which is confirmed by Law and long Custom, can hardly be made void. The unbelieving Jew did reject the new Covenant, and adhere to the old; as instituted from Heaven, and sufficient to justify and save those who observed it: Some believing Jews feared to neglect it, and judged Christ insufficient without it, and thought *Moses* and Christ joynly must bring them to Heaven; and some of the Gentiles seduced by them were entangled with the same Errour. So that it was observed by some as necessary, by some as indifferent, till the ruine of *Jerusalem*, the destruction of the Temple, and the dispersion of the miserable and captive Jews into all Nations: And then, when there was no face, either of a Civil or Ecclesiasticall Polity in that Nation, then it vanished and did not appear: It was abrogated therefore by the Promulgation of the Gospel, decayed by little and little after that time, and in the end was totally abolished. The Apostle had, in the former Chapter proved the Change of the Law, and the Abrogation thereof from the Change and Abolition of the Priest-hood; and gives the reason why it was to be abrogated, to be this, because it could justify and sanctify no Man: And this he made good out of *Psal. 110. 4.* And here he implies, that it must be abrogated, because it was not faultless but defective, and confirms the repeal of it, from the words of the Lord by *Jeremiah*, saying, *I will make a new Covenant*; and his chief Scope is to prove, that Christ hath obtained a better Ministry, because he was the Mediator of a better Covenant. And that Covenant was better, not onely because it was established upon better Promises, but in that it was new, and so made that it abrogated the former, and it self was to continue for ever: For God never promised to make another after this new one was once confirmed by the Blood of Christ.

§. 17. In all this Discourse, he takes it for granted, and presupposeth it as certain, that Christ was the Mediator of this Covenant; and in this he may seem to beg, and not to make good the affirmative of the Question. For the Jew might reply, That suppose it were granted, that there must be a new Covenant, so made as to take away the old, as God by the Prophet doth positively affirm it; yet, How doth it appear that Christ, and not some Levitical High-Priest shall be the Mediator of it? To remove this and the like Scruples, it's to be observed, 1. That no Levitical Priest could be a Mediator of any Covenant but the former made with the Fathers, as is evident from the Institution of that Priest-hood, and the Rules of Legal Ministration. Therefore he was clearly excluded from this Mediation of this new Covenant. 2. That if *Jesus of Nazareth* was the Messias, whom God promised, the Fathers expected, the Prophets fore-told; then it will necessarily follow, that he was the great Prophet above all former Prophets, above *Moses*, above Angels, and he must be the great and eternal High-Priest, according to the Order of *Melchisedec*, a Minister of the heavenly Sanctuary, and a Mediator of this far better Covenant. But the reason why he takes it for granted, and goes not about to prove, that *Jesus of Nazareth* was the Messias, was, because that was done unto his hands, and made evident many wayes: For, the fulfilling of so many Prophecies of the Old Testament, and that so fully, even to particular Circumstances, in him who was called *Jesus of Nazareth*, the Angel's Testimony who certified his Mother of his Conception, the Testimony of an Angel, with a Multitude of the heavenly host, at his Birth, did signify this; So did the words of his Father, at his Baptism and Transfiguration, his glorious Works, his heavenly Wisdom, Knowledge, and Doctrine; besides the Testimony of *John* the Baptist, his prodigious and stupendious Death and Resurrection, Ascension, the coming down of the Holy Ghost upon the Apostles, the Revelation of the Gospel, the rare and excellent gifts of this heavenly Spirit, received by such as believed on him, and the wonderful works done in his Name, did sufficiently and superabundantly prove him to be the Messias.

§. 18. From

§. 18. From all this, the intelligent Reader may easily understand the Subject, Scope, and Method of the Apostle in this Chapter. The Subject is, the Ministry of Christ, constituted a Priest for ever after the Order of *Melchizedec*: The Scope is to manifest, that Christ is a far more excellent Priest than that of *Aaron's* Order, in respect of his Ministry: The Method is, to set forth his superexcellent Ministry, in respect of the Tabernacle, the Service, and the Covenant whereof he was Minister; for, the more excellent the Sanctuary, the Service, the Covenant, the more excellent the Priest. The Sanctuary whereof Christ is Minister is heavenly; his Service and Offering not carnal, but supernatural and divine; the Blessings promised in the Covenant, whereof he is Minister, and which by his Ministry he procures, are spiritual and eternal, and such as once obtained make sinful Man fully and for ever happy: And, because the Covenant is so excellent and so effectual by his Ministration, it's of eternal continuance. The Application of all this to our selves is of Information, Exhortation, Consolation; for, by this Doctrine we

1. Understand how excellent and effectual Christ's Priest-hood is, in respect of his Ministration in the best Sanctuary, by his best Service, making effectual the best Covenant that ever was made.
2. It stirs us up to admire the wonderful Wisdom of God, which contrived such an excellent Priest-hood and Ministry; and his infinite Mercy in ordering both for our eternal Salvation: For, Who are we, that the Son of God should be our eternal Priest, offer up himself a Sacrifice to confirm his Covenant which he hath made with us? and that God should appoint him to minister in the heavenly Sanctuary, and by his Ministry there obtain for us the excellent Blessings, which he hath merited, and God hath promised? That he should deal thus with us, and do thus for us, may be matter of amazement to the very Angels of Heaven. How often should we think and seriously meditate on these things, and magnify his Wisdom, and be eternally thankful for his unspeakable Mercy, and engage our selves to his Service for evermore.
3. It's matter of sweetest Comfort, that there is so excellent an High-Priest; that he is our High-Priest; that after he had sacrificed himself on Earth, he should minister for us in Heaven; that God should make so excellent a Covenant with us, promise Power to keep it, and bind himself upon the keeping of it to be our God for ever, and eternally to blot out all our Sins, and never remember them, never charge them upon us; that Christ should be the Mediator of this Covenant, and never cease his Mediation till he hath fully sanctified, justified, and blessed us for ever. What can Man desire which he shall not have? What can he want which God hath not provided for him? Doth he desire an High-Priest? He is ready, and he is the best in the World. Doth he desire his Ministry in Heaven? He shall be sure of it. Doth he desire a Covenant? Here is a Covenant, a new Covenant, a Covenant of the best and sweetest Promises that ever were. Doth he desire a Mediator of this Covenant? A Mediator is at the right hand of God, who ever lives there, and as an Advocate pleads his Cause, and will not rest Day or Night, untill he hath made us capable of Pardon, and procured Remission of all our Sins for ever. The remembrance of these things must needs be sweet, and wonderfully revive and refresh a bruised Spirit, and a broken heart sensible of Sin, hungry and thirsting after Righteousness and Salvation. But, how great is our Ignorance of these things? how weak our Faith? how languishing our Hopes? Our eternal happiness depends upon this Covenant, this Priest, this Mediation and Ministry; and issues from God the Father, and from this High-Priest, and from pure Mercy: And, how happy we, if we had but a true and living Faith, effectually to believe these things, and totally to rely upon God's pure, free, and abundant Mercy in Jesus Christ; for, they who believe in him shall not perish, but have everlasting life; and he that hath the Son hath Life, and Life for evermore. Many and grievous are our Sins, great is our danger, and none can help us but this great Mediator of this blessed Covenant; yet we are senseless of our Sins, and do not seek unto our Saviour: We are secure, and do not understand, that without his help and Ministry we must unavoidably perish. God hath done much to save us, and hath brought eternal life near unto us, but we regard it not: We continue in our Sins, and will not believe on Christ, and therefore are we condemned already, because we have not believed in the Name of the only begotten Son of God: And this will be our Condemnation, that Light is come unto us, and yet we love Darkness rather than the Light; therefore Salvation is far from us; Christ will not be our Saviour, nor make Intercession for us. O Lord, pur thy Laws in our minds, and write them in our hearts, that we may see our Sins, and be sensible

sensible of them, and seek our Saviour, that thou mayest be our God, and we thy People, and know thee, all of us, from the least unto the greatest, that so thou mayest mercifully pardon our Unrighteousness, and remember our Sins and Iniquities no more. Amen, Amen.



CHAP. IX.

Of the Sacrifice of Christ, and the excellent vertue thereof.

THE Apostle here doth enlarge upon, and more particularly and distinctly explain, those things which in the former Chapter he had only in general and briefly mentioned: For he implied there, that a Priest once made and consecrated must have a Sanctuary, must minister in it, and be the Mediator of a Covenant; and, that the more excellent the Sanctuary, the Service, and the Covenant, the more excellent the Priest that is Minister of these: And did affirm, that Christ, in respect of all these, was more excellent than the Levitical Priest. But in this Chapter he speaks more at large of the earthly and the heavenly Sanctuary, of the Service performed in both; but especially of the great Sacrifice and Expiation made by both the Priests, & most of all of Christ's Expiation-Offering, of the rare vertue and the excellent Effects thereof, and how by it he was the Mediator of the new Covenant, and made it effectual unto Remission, and the eternal Salvation of Man. This is some kind of co-hERENCE, whereby this part is joyned to the former: But there is another; for the Apostle having proved Christ more excellent than the Levitical High-Priest, 1. In respect of his Constitution, Chap. 5. 6. and especially in the 7th. 2. In respect of his Ministration, in the 8th. In this 9th. he proceeds to speak of his Ministration in particular, and of his excellent Service in Offering himself a Sacrifice without spot to God.

1. The Subject of this whole Chapter, and part of the tenth, is the Sacrifice of the Cross. The Scope is to manifest how excellent this piece of Service is. The Method upon consideration of the whole is this; He informs us

1. Of the Typical Tabernacle, and the Service, especially the great Expiatory Sacrifice performed therein; and this by way of Introduction to the 11th Verse.

2. Of the Anti-Typical Sanctuary and Sacrifice, and teacheth us,

1. The Nature and Quality of both, especially of the Sacrifice.

2. The Verme of this Sacrifice manifested in the Effects thereof, from Ver. 11. to the end.

And this he doth,

1. Both absolutely, and sometimes comparatively, in this Chapter.

2. More comparatively in the Chapter following.

This is the general Analysis; the particular you may expect both in and after the Exposition. The Substance of the whole is this,

He that, being a Minister of a better Sanctuary doth offer a far more excellent Sacrifice, must needs be a more excellent Priest than the Levitical.

But Christ being Minister of a better Tabernacle, offered a more excellent Sacrifice.

Therefore he is a more excellent Priest.

The Proposition he takes for granted: The Assumption he proves at large, and very effectually, and this is his Design and Work in this Chapter, and part of the 10th.

1. 3. To begin with the Introduction,

Ver. 1. *Then verily the first Covenant had also Ordinances of Divine Service, and a worldly Sanctuary.*

V Here we may observe,

1. The Connexion.

2. The Matter.

The Connexion is signified by these words *Then verily*, or, according to the Original, *Therefore verily*; and so *Vatablus*, *Beza*, *Junius*, translate. By which the words following seem to contain a Conclusion deduced from the former Chapter *Ver. 2. 3. 4. 5.* and especially from the 5th. where it's implied that there must be a Tabernacle, and the Priests must serve and officiate in it, according to the Example and Shadow of heavenly things, and there were certain Rules given to *Moses* according to which both he must make the Tabernacle, and the Priests must serve therein. This briefly for the Connexion. It follows,

2. The former had Ordinances of Divine Service, &c.

Where we have, 1. The Subject. 2. The Predicate. The Subject [*the first*], the Original expresseth no more, not informing us, whether the first Priest-hood, or the first Tabernacle, or the first Covenant, be meant: Some Copies expressly read the first Tabernacle, and so some understand the place; but most reject that, and supply the *Ellipsis* by the word Covenant, and so much the rather, because in the last Verse of the former Chapter we have the same word [*πρῶτον*] first, and Covenant understood; Few or none make any mention of Priest-hood.

The Predicate, and that which is affirmed of this Covenant, is, That it had Ordinances of Divine Service, and a worldly Sanctuary: The meaning is, that in the time of the Law, the Levitical Priest-hood, and the Tabernacle, there were such Ordinances, and a Sanctuary belonging to the Covenant. In the words we have the Sum and Abridgment of the nine following Verses, which describe unto us both the Ordinances of Service, and the Sanctuary. In the words therefore we have two things:

1. The Ordinances.

2. A Sanctuary.

The Ordinances of Divine Service imply, That there was under the Law, the Work of Service and the Ordinances of this Service: And, because there is Service due to Man, and Service due to God, and *Latria* signifies both; therefore the Translators for difference sake, and to signify what Service is here meant, do add the word *Divine*: For Divine and Religious Service is due only unto God, and is to be performed to him as Supream Lord, and it cannot without injury be given to any other: And when it is so given to any but the true and living God, it's called *Idolatry*, and is against the first Commandment. Some distinguish between Service and Worship, and it's true, they differ much, if Worship be taken for Adoration, which is terminated upon the divine Excellency and Dignity, and not upon his Power: yet the words are used indifferently. But whereas the *Socinian* Explicator saith, that *Latria* properly signifies Worship, he is much deceived, as will be evident if we examine the places of the Old Testament, where the Septuagint turn *לָבֹא לְעֹבְדָא* to serve, [*λατρεύω*] and that so often. This Service of God is two-fold, 1. Positive. 2. Moral. The Moral is the principal, as being spiritual, and performed by a Spirit unto a spiritual and eternal Substance which is God. Positive and Ceremonial is far inferiour, and is here meant: This Ceremonial Service, which never should be performed without the Moral, had Ordinances as a Rule to direct both Priest and People in the performance of it, and these Ordinances were given by God, and were part of the Ceremonial Law, determining what religious Rites and Ceremonies must be used especially by the Priests: For the Service here meant is chiefly that which was proper to the Priests; for as we now serve God by the Ministers in publick, so they then by their Priests. The word turned Ordinances is *ἀσκήματα*, used above 60 times by the Septuagint to interpret the words *עֲשֵׂה* and *קִבֵּל* and though it often signifies Ceremonials, yet not alwayes. Men, ever depending upon God as upon their Supream Lord, are ever bound to serve him, that they may receive Protection and Happiness from him.

him. He that will not serve a God is a profane Atheist, he that serves any but the true God is an Idolater; he that serves the true God after his own fancies and the inventions of Man, is a superstitious fool; he that inventeth Rites and Ceremonies, and Modes of serving God, and imposeth them on others, is a presumptuous Wretch. For, as God alone doth know what kind of Worship and Service is fittest to be performed unto him, so he onely hath Power to impose it. The highest degree of Service is due unto him alone, and he alone hath Power to make Ordinances for it. This is the Service and the Ordinances of God, which must be performed in some place of his special presence: Therefore there was then a *worldly Sanctuary*. A Sanctuary is an holy place consecrated to God, and sanctified by his presence: There is a bodily and earthly, and also a spiritual Sanctuary. This was a bodily earthly Sanctuary, a Type of a far better; and, to difference it from a far better, it's called a *worldly Sanctuary*, though the word may signify a beautiful, decent, and glorious place: And in respect of outward earthly decency, beauty, and glory it did excel. It was made, not according to the fancy of Man, but according to a pattern given from Heaven; and every thing in it was Mystical, and the greatest Glory of it was God's special presence. This Sanctuary was said to be the Throne and Palace of God, residing as a glorious Being in the midst of his People: It may be considered mystically, as shadowing a far more excellent Throne and Palace, which may be Heaven the Humanity of Christ, and the Souls and Bodies of sanctified Persons; or it may be considered as a convenient place for God's People to assemble there for publick Worship: In the former consideration it's abolished, in the latter it may continue; for, if all things in the Worship of God must be done decently and orderly, then surely it's decent and orderly according to the Law of Nature, and the Law of God, to have convenient places for Religious Assemblies, and Publick and Divine Worship. To think there is any holiness in these places as places, is the superstitious conceit of some; to think they may not be called Churches is the superstitious fancy of others: For a Church or Kirk is but a convenient place where Christians ordinarily assemble to perform Divine Service, and God's presence is not tyed to the place, but to God's People, observing God's Ordinances in this place: neither is he tyed to any special presence in such place, but by virtue of his gracious Promise; neither is there in these places any divine, special, effectual, and spiritual presence there, but to such as there worship him in Spirit. We are not so bound to these places, as though God would not accept our Service else-where, or more in such a place than in another, but onely in respect of conveniency, and the testification of our Union with God's People in the Christian Religion.

§. 4. After that the Subject and Heads of his following discourse were determined and named, he proceeds to discourse of them more particularly,

1. Of the Sanctuary.

2. Of the Service and Ordipances.

So that we may in the following nine Verses observe a Description,

1. Of the Sanctuary or Tabernacle, *Ver. 2, 3, 4, 5.*

2. Of the Service from *Ver. 6.* to the 10.

1. This Sanctuary, leaving out the Court where they sacrificed, is divided into two parts: The first is the Holy place; The second, the Holiest of all. The holy place divided from the Court by the first Veil or Hanging, is described from the sacred things and Utensils therein, which are here said to be, the Candlestick, the Table, the Shew-Bread; and this was called the Sanctuary: Both the place and Utensils of the place had their mystical Representations, though not so well known to us. The second part, divided from the Sanctuary by the second Veil, and called the Holy of Holies; that is, the Holiest of all, is set forth from the things therein: As, 1. The Golden Censer. 2. The Ark, wherein are said to be the Golden Pot of *Manna*, *Aaron's Rod* that budded, and the Tables of the Covenant. 3. The Cherubims over-shadowing the Mercy-Seat; and all and every one of these had their Mysteries, which the Apostle forbears to speak of here. He could have spoken much of every particular, but he doth not, because it was not necessary to the principal end, which here he intended; and where he saith nothing, it's fit we should be silent. Yet two things in this place should be considered, 1. How it may be reconciled with other Texts of Scripture which seem to differ from it. 2. How and in what respect this Sanctuary may be said to excel others. 1. It seems to differ from

from some other parts of Scripture, 1. In placing the Golden Censer, 2. In saying, That, besides the Table of the Covenant, *Aaron's Rod*, and the Pot of Manna, were in the Ark. For the first, Some say the Golden Censer was the Altar of Incense, and it stood so near and close unto the Veil, that the smook of the Incense did enter into the Holiest of all; yet this is not so probable. We read *Levii. 16. 12, 13.* of a Censer, which with Coals from the Altar and Incense, the High-Priest must take, and enter within the Veil upon the day of Expiation, and burn the Incense in the Holiest place, so that the smook may cover the Mercy-Seat; and why might not this Censer be kept in that place? For the second, *Aaron's Rod* and the Pot of Manna may be said to be in the Ark, when they were in the side of the Ark. In this manner the Reconciliation may be made, yet so that upon further search the Truth may be more clearly discovered: what others have said in this particular I pass. But, 3. How may this two-fold Sanctuary be said to be more excellent than others; for there have been rich and glorious Temples with their inward Sacraries rarely beautified? It's true, in respect of the Materials and outward Order, some Temples might be as rich and glorious, if not more; for the manner, Gold, and other things, with the Art of Man, might be the same: But the Excellency of this consisted in two things; 1. In that all things were made in this two-fold Sanctuary, by the Direction and Command of God. 2. Besides outward decency, beauty, and glory, every thing was Mystical and represented some heavenly and excellent thing and that according to God's Institution. And, in the time of this Legal Dispensation, the Saints enlightened by Faith looked at far higher things: They did not look for Sanctification and Happiness from an earthly Sanctuary, but from their God, who was present in the midst of them, and from their Messias (promised to *Abraham*), in whom all Nations should be blessed. *Abraham* sought a more excellent Countrey than *Canaan*; for he aimed at an heavenly and eternal City, which God had prepared for him.

9. 5. This is the Description of the Sanctuary, and the two principal parts thereof. The Service followeth,

Ver. 6. *Now, when these things were thus ordained, the Priests went always into the first Tabernacle, accomplishing the Service of God.* -

WHere we must observe, That all the Service of God is not here described, but onely that which was accomplished within the first and second Veil; neither is every particular of these here set down. So that the Subject of the 3 following Verses is the Service of God in the two Sanctuaries: And we are informed,

1. What it is.

2. How imperfect it is.

In this sixth Verse we have the Service in the first Sanctuary described in general. In the Text we have three things:

1. The Ordination of the former things.

2. The constant Entrance of the Priests into the first Sanctuary.

3. The performance of the Service therein.

The performance of the Service presupposeth the Entrance; the Entrance, the Preparation of the former things. The Propositions are three, according to the things, or rather Acts: The first is,

That these things were thus ordained.

Where, by *these things*, are meant the two Sanctuaries, with the things contained in them: For these to be *ordained*, is for the Sanctuaries to be made, built, and ordered: To be *thus ordained*, is to be so made, placed, and every thing therein set in that Order, as God prescribed. The second Proposition is,

That these things thus ordained, the Priests went always into the first Tabernacle.

Where, by *Tabernacle*, is meant the Sanctuary within the first Veil: Into this the Priests did enter; not only the High-Priest, but the other Priests might go into this place; but none but Priests had this Privilege granted. They entered *always*, that is, every day; and

and that several times. They entered after the Sanctuaries were made, and all things therein orderly placed and disposed; for, before they were made they could not enter; before all things in them were prepared and orderly disposed, they could not officiate and serve. The third Proposition is,

The Priests being ordered accomplish the Service of God,

[This Service was chiefly to burn Incense, and to pray: This Sanctuary may signify the Militant Church on Earth, which is the Society of Saints sanctified, and made Priests by the Blood of Christ for none but Priests and real Saints are admitted as living Members of this Sanctuary, which is next unto the Heaven of Heavens. In this, Prayer is continually made in the Name of Christ, and Service continually performed to God; and they enjoy the Light of the Gospel, and partake of the Bread of Life, which came down from Heaven; both which were signified by the Golden Candlestick and the Shew-Bread. These things, thus understood, signify unto us, That Christ must first redeem us, and God by his Word and Spirit convert us, &c. so make a Church, before any Service acceptable can be performed to him; &c. after we are converted, sanctified, made Priests, then we may serve and receive Mercy: For we must first serve him, before we can receive benefit from him; and by continual Service and Prayer we obtain continually the Light of Grace and the Bread of Life, till we be made perfect, and admitted into the toward Sacrary of Glory.]

§. 6. After this Service accomplished in the first Sanctuary, follows that which is to be performed in the second,

Ver. 7. *But into the second went the High-Priest alone, once every Year, not without Blood, which he offered for himself, and for the Errors of the People.*

These words determine,

1. The principal Service to be performed in this inner Sacrary.
2. The Person by whom it was to be performed.
3. The Time when, and how often.

The Service is that of Expiation by Blood: The Person expiating by Blood was the High-Priest alone: The Time was, once a Year. This was the highest piece of Service that was prescribed by God, or performed by Man, under the Law; and therefore it was to be performed by the most eminent Person, and but seldom, even once a Year. And the Apostle singles this out from amongst the rest, to prove, that if Christ performed a far more excellent Service, then he must needs be far more excellent than the Levitical High-Priest, in respect of his Ministration, and the Execution of his Sacerdotal Office. This Service was, the Offering of an expiatory and propitiatory Sacrifice, first for himself, then for the People; And he must enter with the Blood thereof into the Holiest place within the second Veil; and, after he had offered Incense there, he must sprinkle the Blood upon the Mercy-Seat, and before the Mercy-Seat. The Time of this solemn Service was the tenth Day of the seventh Month every Year, which was an holy time of Humiliation and Expiation: Of this, which is briefly touched here, you may read more at large, Lev. 16.

§. 7. The Imperfection of this Service is declared in the three following Verses, and its three-fold, 1. By this Service the way into the Holiest of all was not made manifest. 2. Being but Figures and Shadows they could not sanctify any Man that observed them. 3. They were but of short continuance; for upon the time of Reformation they must cease. That the way into Holiest of all was not then made manifest, we learn from

Ver. 8. *The Holy Ghost thus signifying, That the way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing.*

FOR the better Explication, the whole may be reduced to two Propositions or divine Axioms.

1. That the way into the Holiest of all was not made manifest, while as the first Tabernacle was standing.
2. That

2. That the Holy Ghost did signify this.

In the first, we have the way into the Holiest of all; the non-manifestation of this way; the time of this non-manifestation. The Holiest of all was a Type of Heaven, and there must be a way into it, or else no man can enter, all men must be shut out. This way may be taken either for the passage into it, or the means whereby a passage was made and opened. Here it seems to be taken, not so much for the passage, as the means whereby this passage was made, and so opened: Yet the Holiest of all, where the Mercy-Seat was placed, may signify the Throne of Grace, which, without some Expiation, is not accessible. For, there is a two-fold Throne of God, the one of Grace, the other of Glory; and the first must be made accessible before the second, and we must have access to the one in this life, before we can have access to the other in the life to come. And one and the same cause may open and make way to both: No sinful Guilty Man, as such, can have access to God, so as to be accepted of him, and receive spiritual Comfort from him, but as propitiated by the Blood of Christ: And though, as propitiated by this Blood, he be accessible; yet no man can have actual access with Hope and Confidence, except he be justified and washed in the Blood of Christ: And though one may be justified so as to approach the Throne of Grace, yet no man can immediately approach the Throne of Glory, till he be fully and perfectly both justified and sanctified. That there was a way and passage for Man, innocent, righteous, and holy, is signified by this, that *Adam* before he sinn'd had access to the Tree of Life; but after, the way was barr'd and guarded by Cherubims and a flaming Sword turning every way: Yet after, the Saints of God had free access unto the Throne of Grace, and a way unto the Tree of Life in the heavenly Paradise. But that which made the way and the passage was the Blood of Christ, promised and believed: Yet, as the Revelation, so the Faith was implicit and imperfect; and that not onely before the time of *Moses*, but long after; therefore is it said, the way was not manifest. There was a way not only for *Enoch* and *Elias*, but for many others; but there might be a way and yet not manifest, as then it was not: This was possible to all, but passable to few, and perhaps manifest to none; at least not so manifest as afterwards it was to many both Jews and Gentiles. The time whilst it was not manifest and so open, is here expressed to be the time of the standing of the first Tabernacle; where, by *Tabernacle*, we must understand not only the Tabernacle of *Moses*, but the Temple built by *Solomon* and rebuilt by *Babylon's* Captives returned; and by the time of all these, is meant the time of the Legal dispensation, and of the Levitical Priest-hood whilst it was in Power.

This is said to be signified by the Holy Ghost; for what is signified by *Moses* in the Scriptures must needs be signified by the Holy Ghost, who inspired, moved, and directed *Moses* and all the Prophets in their writing and penning of the Scriptures. But how and by what was this signified? Even by this, that the Spirit did
 1. Prohibit any but the High-Priest to enter into the Holiest.
 2. Neither must he enter but once a Year.
 3. Neither then must he enter but with Incense and Blood; and not any other, though with these, might enter at any other time. Therefore the Veil and rich Hanging must hide the Mercy-Seat and Throne of God from all the People, from all the Priests, and from the High-Priest at all other times but the day of Expiation. That which may be said to be the way, and to make and open the way, is the Blood of Christ; and the shedding of this Blood, and Revelation of the Gospel, did manifest the way. There is no way but by the Blood of Christ, no manifestation of the way, but by the shedding of this Blood: Therefore upon the shedding of this precious Blood, and instantly upon the death of Christ, the Veil, the inner Veil, [*Coccyphus*] of the Temple was rent, and the way opened to the Holiest of all, and to the Mercy-Seat. The Saints of old did know and certainly believe, that there was a way, but that this should be the Blood of *Jesus of Nazareth*, and made by his Blood; as it was not so clearly revealed, so it was not so manifestly known. And this was one Imperfection of the Law, that could not by any Blood make a way, or manifest a way, to sinful men observing it, or make any man fit to enter.

8. The Reason of this is given in these words,

Ver. 9. Which was a Figure for the time then present, in which were offered both Gifts and Sacrifices, which could not make him that did the Service perfect, as pertaining to the Conscience.

THE principal thing, and most observable, in the Text, is, the Imperfection and Inability of the Service performed in this Tabernacle; for it had no sanctifying power, as to the Conscience. And the whole may be reduced to three Axioms, or Propositions

1. The Tabernacle was a Figure for the time then present.
2. In it were offered both Gifts and Sacrifices.
3. These Gifts and Sacrifices offered, could not make him that did the Service perfect, as pertaining to the Conscience.

The first Proposition is,

It was a Figure for the time then present.

By *Tabernacle*, in this place, may be understood the whole Building with all the parts, especially the two Sanctuaries. This was a Figure; the Word in the Original is a *Parable*, which is a kind of Figure or Shadow representing by the similitude and resemblance some other thing, and usually the thing represented and resembled is more excellent than the thing resembling; as the Body is more excellent than the Shadow, and the Figure more easily known than the thing figured. Therefore Similitudes and Parables are usually taken from things easily known and obvious to the senses, and the end of it is by that which is more easily known to inform us of that which is more inward and secret. So this Tabernacle, and the parts thereof, with the things therein contained, are visible and easily perceived and known; yet so made, as to signify far better things, which were spiritual and divine; such also were the Services therein performed. And all this did imply the Imperfection of the Tabernacle, of the things therein contained, and of the Services accomplished in it; for Types and Shadows are very imperfect things. It was a Parable or Figure for the time then present, as a time of Infancy and Non-Age, and to continue only till the things figured and represented should be exhibited, and then to cease and vanish; and this is the reason why they had so little Power.

The second Proposition is,

In this Tabernacle were offered Gifts and Sacrifices.

Every religious Building, and all Sanctuaries and Temples are erected for the Service and Worship of a God present in them; so was this, and it was so much better than others, because it was consecrated to the true God, and by his Command and Direction: And seeing this and others are for the Service of God, therefore there must be something to be given and offered, as Gifts and Sacrifices. These must be offered; they must be offered to God; and this Offering of them is the Service of God, as it was in this Tabernacle.

The third Proposition is,

These Gifts and Sacrifices could not perfect them who did the Service, as pertaining to the Conscience.

This doth presuppose that the end of God's Service is the benefit of Man serving: The benefit here is the perfecting of such as did the Service. To perfect, is to sanctify, free Man from Sin, reconcile him to God, so he may have some Communion with God, and derive some Happiness from him: There is an outward, and also an inward, spiritual, and divine Sanctification. The Service of the Law in the Tabernacle, in offering Gifts and Sacrifices, might sanctify the outward Man with an inferior kind of Sanctification, so that both Priest and People might have some outward Communion with God, prevent, or avert, or remove some temporal Penalties, obtain some temporal Blessings and Privileges: Yet all this was nothing to Sanctification of the Conscience, and the immortal Soul, conscious of Sin, so as to remove the spiritual Guilt, or the eternal Punishment, or obtain spiritual and eternal Blessings: All the Service of the Law could do no such thing, it had no such Power and Efficacy. It's true, that they who, in perform-

performing these Services with an humble and penitent heart looked far beyond these figures, upon Jesus Christ to come, might obtain the Sanctification of the Conscience: Yet this they could not do by the figures and shadows, but by the things signified by them. This was the reason why Paul did so much dis-esteem all his Privileges and his Righteousness according to the Law, in respect whereof, he was blameless; and did so much esteem, so highly value, and so much long after the Righteousness by Faith in Christ. This therefore was one Imperfection of the Law, that it had not any such sanctifying Power, as appertaining to the Conscience; and this the Hebrews must take special notice of, and they must know, the figure and shadow had not the Power of the Substance.

9. 9. The third Imperfection follows,

Ver. 10. Which stood only in Meats and Drinks, and divers Washings, and carnal Ordinances imposed on them till the time of Reformation.

It's very difficult to find the Grammatical Congruity and good Construction in these words, and the Connexion is obscure: the printed Books differ, and so do the Translations: The Reason of all this may be from some Errour in the Transcription of the Manuscripts. The Syriack is more plain than the rest, and the whole may be sum'd up in two Propositions:

1. That the Service of the Law consisted in Gifts and Sacrifices, together with Meats and Drinks, and divers Washings, and carnal Ordinances.
2. That these were imposed upon the Jews till the time of Reformation.

In the first Proposition: Meats and Drinks are not ordinary, but religious, and by them may be intended Meat-Offerings and Drink-Offerings, and some extend the sense so far as to include Meats clean and unclean, allowed or forbidden by God. Baptisms or Washings are here to be understood to be such as were religious and used in the Service of God, and these were divers, and of several sorts; some were by water onely; some by Blood; some by other things mixt with Water; some with sprinkling, some with bathing, some with washing another. The end of them all was legal Cleansing and Purification. And because there were other Rites, he summs them up all in one word, *Ordinances* which were *carnal*. The word for *Ordinances* is [*ἑστιάσματα*], the same that is used in the first Verse, and some translate it *Justifications*, that is, Legal Sanctifications. But it's taken here for Rites and Ceremonies in this place, as in the Margin is expressed. These Ordinances, with the Offerings, Meats, Drinks, Washings, are said to be *carnal*; that is, outward, sensible, bodily, and such as have their Effect, in the use of them, upon the Body, the outward Man, and bodily things. This Epithet [*carnal*] is thought to be added for to give a Reason why they cannot perfect and sanctify the Conscience, or have any Effect upon the immortal Soul; and so this first Proposition belongs unto the former Verse, to signify the inability of the Legal Service, in perfecting the Conscience, which is the second Imperfection.

The second Proposition: These Rites, and this Ceremonial Service, were imposed till the time of Reformation. It might be said, If they were so poor, imperfect, and ineffectual, why were they imposed? The Answer is, They were imposed till a better time, a time of Reformation. To be imposed, is to be commanded, so that the People of those times were bound to observe them, and serve God in that Mytical and Ceremonious manner; for the divine Precept made the Observation necessary. Some so understand the word in the Greek, as to imply, they were a Yoke or Burden, and so indeed they were. Yet whether this be here intended may be a Question. The time of Reformation is conceived to be that time of the Gospel, which took away these Rites, not as sinful, but as imperfect, and then useless, when a better kind of Service was instituted. The word here used in the Greek may signify Perfection, Confirmation, and Establishment: and if we consult the *Septuagint*, they turn the Verb [*ἵσταναι*] *ἵσταναι*, *καταστήναι*, *ἵσταναι*, which signifies to perfect, confirm, and establish. That therefore, which in our Translation, is a time of Reformation, is a time of Perfection, Confirmation, and Establishment; and this is the time of the Gospel, when the imperfect is taken away, and that which is firm and stable shall be brought in and continue for evermore. By this we may observe, That because the Ceremonial Law was imposed by God, the Jews were bound to observe it. 2. That God intended not the Service of the Law, as a means to sanctify the Conscience; for then it should have continued. 3. It was imposed onely for a time

* The Ethiopick and Arabick have not the word *Imposed*: Some Copies read not *ἑστιάσματα*, but *ἑστιάσεις*.

until the Introduction of a better Service, and then it was to cease. And this is the third Imperfection; it was not perfect, firm, stable, and of perpetual continuance. And this is to be understood not only of some of these Services, but of all, even of that which is the principal and more excellent than all the rest, even the yearly Sacrifice of Expiation.

§. 10. Thus far the Typical Tabernacle and Service; the Anti-Typical follows, and begins in these words,

Ver. 11. *But Christ being come an High-Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands; that is to say, not of this Building:*

Ver. 12. *Neither by the Blood of Goats and Calves, but by his own Blood, he entered in once into the holy place, having obtained eternal Redemption for us.*

TO understand this Text the better, it's to be observed,
1. That as in the Type, so here in the Anti-Type, to make the Comparison perfect, there are three things: 1. An High-Priest. 2. A Tabernacle with two Sanctuaries. 3. A Service and Sacrifice to be performed by the High-Priest in the inmost Sanctuary and Holiest of all, into which he could not enter but by passing through the Sanctuary within the first Veil.

2. That the words have special Reference to the seventh Verse, which speaks of the Highest Levitical Service and Sacrifice, which the High-Priest alone was to perform once a Year in the Holiest of all.

3. That the Scope of the Apostle is to set forth the Excellency of Christ's Priest-hood, as far above that of *Aaron's* in respect of the Service.

4. That seeing this was the highest and most excellent Service, which could procure the greatest good promised in the former Covenant; therefore the Apostle singles out this, informing us, that it was but a shadow of a far more excellent Service, which was of far greater Power and Efficacy, to be performed by Christ.

5. That the Excellency of this Service and Sacrifice is set forth by rare and excellent Effects, Consequences, and Benefits, which were such as the best and greatest Service of the Levitical Priest could not reach.

6. That the first Effect is eternal Redemption, which immediately follows upon the performance of this Service, and is the principal thing in this Text.

In the Text we have four things:

1. *Christ come an High-Priest of good things to come.*

2. *The Tabernacle, whereof he is Minister.*

3. *The Service and Sacrifice performed by this High-Priest.*

4. *The first most excellent Effect thereof, eternal Redemption.*

The first Proposition is concerning Christ an High-Priest; and it's affirmed, 1. That he is come, that is, exhibited, present, and consecrated. 2. That he is a complex High-Priest; both these are demonstratively proved in the former part of the Epistle. 3. That he is an High-Priest of good things to come. The end of all Priests, and especially High-Priests, is to perform Service and Ministry, to procure some Mercy and Benefit, which the People want, desire, and have need of. Yet they can procure no Mercy, but such as God hath promised in that Covenant, whereof they are Priests and Mediators; therefore the Legal High-Priest could not obtain any greater Mercy than the Law did promise. But because Christ is the Mediator of the new Covenant established upon better Promises, he doth procure for his People far greater Mercies, which God hath promised in this Covenant. Therefore,

1. By *good things*, understand those Mercies, Benefits, and Blessings, which are promised in the new Covenant, the principal whereof are Remission of Sin for ever, and eternal life following thereupon. 2. These good things are said to be future and *to come*, and that either in respect of the Law, which went before the Gospel, according to that which follows, Chap. 10. 1. For the Law having a Shadow of good things to come: Or in respect of all enjoyment of them, which is reserved for Heaven, and that World to come, which is yet to come: For there is a World to come, a Life to come, an abiding City to come, a Glory to come, which shall be revealed upon the Sons of God, who are now waiting after and wait for this Life, this

City,

City, this Glory to come. Again, the time of the Gospel is said to be the *World to come*, Chap. 2. v. 5. The sense therefore may be this, That Christ was an High-Priest effectually procuring these *good things*, which were shadowed out and typified in the Law, and were then to come, but present, and exhibited in the times of the Gospel.

The second Proposition, which is concerning the Tabernacle, doth affirm, That Christ's Tabernacle, wherein he must minister, is greater and better than the *Legal*, as not being of this Building. To be greater, may be understood of quantity, or of quality; if of quantity, then it's signified that it's far larger; and so Heaven, where Christ doth minister, is: if of quality, then the latter word explains the former, and its greater in beauty, and both together inform us, that it's far more glorious and excellent. And that it is so, it's evident, because it's not of this Building, but of a far better. The former was pitched and pitched by the Art and Industry of Man; yet so, that it patterned and directed was from Heaven. The Workman and Builder was not Man, but God; and as the Wisdom, Skill, and Hand of God, is infinitely above the Wisdom, Skill, and Power of Man, so his Building must needs be far more excellent. Therefore the Apostle told us before, Chap. 8. v. 1.

That Christ was the Minister or High-Priest of the Sanctuary, and of the true Tabernacle, which the Lord pitched, not Man. The former was but a *Shadow*, and did but imperfectly represent this which was the Substance: The Holiest of all, though the most sacred and glorious place of the former Tabernacle and Temple, was wanting to this. Yet it's much doubted, *What* this Tabernacle is. *Where* Whither these words are so referred.

First, Some think this Tabernacle to be the Body of Christ; yet this is the thing to be sacrificed and offered. Others conceive, it was the Church Militant. Others imagine, it was the whole World; which, with the parts thereof, both the Tabernacle and Temple did represent: wherein the Heaven of Heavens is the *Sanctum Sanctorum*, the Holiest of all; and the Sanctuary through which the High-Priest passed into the Holiest place, the *Ethereal* part of the World, where the Sun and Moon and Stars, represented by the Lights in the Golden Candlestick, do ever shine. Others determine it to be the Heaven of Heavens, whereof they make some different parts; as, one to be the place of Angels and Saints, and another far more glorious, which was the place of God's most blessed and special presence. That Christ entered the Heaven of Heavens, and that now he ever ministers and makes Intercession there, is express Scripture; what difference and degrees of places be there, we do not certainly know. But let the Tabernacle be his Body, or the Church Militant, or the World, or the Heaven of Heavens; the second doubt is, Whither these words concerning this Tabernacle are to be referred. If all the former words, which say, that Christ being *now* an High-Priest of *good things to come*, then it's nothing but this; That Christ is the Minister and High-Priest of a far more glorious Sanctuary.

But some refer them to the world *now*, and make the sense to be; that as the High-Priest under the Law passeth through the first Sanctuary to enter into the second, which is the Holiest of all: so Christ passed through the Militant into the Church Triumphant. And it's very true, that Christ hath his Sanctuary and Temple here on Earth, and that it is the Church wherein God dwells in a special manner, and he passed through and from this into the Church wherein God dwells in a special manner, and he passed through and from this into the Church Triumphant of Saints and Angels, where God is more gloriously present and powerful; nay, he entered through the *Ethereal* part of the World into the highest Heavens, and through the Heaven of Angels and Saints into the highest and most glorious place, and Throne of God. But the former sense, that Christ is come an High-Priest and Minister of a far more glorious and excellent Sanctuary, seems to be more genuine; and confirmed by Chap. 8. v. 2.

The third Proposition is concerning Christ's Service and Sacrifice offered in this Temple: For Christ, *not by the Blood of Goats and Calves, but by his own Blood*, entered into the *holy places*. Where, 1. We have the *Holy place*. 2. Christ's Entrance into it. 3. His Entrance *once*. 4. His Entrance *not by Blood, nor of Goats and Calves, but by his own Blood*.

1. The *Holy place* is the Heaven of Heavens, signified by the Holiest of all in the Tabernacle and in the Temple; for that was the place into which the High-Priest with Blood entered in *once every Year*; so that there is no difficulty in this particular. And that Christ entered into Heaven is clear enough; For Christ is not entered into the *holy places* made with hands, which are the Figures of the true, but into Heaven itself, there to appear before God for us, *For* 2. of this Chapter. 2. Christ entered into this *Holy place*. But there is a Question made of the time when he entered. That

That he entered forty dayes after the Resurrection, it's clear and expreſs: For he was taken up into Heaven, *Acts* 1. 11. He was carried up into Heaven, *Luke* 24. 71. And, He that descended, is the ſame alſo that aſcended far above all Heavens to fulfil all things, *Ephes*. 4. 10.

But there ſeems to be another entrance before this; and that was immediately upon his Death. For when he had given up the Ghoſt, immediately the Vail of the Temple was rent in the miſt from the top to the bottom; and his Soul, ſeparated from his Body, and commended into his Fathers hands, entered into Paradiſe. That he entered at that time into Heaven with his Soul ſeparated from his Body, the Text doth ſeem to affirm: And what ſhould the renting of the Caſepetaſm and the Inner-Vail immediately upon his Death ſignify, but that the great High-Prieſt was ready to enter Heaven? Again, it may beſaid more properly, that he entered Heaven with or by his Blood, when his Soul was ſeparated from his Body, than when his Body was riſen, and made immortal, and both Soul and Body joyntly aſcended. For it was the cuſtom of the High-Prieſt, according to God's Inſtitution, upon the ſlaying of the Sacrifice, and taking of the Blood, to enter the holy Place, and the Type and Anti-type ſhould agree, eſpecially in this particular. Further, the expiatory Offering was not compleate, till the Blood was preſented before the Throne of God in the inner Sacrary; and it was ſuitable to the Type, that the great High-Prieſt ſhould, after he was ſlain on Earth, preſent himſelf as ſlain in Heaven before the Supreme Judge, as having ſuffered Death, and ſatiſfied Juſtice for the ſin of man. But all this I leave to the judgment of Learned men, who ſhall ſeriously ſearch the Book of God, and impartially examine whether God doth not ſpeak this in Scripture. And howſoever it's certain, that, whether he entered thus & then, yet he ſo entered at one time or other, that he obtained eternal Redemption, *Heb*. 9. 12. He entered once: This informs us, that though the High-Prieſt entered once every year, and ſo might enter above a thouſand times, yet Chriſt entered thus but once. For, as we ſhall read, both in the latter end of this, and alſo in the beginning of the next Chapter, once to enter, or one entrance in this manner was ſufficient; becauſe one Death, one Offering was able to do that which all the Offerings of all the High-Prieſts under the Law could not do; neither was any more Offering needful, ſeeing this had done all that was requiſite for ſatiſfaction and merit. 4. This entrance was by or with Blood; and this is ſet down negatively and affirmatively. Negatively this was not blood of Goats and Calves, and that with which the Legal High-Prieſts did enter within the Vail. For, as we may read, *Levit*. 16. upon the day of expiation a Bullock and a Goat muſt be ſlain, and with the Blood of theſe he muſt enter the holy Place. The reaſon of this is, becauſe the blood of Beaſts could not ſatiſfy divine juſtice, expiate the ſin of man, and purge his conſcience and immortal Soul, and ſo make the eternal penalty removable. Therefore it muſt be a far more excellent blood, the blood of the Son of God, his own blood; which was pure, unſpotted, and moſt precious. The reaſon, 1. Why it muſt be by blood, is, becauſe without blood under the Law, there was no Legal Remiſſion or Expiation; ſo it was the Will of God, that without blood there ſhould be no eternal Remiſſion. For though God was merciful, and ſate in the Throne of Grace and Mercy, yet his Juſtice did require that ſatiſfaction ſhould be made: and ſeeing ſin was committed, and puniſhment was deſerved, and due by his Law violated; therefore ſin muſt be puniſhed, before it could be pardonable; and ſeeing the puniſhment was Death, Death muſt firſt be ſuffered. This was thus appointed and done, to ſignify his pureſt holineſs, his hatred and deteſtation of ſin, his love of Juſtice, and his reſpect unto the Law, which bound to obedience, or upon diſobedience to puniſhment. By this he ſignified, and all men muſt know it, that it's a dangerous thing to transgreſs his Laws, and this muſt hear and fear. But then, 2. Why by his own blood? The reaſon, in general, is the will of God, which did determine upon this blood; and the wiſdom of God, which knew that it was the fitteſt of all other. But more particularly, the blood of Goats and Calves was no wayes convenient: For it is not poſſible, that the blood of Bulls and of Goats ſhould take away ſins, *Heb*. 10. 4. Nor the blood of man, of the beſt man, though far above the blood of Bullocks and Goats was fit; for all men are guilty, and their blood is ſtained. Neither was the life of Angels fit; for though it might be precious, yet God did not think it ſufficiently ſatiſfactory and meritorious for ſinful man. And ſuppoſe an High-Prieſt ſhould offer his own blood, yet that would not ſerve: Therefore it muſt be Chriſt's blood, his own blood, which was pure and without ſpot, and moſt precious

precious; not only because it was the blood of God, that eternal Word made Flesh, which was God, but because it was shed with greatest pain, and most willingly out of love to sinful man, whose Flesh and Blood he had assumed; and in obedience to his heavenly Father, who had made him the great High-Priest, appointed him to be the Head Surety and Hostage of sinful man, and commanded him to lay down his life, and do this great Service. And without the blood of this Sacrifice he could not have entered into the holy place, and obtained eternal Redemption.

This is the fourth thing observed in the Text, and the Subject of the fourth Proposition concerning one immediate effect of his blood. For he entering by his own blood once, obtained eternal Redemption.

Where we must enquire,

1. What Redemption is.

2. Why this Redemption is said to be eternal.

3. How it was obtained by the blood of Christ entering into Heaven, or by Christ entering Heaven once with his own blood.

1. The word [*λυτρωσις*] and so [*ἀπολυτρωσις*] comes of [*λυτρον*] which is the same with *ῥάβδος* Copher in Hebrew, which signifies a price or gift offered to a Judge or an Enemy to deliver one from Death, or some other evil or punishment, and it's called a Ransome; in this respect Christ is said to give himself [*λυτρον*] [*Lytron*] a Ransome, 1 *Tim.* 2. 6. and *Matth.* 20. 28. In that place it's such a price as is given to a Judge, who hath power of Life and Death for to save the life of one capitally guilty, and by Law bound to suffer Death. The effect of this price is, 1. To propitiate the Judge. 2. Upon this propitiation made to save the life of the party guilty. In this place [*λυτρωσις*] is the effect of this price, and is turned Redemption, Expiation, Remission, Propitiation. It's true, that the word may signify many other things, and any kind of deliverance from evil. But, in this place, it's evident, that it signifies the deliverance of guilty persons from Death upon a price given and accepted. The party to whom this price was given, is God, as Supreme Judge, before whose Tribunal man stands guilty and liable to Death. The effect of it is propitiation, which includes satisfaction of divine Justice, and merit of his favour and love: Upon this propitiation, sin becomes remissible and pardonable; therefore Redemption and Propitiation are sometimes by a Metonymy taken for Remission, according to that of the Apostle, In whom we have Redemption through his blood, the forgiveness of sins, *Ephes.* 1. 7. *Col.* 1. 14. In both which places the latter word seems to explain the former: Yet Redemption is not Remission properly and actually, but [*efficienter*], as the effect is said to be in the cause before it exists, because of the virtue and power, which abiding in the cause, is sufficient to produce the effect; and Christ must make sin by this Redemption remissible, before it can be actually remitted.

2. This Redemption and Propitiation is said to be eternal, not because Christ is always redeeming and propitiating; for that work was performed speedily and in a short time: But it's such, because the virtue of it is of perpetual continuance in respect of all Sinners capable; of all sins according to the Laws of God-Redeemer remissible; and of the remission it self, which frees the Sinner from all his sins, from the eternal guilt and all penalties for ever. Upon this Redemption is grounded that comfortable promise of the New Covenant formerly mentioned, *Chap.* 8. 12. where God binds himself to remember our iniquities no more, that is, to give eternal pardon. This adjunct of perpetuity is added to difference this Redemption and Expiation from that of the Law, which must be made at least every year. It did but extend backward to sins of one year, and the force of it presently expires.

3. This was found and obtained by Christ, as by his own blood entering once into the holy place. None could make this propitiation but Christ, neither could he do it, except he enter the holy place; Neither by that, except he enter with blood, his own blood. But if he enter with that blood but once, then the work is done for ever. Why this Expiation and Propitiation should be made by blood, and Christ's blood, you have heard already: But why with his blood must he enter the holy place? and how, being entered by and with this blood, propitiation should be made [*pro se*], as Translators by adding these words understand and supply the place, though more difficult, yet is to be cleared.

1. Some tell us that, because [*ὑπεράσπασεν*] is the Aorist tense, consignifying time past, eternal Redemption and Propitiation was found and obtained first, and then afterward he

he entered the holy place. And it's true, that when Christ had suffered Death, the principal work was done, and the foundation of eternal Remission was laid: Yet if Death, and shedding of his blood, obtained eternal Redemption before he entered Heaven, at least in his Soul separated from his Body; then the Type and Anti-type did not agree. For the legal Redemption and Expiation was not made instantly upon the slaying of the Goats and Bulls: but before the work could be finished, and sin expiated, the High-Priest must take the Blood and Incense and enter the Holy of Holies; and first burn the Incense, and then sprinkle the blood upon, and before, the Mercy-seat: without both which done, neither his own sins, nor the sins of the People could be expiated. In all bloody and propitiatory Sacrifices were required [*Mactatio & Oblatio*] the death of the thing Sacrificed, and the offering of it to God; and the blood must not only be shed, but in the Law it must be sprinkled either upon the horns of the Altar without, or upon and before the Mercy-seat within the second Vail. The blood being shed, was the death of the thing Sacrificed; and the sprinkling of it upon the Altar or the Mercy-seat, was the presenting it to God. These both did signify, that life must go for life, and the blood wherein is the life must be presented to God as Supreme Judge, and accepted of him before the work of Sacrificing could be finished and made efficacious. Therefore Christ's Sacrifice could not be compleated, except he be not only slain on Earth, but present himself as slain before the Mercy-seat of God in Heaven, and both the suffering and offering must be with Incense and Prayer requesting eternal Redemption. Whether he did miraculously take some or all his blood shed, as some conceit, into Heaven, is not necessary to be believed, except it be evident out of Scripture unto us, that he did so. Some Socinians affirm and infer from hence, that Christ was not a Priest till he entered Heaven; because though his Suffering was on Earth, yet his Offering was in Heaven. But this is ridiculous, and not worth the answering. For though this work of Sacrificing was not finished before he entered Heaven; yet it doth not follow, that he was no Priest before that time, because this great Sacrifice was not finished. For Aaron must be a Priest, before he can minister in the Tabernacle, much more before he enter into the inner Sanctuary with the expiatory blood. The Socinian doth not assert any entrance of Christ into Heaven, but that only one by and upon his Ascension; yet Christ was made a compleate Priest instantly upon his Resurrection. For from these words, [*This Day* (which was the day of Resurrection) *have I begotten thee,*] the Apostle proves Christ to be made a Priest, and that by those words. This is point-black against his assertion; Christ may be, and was a Priest by Designation, Consecration, Continuation, Confirmation. He was designed from his Birth, yet more solemnly upon his Baptism; he was consecrated by his great Sacrifice, he was fully constituted and made a compleate Priest upon his Resurrection; he was confirmed Priest by Oath upon his Ascension and Session at the right hand of God. He must needs therefore be very ignorant that shall think, that he was no Priest before this confirmation in Heaven.

But, 2. How was this propitiation made, and this eternal Redemption obtained [for us.] It is said he gave himself a Ransome for all, *1 Tim.* 2. 6. *That he gave his life a Ransome for many,* *Match.* 20. 28. *That he was delivered for our Offences,* *Rom.* 4. 25. *That he is the propitiation for our sins; and not for ours only, but also for the sins of the whole World,* *1 Joh.* 2. 2. And more fully in the Prophet, *All we like Sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquities of us all,* *Isay.* 53. 6. Out of all which places, especially the last we may observe, 1. That Christ suffered, and by his blood entered Heaven for man. 2. For man as sinful. 3. To make God propitious to us for ever. 4. God in this is to be considered as a Judge punishing us in him, and by laying the iniquities, that is, the punishments of the iniquities of us all upon him. 5. He did not suffer nor offer for his own sins; for God made him, who knew no sin, sin (that is, a suffering or propitiatory and redemptory Sacrifice) for us, so that the benefit redounds to us. 6. Seeing he suffered for sin, though not for his own, his Death was a punishment in proper sense. 7. The blood of Christ shed and offered to God as Supreme Judge, was the price of our Redemption, and the immediate effect thereof was eternal propitiation. 8. In this work, Christ by God's appointment, and his own voluntary submission, became our Surety and Hostage, and so liable to Death. That God did punish sin in him, was justice; that he did punish our sins in him, was mercy unto us: It's true, that God considered as a private person, and as the party offended was merciful, and pitied

piried Man; but as supream Law-giver and Judge of Mankind, he must be just, and punish Sin; that, his Justice being satisfied, he might have free and full power to pardon Sin, and that without any breach of Justice.

The Intencion of the Apostle in this Text is, to prove and make it evident, That this Service and Sacrifice was far more excellent than the greatest Service the Levitical High-Priest could or did perform: This super-excellency is set forth in respect 1. Of the Blood, which was not that of Goats or Calves, but his own Blood. 2. In respect of the place into which he entred, which was not an earthly Sanctuary, but the Holy place of Heaven. 3. And most of all in respect of the Effect, which was not a yearly Expiation, but an eternal Redemption. In Form he argues thus,

That Service wherein by his own Blood he enters Heaven but once, and obtains eternal Redemption, is more excellent than the Service of that Priest, who enters often with the Blood only of Calves and Goats into an earthly Sacrary, and obtains but a yearly Remission.

But Christ's is such, and the Levitical High-Priest's Service but such as is formerly described.

Therefore Christ's Service is more excellent.

§. 12. The Apostle goes on, and proves by a second Argument, that the Service and Ministry of Christ is far more excellent, and that in respect of the Effect which it hath vertue to produce. The former Effect was Propitiation or Expiation; this latter and second is cleansing or Purification: This, as the former, is delivered by way of Comparison, and the Comparison is in Quantity, yet presupposing another in Quality. The whole may be reduced to Propositions in this manner,

1. The Blood of Bulls and Goats, and the Ashes of an Heifer, sprinkling the unclean, sanctify to the purifying of the Flesh.
2. The Blood of Christ, who, through the eternal Spirit, offered himself without Spot to God, purgeth the Conscience from dead Works to serve the Living God.
3. If the Blood of Bulls and Goats, and the Ashes of an Heifer, sprinkling the unclean, sanctifieth to the purifying of the Flesh; then much more doth the Blood of Christ, who, through the eternal Spirit, offered himself without spot unto God, to purge the Conscience to serve the Living God.

The Comparison in quality is between the Blood of Bulls and Goats; the thing wherein they are compared and do agree, is purging and sanctifying. The Comparison in quantity, presupposing also a dissimilitude in this, that one doth sanctify the Flesh, the other the Conscience, is this; That if the one hath power to purge and cleanse the Flesh, the other hath much more power to purge the Conscience. To proceed unto particulars, the parts of the Comparison are two: 1. The Proposition. 2. The Reddition;

The first *Ver. 13*, the second, *Ver. 14*.

In the first, we have the Cause, the Blood of Bulls and Goats, and the Ashes of an Heifer; then the Effect, sanctifying, to the purifying of the Flesh. Of the Blood of Bulls and Goats, which is the same with the Blood of Goats and Calves, *Ver. 12*, you have heard before; for that was the Expiatory Blood, wherewith the Priest, entering the most Holy place, did sprinkle the Mercy-Seat; and the Effect of this was the Expiation of the Sins of the Priest and the People, whereby they were freed from such penalties as the Law imposed upon persons for some Legal and Ceremonial Offences.

The second purifying was by the Ashes of a red Heifer, mixed with running Water, and sprinkled upon Persons or things polluted by touching or being near the dead: Of this you may read at large *Numb. 19*. The Effect of both was sanctifying, by cleansing from some Legal pollution and Guilt; but neither of these could free any person from the Obligation to eternal penalties, nor spiritually purify and make holy the Spirit and Soul of Man. Some think that the Blood did signify the Death and bloody Sacrifice of Christ, the Water the sanctifying Spirit: Yet both are here compared with the Blood of Christ as Shadows of it. This is the Proposition.

§. 13. The Reddition followeth, *Ver. 14*. Where we have two absolute Propositions, and part of the Comparison.

1. That Christ offered himself through the eternal Spirit without Spot unto God.

2. That the Blood of Christ, who thus offered himself, doth purge the Conscience from dead Works, to serve the Living God.

3. The Comparative part is, that it hath much more Power, or doth much more purge the Conscience.

The first Proposition is, That Christ, through the eternal Spirit, offered himself without Spot unto God.

Where we may consider, 1. The Priest. 2. The thing offered. 3. The manner how. 4. The thing by which. 5. The Person to whom the Offering was made.

1. The Priest was Christ, the Word made Flesh, and the Son of God, designed a Priest by God. 2. The thing offered by this Priest was Himself; that is, his own Life, his own Body, and some add, his own Soul. This was spoken in opposition to such things as the Levitical High-Priests offered, as Bulls and Goats; for none of them offered either other men or themselves. 3. The manner how this was offered is this, that it was offered without Spot: The thing offered, and the Offering, and the manner of offering, were all pure.

4. That, by or through which he made this Offering, was the eternal Spirit. By Spirit, some understand the Soul, which is said to be eternal, because it's immortal. And certainly, in respect of his Body, he may rather be said to be the thing offered, and in respect of his Soul, the Priest offering: For this offering is said to be the doing of God's Will; and an Act of Obedience unto death, the death of the Cross; and this is a proper Act of his immortal Soul and Spirit: Yet this Soul and Body too were united to the Word; which as God was an eternal Spirit; in which respect, some understand by eternal Spirit, the Word and Divine Nature of Christ: And both Soul and Body were in the highest degree sanctified and supported, especially in suffering death, by the Holy Ghost, which some think is here meant. It's certain, he did offer himself by his immortal Spirit, sanctified and supported by the Holy Spirit, and united to the Word, which with the Father and the Holy Ghost are one God and eternal spiritual Substance.

5. The party to whom he offered himself was God, as supreme Lord of Life and Death, Law-giver and Judge of Man-kind: For he alone had power to appoint him to be Priest, to be Offering, and to offer; and also to accept this Offering in behalf of sinful Man; and thereupon to justify him believing, and reward him with eternal Life. All these are expressed and joyned together, to set forth the Excellency and the immanent and internal Vertue of Christ's Blood: For, How excellent, and of what rare vertue and causality, must that Blood, Death, Sacrifice, be which was the Blood of Christ, who was by God's own immediate Commission and Designment, made the highest and the greatest Priest, and offered Himself, the best Sacrifice that ever was, and that through the eternal Spirit, purely spiritual, and most holy, and unpolluted, and that unto God the supreme Lord and Judge: and in that manner, that the very Act of offering, from first to last, was most exactly conformable to his Will: It had all the perfections of a Sacrifice, and in the highest degree. The Levitical High-Priest was a Priest, but far inferiour to Christ; he offered Goats and Calves, but not himself, and if he had offered himself, yet the thing offered had been nothing to this; he offered indeed to God, yet he had not that near Relation unto, Agreement with, and Interest in God, as this Priest had: He offered by or through his own Spirit, which was very imperfect, and the imperfections of his very Act of Offering were very many and great: Therefore it was no wonder, that it should not have the like rare efficacy with this.

The second Proposition in this Verse is, That Christ's Blood doth purge the Conscience, &c.

This is the outward Efficacy and Working of this Blood upon a certain Subject rightly disposed. In the words we may observe,

1. The Conscience, which is the Subject.
2. The pollution of the Conscience.
3. The purging and cleansing of it.
4. The kind and Consequent of this cleansing.

1. The Conscience is the Spirit and immortal Soul of Man, which is [*Intimum Hominis*] the in most and most excellent part; yet this is not here considered merely as a spiritual, immortal, intellectual, and free Substance, created and preserved by God; but as subject unto his Power, bound by his Laws, conscious to it's own Disobedience; and sensible of it: For the Blood of Christ doth actually purge no other Soul, nor any Soul, but thus qualified; neither without this Qualification is the Soul immediately capable of this Purgation.

2. The Pollution of the Soul is from dead Works, where, by *dead Works*, it's generally granted are meant Sins, and that not only of Commission but Omission. All the Works of Man should be living Works, and issue from a Soul endued with a spiritual and supernatural Life, have a spiritual and supernatural Form, which is Conformity to Divine Law, and should tend unto a supernatural and spiritual end. When they either issue from a Soul destitute of this heavenly Life, or want this Conformity, they are *dead Works*, base, and such as becomes not so excellent a Creature. The ordinary Reasons given by Authors, why Sin are called *dead Works*, are, because they are the Works of men dead in sin, want the Life and Form of Holiness, and merit death and Punishment; or because men are dead and senseless of them, and so continue in them: Yet the Apostle seems to allude in this to the Pollutions by the dead, whereof we read *Numb. 19. 18.* For he that touched a Bone, or one slain, or one dead, or a Grave, was legally unclean and polluted. In every sin we commit, our Soul doth come too near unto, or morally and spiritually doth touch, something that is base, vile, and far below it self, and so debaseth and defileth it self, and makes it self not only guilty, but unholy and unfit for having any Communion with God.

3. To purge this Conscience is, to free this Soul thus conscious of sin from the Guilt and the Impurity, and other sad Consequents of Sin, so that thereupon the Sinner is neither liable to Punishment, or debarr'd from Communion with God. This purging is not only Justification, but that which is called Sanctification and inherent Holiness, without which no Man shall see God; the want whereof, if we consider it as following upon a former demerit, is the greatest Punishment of all other: For, if we could imagine a Man pardoned and freed from the Guilt of former sin, and left inherently polluted and un sanctified, he must needs remain in a sad condition. But we cannot truly thus imagine, if want of the sanctifying Spirit be a Punishment for former Sin: If we be once thus purged, there is no more Conscience of Sin once pardoned, no fear of God's wrath, nor of the eternal penalty; for we, being once purged, have peace with God, quiet of Conscience, and hope of Glory.

4. To serve the true and living God, following upon the purging of the Conscience, is a special privilege. To understand this more distinctly, we must know, that under the Law, whosoever was polluted by the presence or touch of the dead could not enter into the Congregation, with the rest of God's sanctified People, for to worship, or have any Communion with, God. If he should dare and presume to enter before he was purged or purified, he defiled the Tabernacle and Sanctuary of God, and that Soul must be cut off, *Numb. 19. 13, 20.* That which answers unto this Priviledg is, the liberty of free access with boldness and confidence unto the Throne of Grace, to offer up our Prayers, Thank-giving, and other Services unto God propitiated and reconciled, so as to be accepted, and receive Mercies and Blessings from him: For, being justified and sanctified, we do not fear God as a severe Judge, we do not stand at a distance or fly from him, but come near unto him as Children to a loving Father. This same Service of the true and living God, who is Light most pure and holy, doth presuppose us justified, sanctified, reconciled, adopted. There are degrees, as of this cleansing, so of this serving God; for we are not cleansed fully from all Sin in this Life, but we shall be in the Life to come, and then we shall have full Communion with our God, and serve him far more perfectly in the glorious Temple and Sacrary of Heaven.

This is the purging of the Conscience in it self: Now we must consider it, as an Effect predicated of the Blood of Christ the Cause; for it being so noble and excellent an Effect, must have some rare and noble Cause. The Cause therefore must be Blood; yet no Blood, but this Blood of Christ, with which he entered into the Holy place of Heaven, after it was shed, will serve the turn, or reach this Effect; yet this is not an immediate but a mediate Effect of this Blood thus shed and presented to God: For, one immediate Effect,

effect, antecedent to this is expiation and satisfaction of God's Justice, whereby Sin became pardonable. And if Christ had not obtained and found eternal Expiation by this blood, he could never by it have purged the Conscience. Yet this blood hath this power first, and then doth exercise it, when he finds a Subject rightly disposed; which is a Conscience sensible of sin, and appealing to the Throne of Grace, where it pledges this blood of Christ. So that this purging actually considered, presupposeth the blood of Christ shed, offered, accepted as a sufficient propitiation, and the Sinner to be purged, penitent, and believing. This seems to be signified by that Ceremony of purification described and prescribed, *Numb. 19.* For he that was once polluted and unclean, must be willing, desirous, and careful to be cleansed, with the ashes mixt with water sprinkled upon him. The blood of some Sacrifice did expiate, the ashes with water sprinkled did cleanse. So the blood of Christ shed and offered, doth expiate sin so far as to make it remissible, and the sprinkling of that by the Spirit upon the penitent and believing doth purge.

The third Proposition in this verse is, that much more doth the blood of Christ purge the conscience; that is, 1. It purgeth the conscience. 2. It purgeth it effectually and fully. But joyn this with the former, and then we have the substance of the whole in one proposition, which you heard before; and the Apostle in the words argues to this purpose.

If the blood of Bulls and Goates, &c. had power of sanctifying the Flesh, then much more the blood of Christ doth purge the Conscience:

But the blood of Bulls and Goates, &c. did sanctify the Flesh.

Therefore much more the blood of Christ, &c. doth purge the Conscience, &c.

This place implies, that the expiations by Blood, and purifications of the Law could neither satisfy God's Justice, nor purge the Conscience from spiritual filth and guilt of sin; yet the blood of Christ could do both. And here we must seriously consider the excellency of the blood of Christ, the wonderful purging efficacy thereof, and the unspeakable mercy of God in providing this remedy, and setting open this fountain to wash and cleanse away our sin. O blessed blood! O happy man! O come to this Fountain, wash and bathe thy self here every day. Here the wrath of God is quenched, the tormenting conscience quieted, the filthy Soul washed, and prepared for the communion with her God. But we are ignorant of the virtue of this blood, senseless of our sins, careless of our purification, and so presume to enter into God's presence, and defile his Tabernacle, and bring his wrath upon us. But before I leave this Text, something further must be said concerning the efficacy of the blood of Bulls and Goates, and the ashes of an Heifer; also of the efficacy of the blood of Christ. For it must be enquired, whether the efficacy of both depend merely upon divine Institution, or upon the nature of the Causes. 1. That neither is Physical will be granted. 2. That the purifying efficacy of the blood of Goates and Bulls, and the ashes of an Heifer sprinkling the unclean, did depend merely upon the will and positive Institution of God will not be denied. For neither the blood, nor ashes, nor sprinkling had any mortal, spiritual, intrinsical virtue: They were all, in themselves considered, indifferent things, and a fit matter and subject of some positive Law. 3. The offering, and also the shedding of the blood of Christ were, in respect of Christ acting and officiating in both, purely moral, and divine in the highest degree of Service. For, his suffering of Death for the sin of man, at the Command of his heavenly Father, was the highest degree of obedience that ever was performed to God. There was in it so much love to God, so much love of Man, so much self denial, so much humility and patience, and such a resignation of himself to God, as never could be parallel'd. It was so excellently qualified, that it was, in a moral sense, most powerfull to move God to mercy, who is so mightily inclined to mercy of his own accord. It was most pleasing unto God, and most highly accepted of God considered in it self. But seeing it was the suffering of a party different from man guilty, (who was bound himself to make satisfaction, or to suffer according to the Law transgressed); that it should be so far accepted of God, as to make the Sinner pardonable, and that certain pardon should follow upon Repentance and Faith, depended upon the free will of God, who, in strict justice, might have refused any satisfaction offered him in behalf of man, who deserved to dye, and might justly have been condemned to eternal Death. It was one thing to accept the service and obedience in it self, and another thing to accept it so for sinful man, as to determine such inestimable

estimable benefits should follow thereupon, and accrue to the sinful guilty Wretch. The Socinian upon the Text is very muddy and obscure; And, 1. Though he deny Christ's satisfaction and merit, yet he confesseth that the shedding of the blood of Christ, even of its own nature, had force and power to procure unto Christ all power in Heaven and Earth, and all judgement and arbitrament of our Salvation, and to produce in us the cleansing of Conscience. This is not only obscure, but, if well examined, false: For what is it (of its own nature to procure?) For if he mean by the word *procure* merit upon satisfaction, it's true, that by his blood he satisfied and merited; but both these he denies. If he understand that, of its own nature, it did so procure this power and this effect, so as it did solely or principally depend upon the will of Christ as Man (for he denies him to be God), and not principally and solely upon the will of God, it's false. Here I must demand, What difference he makes between procuring and meriting, and also take occasion to shew the nature of meriting, which is a moral act, upon which some good or reward doth follow, not necessarily, and *ex natura rei*, but voluntarily, according to the will of him in whose power the reward is: but of this else-where.

2. He puts a difference between Christ's Priest-hood and his Mediatourship, and makes his Mediatourship to end with his Death, and his Priest-hood there to begin. But the Apostle makes no such difference, but in this Epistle he takes Mediatour and Priest for the same. That his Mediatourship should end, and his Priest-hood should begin with and upon his Death, I will believe, when he can prove it, which he can never do: for there is not the least ground for it in the Word of God; and it must needs be false upon this account, that both are the same.

3. He affirms, that the blood of Christ takes efficacy and force to purge sin, from the subsequent oblation of Christ in offering himself in Heaven; and this he not only here, but else-where doth often assert. But, 1. It's very clear and certain, that the total resignation of himself unto the will of his heavenly Father, and his willing suffering of Death, the voluntary laying down of his life, the making himself a whole Burnt-offering, was properly the oblation of himself. This was on Earth, this was the great act of Obedience, the great Service that was so acceptable to God, wherein Christ shewed himself a mirror of so many heavenly virtues. The representing of himself slain in Heaven was not this offering, nor the appearing before his Father's Throne upon his Ascension: The Scripture no where affirms it, he cannot instance in one place for this. And though God did require it, yet it was not the meritorious act; therefore never let him, or any of that party, delude us with his false and groundless notion of offering himself in Heaven. By his Death Christ did satisfy and merit; by his Resurrection and Ascension he makes his Death effectual unto us, both by revealing the Gospel, and sending the Spirit to work Faith in us, and make us capable of remission and eternal life: and by his Intercession and pleading his blood, he obtains actual pardon, and in the end full fruition of eternal life. This is the meaning of those words, [*Who was delivered for our Offences; and rose again for our Justification,*] Rom. 4. 25.

4. He tells us, that Christ was filled with the eternal Spirit; that is, with the power of God, which clarified him from all mortality, and made him eternal, subject to no destruction. This is a strange fancy of his own, and invented because he is so great an Adversary to Satisfaction. And, 1. He saith, that eternal Spirit is the power of God, which he so understands, as that he denies him to be God. 2. The power is either God himself, or some active power, whether natural or supernatural created by God in some of his Creatures, or an act of God extrinsically supporting and preserving something created. Now that which made Christ's Sacrifice and Suffering so acceptable to God, and so efficacious, was the sanctifying power of the Spirit, endowing him with such heavenly virtues, and supporting him in this great Service of sacrificing himself. For if he had not received a divine and supernatural active power of holiness and righteousness inherent in his Soul, which so strongly inclined and moved him to obedience in greatest temptations; and had been extrinsically supported by him; this Offering had never been so acceptable to God, nor efficacious to purge the Conscience. And this was a far more glorious effect of the Spirit then to make him immortal, and bring him into Heaven: For this immortality and entrance into Heaven were Rewards, not Virtues; and only made way for the exercise of his Regal and Sacerdotal Power, in the Palace and Temple of Heaven.

5. He saith, that by the Offering of Christ is signified his singular and only care for the Expiation of our Sins, and for our Salvation. Where it is to be observed, 1. That he understands this of Christ, as entred by his Ascension into Heaven. 2. That by Expiation, he meant Remission and Sanctification, without any respect unto Propitiation and Satisfaction by blood antecedent. 3. Christ's offering of himself is a religious Service performed unto God, as Supream Lord and Judge offended with sinful man, yet willing upon certain terms to be merciful unto him; And one condition, which performed, he will accept, is, that Christ as Surety for man, should suffer Death for man, to satisfy divine Justice. In this respect is he said to give himself a Ransome or Price: How far different this is from the offering here described, is easy to understand. The word [*Hyperbole*] is used about sixteen times in this Epistle, but never taken in his sense; which is so absurd and unworthy, that no rational man, as rational, much less a Christian and a Schollar can any wayes approve, but reject with scorn. The rest of his discourse upon this Text is like his description of Christ's offering; and by it he seeks to cast a mist upon the divine Doctrine of the Apostle, lest he should confound himself, and suffer his Reader to see the truth.

Dr. Gouge, upon this Text, affirms Christ to be a Priest in both natures, which cannot be true; for though he that is Priest be God, yet, as God, he is not, he cannot be, a Priest. For a Priest is an Officer, and all Officers, as Officers, are made such by Commission from the Supream Power, from whom they derive their Office, whom they represent, and are Servants under them to serve them. There are two prime and proper acts of Christ as a Priest, to Sacrifice and offer himself to God as Supream Lord, and to make Intercession to him. To attribute either of these to God as God, and affirm them of him in proper sense, is plainly blasphemous, and inexcusable; it turns the Lord into the Servant, and God into Man.

6. 14. Hitherto the excellency of Christ's Sacrifice and Service hath been manifested by two glorious and excellent effects; the one immediate, which is Expiation; the other mediate, which is purging the Conscience from Dead Works. The former made Sin pardonable, and the Consequents thereof removable; the latter actually takes away Sin, and the Consequents thereof in him who believeth. Besides these two, there is a third effect shewing it to be yet more excellent, and that is confirmation of the New Covenant: for thus he writes,

Ver. 15. *And for this cause is he the Mediatour of the New Covenant, that by means of the Death for the Redemption of Transgressions under the first Testament, they which are called might receive the promise of eternal Inheritance.*

The Subject of this Verse is the confirmation of the New Covenant, by the Death and Sacrifice of Christ; which is affirmed here, and illustrated from ver. 16 to the 23. afterwards. And here the Coherence is, 1. To be examined. 2. The Text in it self to be considered. The coherence with the former, is in these words, [*And for this cause*]. The Copulative [*and*] may be, as in other places, expletive; or it may be used to signify, that the Death and bloody Sacrifice of Christ, as it was ordained for another end, besides the two former of Propitiation, and purging the Conscience; so it hath another and a third effect, which is, The confirmation of the New Covenant. For this is to be observed, that he speaks and still continues his discourse of the Death and Blood of Christ. The words, [*and for this cause*], which are turned by some [*therefore*], may refer either to that which goes before, or that which follows. If to that which goes before, then they inform us, that because Christ by his Blood entering the holy place of Heaven, obtained eternal Remission, and by it offering himself through the eternal Spirit without spot, doth purge the Conscience to serve the living God; therefore, and for this cause, and in respect of these two effects, is he the Mediatour of the New Covenant. If they relate to that which follows, they are to be understood in this manner, That because by the Death of Christ the Called receive the promise of eternal Inheritance, therefore he is the Mediatour of the New Covenant. This is the Coherence; The absolute consideration of the Text followeth, wherein we have two principal express Axioms or Propositions;

1. Christ is the Mediatour of the New Covenant.

2. By means of Death for the Redemption of Transgressions under the first Covenant,

the

the Called might receive the promise of eternal Inheritance.
 3. Christ is a Mediatour of the New Covenant, that by means of Death for Redemption, &c. the Called may receive the promise, &c.

In the first we have,
 1. A New Covenant.
 2. A Mediatour of this New Covenant.
 3. Christ the Mediatour.

1. The New Covenant is that of the Gospel, whereof you have heard in the former Chapter, where it was opposed unto, and compared with, the Old Covenant made with the Fathers in the Wilderness, *Exod. 19.* as established upon better promises. And that word which was there termed Covenant, is termed Testament: not that there is any necessity, but a conceived congruity. For because here is mention of an Inheritance, which is usually conveyed by the Will and Testament of man, which Will is then firm and unalterable, when the Testator dieth; therefore it was conceived by some, that in this place, that which formerly was called a Covenant, should be called here a Testament: yet notwithstanding it agrees with a Testament; and may by a Metaphor be so termed; yet it is more properly a Covenant.

2. We have a Mediatour of this Covenant, and what a Mediatour is, you have heard before, as also the distinctions of Mediators. Some tell us, that a Mediatour is [*aut mediator, aut sequens pacis, aut arbiter, aut sponsor*]: yet we need not insist upon these terms, for the Mediatour of this Covenant is a Priest and a Minister of it, as the High-Priest was of the former Covenant.

3. This Mediatour is Christ, who may be said to be *Nominis a Deo, Intercessor pro homine, Arbitrator inter utrumque, Sponsor pro utroque*: and he is a Messenger declaring the Covenant as a Prophet, an Arbitrator between God and Man as a King, a Surety and Intercessour as a Priest. Yet though all this said, may be in some respect true; yet it is neither accurate, nor pertinent in this place. Christ as a Priest, and as a Priest officiating and offering himself a Sacrifice to propitiate God, and purge the conscience of sinful Man, is the Mediatour of this Covenant. For as such and in this respect he mediates between God and Man, to propitiate God, and to make man fit for the receiving of the eternal Reward promised; and both these he doth by his Blood and Death without which offered and applied, the promise would be void, and never take effect. It's true, that Christ doth procure the Covenant, declares it, confirms it, and makes it effectual; and in all these respects he may be said to be a Mediatour. Yet here he is made such principally and most properly as confirming and making it effectual. *Moses*, and not *Aaron*, was the Mediatour in the making and confirming the Old Covenant. For he dealt between God and the People as a third part; 1. In making the Covenant, in signifying God's Will unto the People, and returning the People's Answer unto God, *Exod. 19. 2.* 2. In confirming it by Blood, as an indifferent distinct person, *Exod. 24.* To which place the Apostle doth allude, as we shall understand hereafter in the illustration. This is the meaning of the first Proposition.

The second may be divided for explication, and made two.

1. Christ by means of Death expiated Transgressions under the former Covenant.
 2. By means of this Death the Called receive the promise of eternal Inheritance.

The first implies,
 1. That there were Transgressions under the former Covenant.
 2. That there was a Redemption of these Transgressions.
 3. This Redemption was by the Death of Christ.

The first is clear enough: for *Moses*, *Aaron*, *David*, and the Saints of God from the times of *Moses* till the exhibition of Christ had their sins, much more others not sanctified.

The second cannot be doubted of; for if there was no Redemption of those Sins and Transgressions, then they could not be saved, they must suffer eternal punishments, as they did temporal. By Redemption here is meant Expiation and Propitiation, whereby their sins were made remissible, and upon certain terms and conditions performed, actually to be remitted.

The third will be granted in general, that the Expiation was by Death and Blood; but that they were expiated by the Blood of Christ, many of the Jews denied. Yet if they had

had understood the Books of *Moses*, they might have known that the Blood of Bulls and Goats could not expiate the Sin of Man, a rational and immortal Creature, nor free from the eternal Punishment: Some Legal frailties and infirmities they might expiate, and avert some temporal penalties. Therefore there must of necessity be some other Death and Blood that must do it: And this was the Blood of Christ, which all their Illicit Sacrifices and Lustrations did typify: Yet this is not to be understood, as though their Sins were not remissible and remitted, till Christ dyed and offered his Sacrifice; for by virtue of this Death fore-seen and fore-accepted, they were in their Life-time, upon their Repentance, Faith in Christ to come, and their fervent Prayers, pardoned. They did not rely upon their Legal Sacrifices, nor expected Remission from them, but relied upon this Death of Christ to come, according to the Promise, That in him all Nations should be blessed. This Proposition is not to be understood exclusively, (as though Christ's Death did expiate no Sin but that, which was committed under the first Covenant,) but emphatically, to signify, 1. That there was no Expiation for Transgressions under the Law. 2. That if Christ's Death expiate former Transgressions under the Law, much more will it expiate such as are committed under the Gospel. 3. That there was no reason, as some observe, why they should be offended with the Death of Christ, seeing without his Death and Blood, neither they, nor their Fathers, could be saved, but must suffer eternal penalties.

The second part of this second Proposition informs us, that

1. There is an eternal Inheritance.

2. There is a Promise of it.

3. The called receive this Promise.

4. By means of Christ's Death they receive this Promise.

For, in the words we have an *Inheritance*, the Heirs, the Conveyance, the Purchase, or rather the price whereby it's purchased. The *Inheritance* is eternal Happiness, the Heirs are the called, the Conveyance is by Promise and Covenant, the price of the purchase is Christ's Death and Blood.

The *Inheritance* is that blessed and glorious Estate, which is to be enjoyed upon the Resurrection; for the full possession and enjoyment is reserved for Heaven, where it's said to be laid up and reserved. It's said to be eternal in opposition to the Land of *Canaan*, which was the temporal Inheritance of them and their Fathers, and to be enjoyed with the Blessings thereof so long as they kept the Covenant of their God; and this was the Inheritance promised in the former Covenant, and to this which formerly was called God's Rest, the Apostle seems to allude, as a Type of this which was far more excellent and glorious, of eternal continuance, in respect of the Inheritance it self, the parties enjoying it, and the enjoyment thereof.

2. This eternal *Inheritance* was promised, there was a Promise of it: It was God's, and the disposal of it was at his Will. Man for his sin was cast out of Paradise, and forfeited Heaven, with the eternal Bliss thereof; yet it was in his mind to give it sinful Man, who deserved it not, so great was his mercy and bounty; and Man must know this: For this end he promised it, and by his Promise bound himself to give it, and in it did signify his Will. The Effect of this Promise was Obligation on God's part, and a Right unto it on Man's part, & an Hope to obtain it, and a Comfort upon this Hope. And here it's to be observed, that our Title to eternal life depends immediately upon the Promise, and is derived from it; for, as the *Israelites* had the Land of *Canaan*, and held it by Covenant and Promise, so do all the Children of God expect the heavenly *Canaan*, and hope to have it by Promise of the new Covenant. Some do understand by the Promise of eternal *Inheritance*, this Inheritance promised; yet there must be a Promise received, before we receive the thing promised.

3. After the Inheritance, and the Promise, and Conveyance, follows the Heirs, which are here said to be the called. Some are not called at all; these have no Promise of the Inheritance: Such were the Gentiles before the Gospel was preached unto them; they were Strangers from the Covenants of Promise, having no Hope, and without God in the World, *Ephes. 2. 12*. Some are called, and have the means of Conversion, but reject the terms of the Covenant, and refuse to enter into it, and engage themselves; such were the unbelieving Jews, and many others. Some are called, enter the Covenant, and solemnly bind themselves to the observation of it, yet do not observe it. In respect of these two last

it is that Christ saith, *Many are called, but few are chosen*, Matth. 22. 14. None of these are Heirs. Some are called, and are obedient to the heavenly Call, and keep the Covenant; these receive the eternal Inheritance promised; and first acquire the Title, and after that the Possession. Some were called before the Exhibition of Christ, some after; the former are here principally meant, though the latter with them receive the Inheritance.

4. These called Ones of former times, with us, receive this Promise by virtue of Christ's Death expiating their sins, and of his Blood purging their Conscience. To understand this, you must consider, that none, but such whose Sins are expiated; and their Consciences purged, can be Heirs; for they must be regenerated, and acted by the Spirit, and adopted Sons, before they can be Heirs. For, as the Apostle argues, *If Sons, then Heirs*, Rom. 8. 17. so may we likewise say, *If no Sons, then no Heirs*. None can be Sons that are not justified; none can be justified which believe not in the Death and Blood of Christ; there can be no Belief in this Blood, if not shed. This Death and Blood of Christ,

1. Expiates sin, and makes it remissible. 2. Merits the eternal Inheritance promised, and the Promise too. 3. It merits the Spirit, to enable Man to keep the Covenant, so as to obtain and receive the Inheritance. 4. It merits a Power in Christ,

1. To reveal the Gospel, and give the Spirit to work Repentance and Faith in sinful Man's heart. 2. Upon Repentance, and Faith, and his Intercession, a Power to give Remission, and the eternal Inheritance. Take away this Death, this Blood, there is no Expiation of Sin, no Inheritance, no Covenant, and suppose a Covenant and a Promise, yet it's ineffectual, & invalid, without this Blood, this Death: For, all the heavenly Promises are made for and in consideration of this Blood: satisfying his Justice and meriting his Favour; so that without it they are all nothing to purpose, neither without it can the called, though obedient to the heavenly Call, ever have any Right unto, or Possession of, eternal Life: So that the whole strength and efficacy of the Covenant doth depend upon this Blood; for by it our Sins are expiated; and our Consciences purged, so as to be capable of the Inheritance. This is a most clear Text, to prove that the Saints, even under the Law, were called and saved, and that not by the Ministry and Sacrifice of the Levitical Priests, but by the Blood of Christ, the virtue whereof extended to former times, even the times of Adam. Neither did they trust in their Sacrifices, and their Priests, and the Blood of Bulls and Goats, and their Water of separation, but in the Blood of Christ; yet their Faith was very implicit.

The third Proposition is, *Christ is the Mediator of the new Covenant*, for this Reason and for this End. An excellent Covenant must have an excellent Priest and Mediator; and seeing this Covenant doth promise eternal Remission, and an eternal Inheritance, it requires such a Priest as shall be able by his Ministry and Service to obtain this Remission and Inheritance: This no Priests, by their Sacrifices or any other Service, could do; but Christ could; and therefore not they, but He, and He alone, was made the Mediator of this new Covenant: For, by his Death he expiates sin, and purgen the Conscience; so that the called receive the Promise of eternal Inheritance, and the virtue of this Death is universal in respect of time and persons called. The Sum of all this, is, That Christ, by reason of his Death and Blood, expiating Sin, and purging the Conscience, is the Mediator of the new Testament or Covenant, to confirm and make it effectual to the Heirs of the Promise.

1. 5. 15. This Confirmation of the new Covenant is illustrated from a two-fold Similitude; the one is taken *a Jure Naturali*, the other *a Jure Ceremoniali*. The first is taken from the Law of Nature, (for to it the Civilians refer the Rules of Testaments and Wills,) and is delivered

Ver. 16. *For where a Testament is, there must also of necessity be the death of the Testator.*

Ver. 17. *For a Testament is of force after men are dead; otherwise it is of no strength at all, whilst the Testator liveth.*

This is an imperfect and contra Similitude; for the parts thereof, as of all Comparisons, are two: 1. The Proposition. 2. The Reddition. And yet the Proposition is only expressed, and the Reddition is only implied, and to be supplied from the antecedent Context. In the Proposition we may observe two things: 1. The necessity of the Death of the Testator barely asserted, Ver. 16. 2. The Reason there-

of rendred, *Ver. 17.* The Argument in Form may be this, That which is not of force whilst the Testator liveth, that necessarily requireth the Death of the Testator to make it of force: But a Testament is not of force whilst the Testator liveth: Therefore it requireth, to make it of force, the Death of the Testator. The Assumption is expressed, *1. Affirmatively, A Testament is of force after men who are Testators are dead.* *2. Negatively, It is of no strength whilst the Testator liveth.* The Comparison at large is this: As the Death of the Testator is necessary to make the Testament of force, so the Death of Christ is necessary for to make the new Covenant of force: For, though Christ might in some respect be a Mediator of the new Covenant, yet he could not make it valid, firm, and effectual, without his death: neither we under the Gospel, nor the Fathers under the Law, could without this Death be saved by it. And as the death of the Testator gives full force and efficacy to the Testament, and this Confirmation is an Effect of his Death; so the Death of Christ gives full force to the new Covenant, and makes it effectual; and this validity and efficacy is an Effect of this Death of Christ, and manifests the excellency of this Sacrifice, and of Christ the Priest who offered it.

The things compared as like, are, the Death of Christ, and the Death of a Testator: The things wherein they agree are, *1. The like Effect of both, which is, to confirm and make effectual some Instrument.* *2. The necessity of both for that end, to confirm and make effectual.*

3. 16. The Propositions in the first part of the Comparison are these, *1. There are Testaments of men.*

2. These are not of force whilst the Testators live.

3. They are of force upon the Death of the Testators.

4. The Death of the Testators is necessary to make them of force.

1. The matter of all Testaments is a temporal estate, of these earthly Goods, which God hath given Man to preserve this temporal Life. The Testator is one that hath a just Title unto these Goods, so that he hath power to dispose of them; The Testament is the manner of disposing these Goods, so as to give the same Right which he had in them unto other Persons after his Death; and therefore it must signify his Will concerning these Goods, and nominate the Persons who must succeed him, so as to have them. And because it is an Act of Reason so to do, therefore the Testator (when he makes his Will) must be *Compos mentis*, and have the Use of his Reason, and also *sui juris*, and not under the power of another. The end of it, is, to prevent future suits and dissensions and Injustice about his Estate. The Light of Nature doth teach men thus to dispose of their temporal Goods, and therefore they are of ancient and universal Use.

2. These are not in force whilst the Testators live; and the Reason of this is, not only because whilst they are living they have need of, or do use, their Goods; and though they make their Will in their life-time, yet they have power to change and alter them but chiefly, because in a Will the Inheritance is so alienated and transmitted to others, as that they can have no Right unto it but upon the Death of the Testator, who signify in their Wills what their Heirs shall have, not whilst themselves are living, but only when they are dead: If any alter these after they are dead, the alteration is void, because it signifies not the Will of him that is dead.

3. They are in force only upon the death of the Testators: This is that wherein the death of Christ and of a Testator do agree, and for which the Author made this Comparison, for Illustration of his former Doctrine. *To be of force*, is, to be valid and firm, so as to give an immediate Title unto the right Heirs, upon whom the Testator's Right actually descends. The Reason of this legal force and validity is, not only because there is no possibility of Alteration, but also because the Testator being by Death disseised of all Right and Possession of any temporal estate in this Life, the time signified in the Testament is come, wherein the Heir may challenge his Right, and the Will may be put in execution.

4. The necessity of this Death to make the Testament valid, is evident from what hath formerly been said: The Reddition of this Comparison hath been already made; and from all this we learn, that though a Testament and the new Covenant are like in this, that as there must be the Death of the Testator for to make the Testament valid, and the Death of Christ to make the new Covenant of force, yet they are unlike and different in many other things: For the Death of the Testator doth not purchase the Inheritance, nor

expire

expiate the Offences of the Heir, yet Christ's Death doth both. Therefore the new Covenant is not a Testament in proper sense, but is so called metaphorically. *A Lapide* and others labour to make it a Testament, but all they can say is to little purpose. Others again endeavour to prove a Testament to be a Covenant, and from hence infer, that the new Covenant is a Testament; yet this is vain and needless. For, all that can be said in this Point, if we will follow the Apostle and the Scriptures, is, that for matter of Confirmation, the new Covenant and a Testament agree in this, that both are confirmed by Death and Blood: For, as the Testator hath no intention to give his Inheritance, and part with the Title or Possession, before he dy; so, God did never intend to give Remission and eternal Life, which he promiseth in the new Covenant, but for, and in the consideration of, Christ's Death, by which they were purchased and merited; and if Christ had not dyed, the Promises had been in vain, and of no force. Therefore the Death of Christ is the Foundation, Life, and Soul of the new Covenant; not only unto those who were called after his Death, but also unto those who believed before his Death and Exhibition: Yet this Comparison may be made, and so intended by the Author, *as to signify*, that Christ's Blood is of far greater force to confirm the new Covenant, than the death of the Testator to confirm a Testament made by him; for the former is of divine, the latter but of humane confirmation; and the former can no wayes be violated, the latter may be many wayes made void.

§. 17. The second Illustration is a *Jura Ceremoniali*, from the positive Ceremonial Law of *Moses*, instituted by God, and that for several Ends, and amongst the rest, Confirmation of the Covenant.

Purification of things and persons.

The Apostle instanteth in both, and first in the Blood of Confirmation, *Ver. 18, 19, 20.* Where we must consider,

1. The Connexion, 2. The words themselves.

1. The Connexion we have in the word *Ver*, twisted *unde, itaq, priusquam*, in Latine; and in English, *Whereupon*. The sense is this, Seeing the best way of Confirmation and firmest Sanction of Laws, Covenants, Testaments, is by Death and Blood, and judged so to be by God himself; therefore it seemed good to him to confirm the first Covenant by Blood, and by that did even then intimate, that the far better Covenant to succeed should be confirmed by far better Blood. And therefore none should think it strange, that the new Covenant should be confirmed by the Death and Blood of Christ, (seeing it was the usual and onely way of confirming Testaments, according to the Custom of the Eastern Nations; and besides, the first Covenant was so confirmed.) That it was so, the Apostle

1. Affirms, 2. Proves.

He affirms it *Ver. 18: Whereupon, neither was the first dedicated without Blood.*

Here we have

1. The first, 2. The Dedication of the first, 3. The Dedication of it by Blood.

By first, we must understand the first Covenant which God made with *Israel* in Mount *Horeb*.

By Dedication, we mean, the Confirmation and the solemn Sanction of the same. For it was

1. Made between God and *Israel*, *Exod. 19.* 2. Then Laws given as certain Articles and Conditions to be observed by the People, were revealed; and afterwards with

very many Both Laws and Promises were read and assented unto. 3. The whole Covenant thus completed, was confirmed *Exod. 24.* That which is dedicated unto God by

verme of the Dedication becomes sacred and inviolable, and so this Covenant upon the Confirmation was. In this respect, that which is Dedication in respect of persons or

things, is Confirmation in in respect of the Covenant.

3. This Dedication was by Blood; for that way of Dedication or Confirmation is the highest, most solemn, serious, and firm; for stronger cannot be. For using of Blood, for sanction of Leagues and Covenants, seems to signify that the parties confederating engage Blood and Life for the observation of them. Whereas it's said, That [neither without Blood], which may seem to be Negative; It's the same with this, [and with or by Blood], which is Affirmative; and the Copulative signifies, that not only Testaments of Men, but the first Covenant of God was thus confirmed.

§. 18. That which he affirmed, he proves

Ver. 19. For when Moses had spoken every Precept to the People, according to the Law, he took the Blood of Bulls and Goats, with Water and scarlet Wooll, and Hyssop, and sprinkled both the Book and all the People.

Ver. 20. Saying, This is the Blood of the Covenant, which God hath enjoyed you.

The substance of this we find, Exod. 24. And we need not trouble our selves either in the Omissions or Additions of the Apostle; for the Omissions may be easily supplied from the place of Moses, and the Additions are there implied, and here exprest for explication. In the words themselves, we may observe,

1. The action } of Confirmation.

2. The words }

1. The Action is sprinkling of Blood: The Sprinkler was of Scarlet Wooll, and Hyssop; for the Sprinkler used in the Passover was a bunch of Hyssop, Exod. 12. 20. The blood was the blood of Calves and Goats with water; for such were Sacrificed for Burnt-Offerings and Peace-Offerings. The things sprinkled with blood, were the Book, wherein the Covenant was written, and out of which it was read; and the People who engaged themselves in the Covenant. The time was, when Moses had spoken every Precept to all the People, according to the Law: For the Covenant must first be made, before it could be confirmed. And this sprinkling upon the People, was the confirmation of the Covenant on the People's part, as the sprinkling of it upon the Altar was the confirmation on God's part. This was the action, described more fully then we find it in Exod. 24.

2. The words are added to the action, to signify the use and end of that sprinkling, which is to ratify the League and Covenant. For in these words we have,

1. A Covenant enjoyed by God.

2. The Blood of this Covenant.

The History informs, 1. Of a Covenant made. 2. This Covenant enjoyed by God unto Israel: It's said to be enjoyed both because God having made and intimated it, by Moses commanded it to be entered into, and confirmed by the People; but also because in this Covenant there were certain Precepts, which were Articles and Conditions, the observation whereof God did stipulate and require at their hands. In Moses Exod. 24. 8. it's said to be the Covenant which God had made with them; and he is said to make it not only because he was the Authour of it, but also because in it he was the principal party covenanting and binding himself unto the People by his promises, which are so made, that they prerequisite the performance of the Precepts from them, if they will either avoid the penalties threatned, or attain the Blessings and Rewards promised. 3. This Covenant once made must be confirmed by Blood, and this Blood sprinkled. For the meaning of the words, [This is the Blood of the Covenant], is this, That this is the Blood by which this Covenant is confirmed and made inviolable. And as this, so the New Covenant is confirmed by Blood; as is evident from the words of our blessed Saviour, in the Institution of the Eucharist, saying, This Cup is the New Covenant in my Blood; which is shed for you, Luke 22. 20. 1 Cor. 11. 25. Or, This is my Blood of the New Testament, which is shed for the Remission of the Sins of many, Matth. 26. 28. Mark 14. 24. Where we have, 1. A New Covenant. 2. The Blood of this New Covenant, or the New Covenant in this Blood, that is, this New Covenant confirmed by Blood, or Blood confirming this New Covenant. 3. This Blood is the Blood of Christ shed for Remission of Sins. This Remission of Sins is one principal Blessing promised in this New Covenant:

and

yet

Yer this promise had been in vain, and to no purpose, if Christ's Blood had not been shed to satisfy divine Justice, and make Sin remissible. For though Man should repent and believe, yet his Sin could never have been actually remitted, if not by this Blood made remissible. So that this Blood of Christ is the firm and immovable basis, upon which the Covenant is fixed. Both these Covenants agree in this, that they were confirmed by Blood, and to manifest this is the intention of the Apostle; and though the confirmation of both be the same in general, yet as the Blood, so the manner of confirmation was very different.

Ver. 19. As there were several Ceremonials instituted by God for confirmation, so there were some ordained for purification; therefore it followeth,

Ver. 21. Moreover he sprinkled with Blood both the Tabernacle, and all the vessels of the Ministry.

Ver. 22. And almost all things by the Law are purged with Blood; and without shedding of Blood is no Remission.

IN these words, with those that follow in the next Verse, we have an explicate and full comparison in quality; and both the parts are expressed. For we find, 1. The Proposition in these words. 2. The Reddition, Ver. 23. In the Proposition we may observe,

1. The sprinkling of several things with Blood.
2. The effect of this sprinkling, which was purification.
3. The necessity of this sprinkling for Remission.

1. Several things were sprinkled with Blood, the things thus sprinkled are either named in particular, as the Tabernacle and the Vessels of the Ministry, or signified by a more general term; yet with some diminution and abatement. The general term is [all things], the abating Participle is almost; which signifies, that many and the greatest part of them by far were sprinkled with Blood; yet not all, but some were excepted, and were sprinkled and cleansed with water.

2. The end of this was purging. We do not read of the sprinkling of the Tabernacle with Blood in the Books of Moses; we find, that Aaron and his Sons, with their Garments and the Altar were sanctified by Oyl and Blood, Lev. 8. 38. Neither do we find there signified, or here expressed by the Apostle what kind of purging or sanctification this here mentioned is; There is a purging of Consecration, of Sanctification or Expiation. Consecration is a separation from common use; Sanctification is a purging from pollution; Expiation is a freeing from guilt. These two last seem here to be understood, at least principally; yet we may distinguish between the cleansing of things and persons. Things may be considered as common or polluted; as common, they are purged by Consecration; as polluted, by re-consecration. Persons are impure, and as such, they must be sanctified; or guilty, and as such they must be restored by expiating Blood sprinkled. Some give the reason, why things, as the Tabernacle and Vessels and other things (must be purged by Blood to be this, because man being himself polluted, pollutech those things which he useth; and this is something, though not all that may be said in this particular.

3. The necessity of this sprinkling is, because [without Blood there is no Remission.] Where we have, 1. Blood shed.

2. Remission.

3. No Blood shed, no Remission.

1. By Blood shed, we must understand the Blood of some living thing to be Sacrificed; and this Blood shed upon the laying of the Sacrifice, and not only shed, but usually sprinkled before it could purge. 2. Remission may be Consecration in respect of things, and Expiation and Sanctification from pollution in respect of persons. For Remission is not here to be taken strictly, for freeing a person from guilt and obligation to punishment; Neither is it in this place any cleansing from spiritual pollution of the Conscience, or freedom from the spiritual and eternal penalties; but it's only a Legal Remission of Legal guilt and impurity. 3. If where there is no Blood shed, there is no Remission, then it follows, that unto Remission Blood shed is necessary, not only as an antecedent to a consequent, but as a cause to the production of an effect. It's true, that the causality is not naturall,

but

but moral: By this God even then did signify that Blood was necessary, not only for confirmation of the New Covenant, but also for the purification of the Called Covenant-recs. And therefore there could be no reason why these *Hebrews* or the *Jews* should be offended with the Death of Christ, seeing it was so useful and so necessary, not only for Expiation, but for purging the Conscience from dead Works, and confirming the New Covenant and Testament. And here two things are observable, 1. That if this Blood should not expiate Sin, and purge the Conscience, the Covenant could not be firm to the Called, so as to receive the eternal Inheritance. For if the Inheritance be not purchased and merited, and the Called justified from sin, they can have no title or right unto it; and if not sanctified and cleansed from the pollution of sin, they cannot be capable of it; so as to enjoy it. 2. This Blood was necessary for the Expiation of the sins, not only of them who live after it was shed, but also of those who lived under the Law. For under it there was no Blood of any Sacrifice that could expiate sin as polluting the Conscience, and making the Sinners liable to eternal punishments; and as it could not expiate, so it could not purge the Conscience, though sprinkled with it.

§. 10. The Reddition or Application followeth,

Ver. 23. *It was therefore necessary, that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better Sacrifices than these.*

The sum of these words is this, That as it was necessary, that earthly and carnal things and shadows should be purified by the blood of these carnal Sacrifices, for the confirmation of the first Covenant; so it's necessary, that spiritual and heavenly things should be purified with the blood of better Sacrifices than these, for the confirmation of the New Covenant. This Reddition is made by a repetition, in brief, of the former proposition and protasis of the Comparison: So that in these few words we have the full Similitude: whereof there be two parts;

The first, Is the necessity of purging the Types and Shadows, 23. *It was therefore necessary, that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better Sacrifices than these.*

The second, Is the necessity of purging the Anti-types, 23. *It was therefore necessary, that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better Sacrifices than these.*

Both agree in this, 1. That they must be purged, 23. *It was therefore necessary, that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better Sacrifices than these.*

2. They must be purged with the blood of Sacrifices, 23. *It was therefore necessary, that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better Sacrifices than these.*

3. There is a necessity of purging, both with the blood of Sacrifices, 23. *It was therefore necessary, that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better Sacrifices than these.*

Yet they differ, 1. In that the one are earthly and carnal Types, 23. *It was therefore necessary, that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better Sacrifices than these.*

2. In the purging, as well in the things purged, 23. *It was therefore necessary, that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better Sacrifices than these.*

For the first are purged with earthly carnal Sacrifices, suitable to their nature; the second with far better Sacrifices. The whole may be reduced to two Axioms or Propositions.

1. *It's necessary, that the patterns of heavenly things should be purified with these.*

2. *It's necessary, that the heavenly things should be purified with better Sacrifices than these.*

Yet there is a third implied, and that is, *It's necessary for the one to be purged with these, so it is necessary the other should be purged with better.*

The disposition of the Text seems to be Diazoetical, and the argumentation in form to be this;

If it was necessary, that the patterns of things in Heaven should be purified with these; then it's necessary, that the heavenly things should be purified with better Sacrifices than these.

But the first was necessary, *Therefore the second is so too.*

From all this we understand, that the Apostle infers the necessity of purging heavenly things, from the necessity of purging earthly; and further, that if the purification of the Types was necessary, then the purification of the Anti-types, with better Sacrifices, was much more necessary. This is the reason why the Apostle brings in this Text by the illative *Therefore*; which is to be understood, to follow the proposition, and to go before and bring in the Reddition.

In the first Proposition we have, 1. Things in Heaven.

2. Patterns of things in Heaven.

3. The purifying of the Patterns.

4. The

4. The purifying of them with these.

5. The necessity of purifying them with these.

1. By things in Heaven, are meant heavenly things, as appears in the latter part of the Text, and by *heavenly* are meant spiritual and more excellent things. We read of *Jerusalem* above, *Gal. 4. 26.* and of the heavenly *Jerusalem*, *Chap. 12. 22.* of this Epistle. And this is the Church, which is first *Militant*, and then *Triumphant*, which is first from Heaven, then in Heaven.

2. The patterns of the things in Heaven are such things as were Signs, Images, Shadows, and imperfect Representations of things in Heaven: For [*εικονισματα*] the word in the Original signifies Signs and Images, which represent, though but darkly, other things. These are not Patterns in proper sense, but things that do sub-demonstrate or obscurely signify some other things: They are called Examples, and Shadows, Examples and Shadows of heavenly things *Chap. 8. 5.* where it's observable, that the very word which is there turned Example, is here turned Pattern. And *Chap. 10. 1.* it's said, The Law had a Shadow of good things to come. These Shadows, Signs, and Figures were the Tabernacle, the Vessels, with many other things, which under the Law were purified with Blood.

3. What the purifying of these was, you have heard before: for it was Consecration, Expiation, Sanctification, whereby the things purified, of unholy were made holy.

4. These were purified with these; that is, with Scarlet Wool, Hyssop, Water, Blood, Ashes: and the principal of these was Blood; and this Blood was the Blood usually of Bulls and Goats, which was ordained by God to be the Blood of Expiation and Sanctification. So, outward and carnal things were purged with outward and carnal Blood, and both the things, the Blood, and the Purification were Mystical, and did signify some spiritual and more excellent things, Blood, Purification.

5. There was a necessity why these things should be so purified: Where we may consider, that not only the Purification, but this purification by these was necessary. The necessity did arise from God's Institution and Command, that these things and shadows should be purified, and purified by these things: And if these things must signify persons and things guilty and polluted by Sins, which God would have purified, then in this respect also there was a necessity, because otherwise there had been no Agreement between the Types and Anti-Types.

9. 21. The second Proposition is, That it's necessary the heavenly things themselves be purified by better Sacrifices than these: Where we must examine,

1. What these heavenly things be.

2. What these better Sacrifices are.

3. What it's to be purified by these.

4. How this is necessary.

The heavenly things themselves are some better and more excellent things; for as Heaven is far above the Earth, and more glorious, so heavenly things must be some better and more glorious than earthly. The one are bodily and corruptible, and the other spiritual, incorruptible, and immortal, in comparison whereof the best things under the Law were but Shadows. These spiritual and heavenly things principally intended, are the Consciences, and immortal Souls of men, which being purged make up the Body of the Church, which is *Militant* first on Earth, and after that to be *Triumphant* in Heaven.

2. The better Sacrifice, above the former, is the Sacrifice of Christ, and the pure unsoured Blood of him, who offered himself by the eternal Spirit to God. The purifying virtue of this Sacrifice was in this, that Christ the Son of God, innocent, holy, righteous, as Surety and Hostage of Man-kind appointed to be so by God, did deny himself, took up the Cross, shed his Blood for to expiate the Sin of Man, and was obedient unto death, the death of the Cross: For him so excellent, to suffer death so willingly, for so glorious an end, and that at the Command of God, was the highest and purest degree of Obedience that ever was performed unto God, and was highly accepted, and did fully satisfy divine Justice, so far as was required. In the offering of this Sacrifice, he gave himself wholly to his heavenly Father, and became, as it were, a whole Burnt-Offering, being wholly consumed with the Zeal of his Father's Glory, and the Love of Man-kind. And here it is to be noted, upon the By, That though in the Text we read *Sacrifices*, in the plural num-

ber, yet this one Sacrifice of Christ is onely meant. *Effius* thinks it's an Enallage of number, the Plural for the Singular; for the Sacrifice whereby heavenly things are purified, is but only one, once offered: Yet it may be called *Sacrifices*, because it had more virtue than all other purifying Sacrifices, and also because it was one of those expiating Sacrifices, which were offered unto God, yet more excellent than all the rest. It's like that expression of *Jephthah's* Burial; for it's said, he was buried in the Cities of *Gilead*, that is, one of the Cities of that Country which was *Micah*, as some think, *Judg.* 12. 7.

3. For the heavenly things, and the Consciences of men to be purified, is, to be freed from Sin, that is, from the Guilt and Dominion of Sin, which is to be justified and sanctified, as these words are usually taken. This Purification is verval or actual; for when the Blood of Christ was shed, offered, and accepted, for the Sins of men, then they may be said to be purified virtually, as upon the death of Christ we are said to be reconciled, because made reconcilable.

And when by Faith this Blood is sprinkled upon our Consciences, and pardon obtained by Christ's Intercession for penitent and believing Sinners, then they are said to be actually purified, and when they are wholly freed from all the Guilt and Power of Sin, then they are perfectly purified.

4. This Purification by this Sacrifice was necessary; for supposing God's Will and Decree concerning the eternal Happiness of sinful Man in Communion with his God, it was necessary Man should be purified; for otherwise he could have no fellowship with God, so as to derive eternal Happiness from him: For, as God is Light, and just, and holy; so they must be Light, just, and holy, who shall see and enjoy him. And because no Sacrifice but this of Christ could thus qualify him, therefore it was necessary both that he should be purified, and purified with this Sacrifice.

5. This far you have heard of the necessity of the death of Christ, for the Confirmation of the Covenant, illustrated by Similitudes, taken from the Law of Nature, and the Ceremonial Law of *Moses*: Therefore the Jews, except they were very ignorant, could have no cause to be offended with this death upon the Cross, seeing it was so necessary to the purchasing of the eternal Inheritance, and the purging of men's Consciences, that they might be capable of the Possession, and have a Title unto it; for the ground of the Promise from whence the Title is immediately derived, is this Sacrifice, without which the Promise was never made; neither, if it had been made, could it without this have been valid. But let's consider what follows; for he saith,

Ver. 24. *For, Christ is not entered into the Holy places made with hands, which are Figures of the true, but into Heaven it self, now to appear before God for us.*

These words, considered absolutely in themselves, seem to be plain and easily understood; but the coherence is doubtful. Some, and amongst the rest *Effius*, takes little notice of it, as not much material. Many others, finding the causal Conjunction [*For*], do agree, that in these words the Apostle gives a Reason of something that went before; but they differ much in the particular Explication of the Reason. *Dr. Gouge* conceives, that the Apostle's intention is to prove, that the Sacrifice of Christ is more excellent than the Sacrifices of the Law; and this is true, but yet imperfect. *Beza* thinks, that the Author in this Text begins another, and anew Collation or Comparison to prove the excellency of this Offering; and this cannot be denied. *Dr. Lushington*, who is said to be the Translator of *Crispian*, tells us, that here is proved, That the Heavenly places are purified by better Sacrifices; and that because Christ entered not into the earthly Sanctuary, but into Heaven it self. This doth presuppose, that Heaven it self is purified by the Blood of Christ, and that Christ entered thereinto for that end: But this is difficult to understand, and supposeth that which few will grant him. *A Lapide* differs from all these, and saith, that the Apostle gives in this Text a Reason, why he called the Church heavenly, or heavenly things; and that is, because Christ entered into Heaven to unlock the Gates and open the Doors thereof, that the faithful might enter thereinto: This is not so clear and satisfactory, though it hath something of Truth. To find out the Connexion, we must observe,

1. That the Conjunction *for*, or *quia*, is sometimes expletive and redundant.
2. Sometimes the same that *but* or *namque* is.
3. That though it be called

called by the Grammarians a Causal, yet it doth not alwayes imply a Cause, but it's used to bring in any other Reason or Argument; and therefore might be called a rational Conjunction: Yet *Whittington* in his Grammar saith, that a Causal Conjunction signifies the Cause or Order of that which goes before; where he implies, that it doth not alwayes joyn the Cause and the Effect.

4. Let it be taken for a Conjunction, which joyns these words to the former so as to contain a Reason; we must consider what was formerly affirmed, and how it's here proved. To this end, let us remember, that the Subject of the former discourse was Purification or Expiation of things by Blood of Sacrifices; and these things are earthly and carnal, or spiritual and heavenly: Of these latter he affirmed, that it was necessary they should be purified with better Sacrifices. The manner how he proves this is this; He, presupposing that these heavenly things must be purified, proves, 1. That they were purified by better Sacrifices, because they were purified by the Sacrifice of Christ. This Reason 1. Presupposeth and taketh for granted, that Christ's Sacrifice is better than those of the Law; but not content to suppose, he proves it to be better, because Christ by it entered Heaven, and it once offered was of eternal vertue. 2. He proves the necessity implicitly; for here it's implied, that no other Sacrifice in the World could purify them: For earthly Sacrifices could not purify spiritual and heavenly Persons. Or, more briefly thus: It was necessary that the heavenly things should be purified by the Sacrifice of Christ, but that was better than all the Levitical Sacrifices. It was better, because by the Blood thereof Christ entered Heaven, and it once offered had vertue to purify not here expressed for ever. This Reason implies several things, as: 1. That it was the Will of God, that the Types and Anti-Types should be purified. 2. That though the Types and Figures might be sufficiently purified by the Blood and Sacrifice of Bulls and Goats, yet heavenly things which were the Anti-Types could not. 3. That only the Sacrifice of Christ was sufficient and fit to purify these heavenly things. 4. That it was God's Will that this, & this alone should purify them. From all this, it's evident how these words come in upon the former, and also what they add unto them: For formerly the Author had made a Comparison, whereof there were two parts, 1. The Proposition. 2. The Reddition. The Proposition was this, That under the Law there was no Purification and Expiation of the Types and Figures without the Blood of Legal Sacrifices. The Reddition this, So there is no Purification and Expiation of the Anti-Types of heavenly things, without the Blood of some better Sacrifice, which is the Sacrifice of Christ. So that these words belong unto the Reddition, which formerly affirmed only in general, That the heavenly things must be purified with some better Sacrifice; and here it's added, that the only better Sacrifice, was the Sacrifice of Christ; to which the Author, by vertue of the Comparison, must needs be understood to add a singular vertue of purifying heavenly things.

3. But to enter upon the Text, absolutely considered in it self, the Subject whereof is Christ and his Sacrifice; we find in it

1. An Act of Christ, which is entrance into a Sanctuary.

2. The end of that Act, which is, to appear before God for us.

To understand this, we must note, 1. That what is here done by Christ, was done in Figure by the Levitical High-Priest. 2. That this High-Priest, after he had slain and taken the Blood of Bulls and Goats, enters into the Sanctuary, within the second Veil. 3. That being entered he appears before God for the People. 4. That, appearing before the Mercy-Seat, which was said to be the Throne of God, he sprinkles the Blood upon the Ark and the Mercy-Seat. 5. That by this and Prayer he expiates the Sins of the People, and procures a Legal Remission. These things give Light to the Text: For here 1. Christ must be considered as a High-Priest. 2. To be slain and crucified upon the Cross. 3. Having shed his Blood, to enter into Heaven. 4. Being entered, to appear before the Throne of God, the Supreme Judge. 5. By his Blood and Death presented to God, to expiate our sins and procure Remission. But here it may be doubted; Whether the first or second Entrance and Appearance be intended, or rather both. For Christ first entered and appeared with his Soul separated from his Body, when the Veil of the Temple was rent, to signify the Entrance of the great High-Priest, having sacrificed himself, into Heaven. Of this you heard before. He entered the second time, when risen again and made immortal he ascended into the Heaven of Heavens, where as a King he sits and reigns at his Father's right hand, and as a Priest appears as an Advocate before

his Father's Tribunal, and pleads his Blood for all his penitent Clients on Earth. Both may be meant, both purify, and the latter presupposeth the former: The former purified virtually, and by way of Merit; the latter actually, by obtaining actual Remission. So that in these words we have

1. A Sanctuary.

2. An Entrance into it.

3. An Appearance before God.

4. An Appearance for certain Persons.

The Sanctuary is described negatively, affirmatively: Negatively, It was *not* any Holy place, or places made with hands, which are the Figures of the true: For the Levitical Holy places were made by the Art and hands of men; and were true Sanctuaries; but they were not the true, but the Figures of them. They were places, Holy places, and Figures, (for so the word *Anti-Typus* doth sometime signify,) of far more holy and glorious places, where God did manifest his presence in a far more glorious manner. Affirmatively, It was Heaven it self, the highest and most holy and glorious place of all, sanctified by the special presence of God. Therefore this Sanctuary is not earthly but heavenly; not the Figure, but the place figured; the supernatural, celestial and eternal *Berked*. Christ entered not into the figured Sacrary, but into Heaven it self, both the first and second time; and it was expedient, that so he should do: For that was the place where God had appointed a special piece of Service to be done, even there and no where else. 3. He did not onely enter, but being entered did appear, and appear as a Priest, having offered his great Sacrifice, and now presenting himself as slain for the Sin of Man; and after this appears again as immortal, and as a Priest to plead his Sacrifice for his People. And he, as a Priest, must appear, first as Mortal, secondly as Immortal; and present himself before the Supreme Lord and Judge, or else his Sacrifice is not compleat and actually effectual. 4. He dyed, he entered, he appeared, for us, sinful men and guilty: First, that Sin, our Sin, might be remissible; and then the second time for us, though sinful yet penitent, that our Sins might be actually remitted, and both Souls and Bodies sanctified.

9. 24. But it might be said, If Christ must expiate Sin by Sacrifice, as the High-Priest did; he must often offer, oftener, as he did: For every Year, once at least, he entered and appeared with Blood before the Mercy-Seat. To this the Apostle answers, by way of Anticipation, That as Christ entered not into the earthly Sanctuary, so neither had he need, as the Levitical High-Priest, to offer himself, and often to enter into Heaven for one Officing in the end of the World, and one Entrance upon that Offering, with his Blood, was sufficient to take away Sin. The Apostle's words are these,

Ver. 25. *Now yet that He should offer Himself often, as the High-Priest enters into the Holy place every Year with Blood of others,*

Ver. 26. *For thus He must have often suffered since the Foundation of the World; but now once, in the end of the World, hath He appeared; to put away Sin by the Sacrifice of Himself.*

THE Subject of these words, is, the Sacrifice of Christ whereby he entered Heaven it self; and of this, it's affirmed; That it was but once offered, and that by this one Offering of this one Sacrifice, the heavenly things were purified by taking away Sin for ever.

This single Offering of this single Sacrifice is set forth by way of Dissimilitude and Opposition to the Levitical Sacrifices, and that 1. Negatively. 2. Affirmatively. Negatively, *Ver. 25.* wherein we have two Propositions, the one concerning the Levitical, the other concerning Christ's Sacrifice. The first, concerning the former, is, That the Levitical High-Priest *enters into the Holy place every Year, with the Blood of others*: This is meant of the great Anniversary Sacrifice of Expiation, which in the beginning of this Chapter the Author singled out, as the greatest and highest piece of Service that was performed under the Law, with this design, to prove the Sacrifice of Christ to be far more excellent in many things, especially in the venue and effects thereof. In this we have

1. The entrance of the Priest into the holy place.

2. This entrance made with the blood of others.

3. This entrance yearly, or every year.

1. The holy place was that within the second Veil, the holiest of all; for into that the High-Priest alone might enter, and that but once every year. 2. Yet he might not enter without blood; and this blood was the blood, not of the High-Priest himself, but of others, that is, the blood of Bulls and Goats. 3. The principal thing in the Proposition to be noted, is the frequency of his entrance and offering, for he entered and offered every year; God thereby signifying, that it was not of eternal virtue.

The second Proposition is, That Christ did not offer himself often: He must offer, and offer himself, and by his own Blood enter Heaven: yet he must not do this often, his offering must be single and individual, both in respect of the Sacrifice and the oblation thereof. He must not, once entered, come out again, and offer a new and another Sacrifice, or the same again. So that the thing that is denied of this Sacrifice, is frequency of offering.

§. 25. In the latter part of the Text, ver. 26. we may observe,

1. The reason why this Sacrifice must not be reiterated.

2. The affirmative part of the principal point.

Yet the whole verse may be said to give a reason of the former Negative proposition, and the same is two-fold: The first is, *(ab absurdo.)* The second, *(ab inutili & non-necessaria.)* For Christ's offering must not be reiterated, 1. Because it was inconvenient and absurd. 2. Because it was no wayes profitable or necessary. I will sum up the whole in two Propositions.

The first, If Christ should offer himself often, then must he often have suffered since the foundation of the World.

The second, But now once in the end of the World hath he appeared to put away sin or sinners by the Sacrifice of himself.

The first Proposition implies, 1. That where there is offering, there must be suffering; for in sacrificing living Creatures, the thing sacrificed must be slain, as well as offered: For, mactation and oblation are essential to such a Sacrifice. 2. That seeing there was Sin since the beginning of the World, and Sacrifice for Sin appointed by God, there must be suffering and offering from the beginning of the World; or at least some Sacrifice offered; which once presented to God, should be of eternal Virtue. 3. Because the offering of Christ requires necessarily his suffering; therefore, if Christ's own offering of himself once could not expiate Sin for ever, then he must suffer often. The absurdity and inconvenience of Christ's frequent offering of himself was this, that if he must often offer, he must often suffer; and this was thought unreasonable to divine wisdom, to put his Son so often to such a cruel Death. For by Suffering, is meant suffering of Death in that manner as Christ Suffered. Yet it seemed good unto God to appoint the Levitical High-Priest often to offer, and often with blood to enter into the holy place, to signify the imperfection of the Legal Expiation, that the People might expect a far more excellent Sacrifice.

In the second Proposition, concerning Christ's once offering, we may observe,

1. Christ's appearing.

2. The time of his appearance.

3. The manner of his appearance.

Christ's appearance is, 1. His Incarnation. 2. The manifestation of him incarnate. 3. The presenting of himself as a Priest, having sacrificed himself unto his heavenly Father, without which his Incarnation and Manifestation had been to no purpose. He appeared from the foundation of the World, in the Word of the promise, and in Types and Figures; yet this was but obscure. At length he appeared really, and far more clearly, when the Word was made Flesh, dwelt and lived amongst men, dyed, and, as a Priest, offered himself unto God the Supreme Judge, for the Sin of Man.

2. The time of his appearance, was the end of the World, which is opposed to the foundation of the World. Yet this end is not the last, so the foundation is not the first day of the World; therefore end and foundation must be taken with a Latitude. Christ appeared to Suffer a thousand six hundred years ago and upward, and yet the World is not ended; therefore End signifies the last times of the World, which may be many years yet.

to come, as many years of these last times, as parts thereof, are past already. And so the foundation of the World may be the beginning thereof, and this beginning may be so far extended, as to comprehend many hundred and some thousands of years. This end of the World is called the fulness of the time, Gal. 4. 4. because, as some tell us, the time appointed by God was fully come; all things, which were decreed to be before his coming, were fully accomplished. And though we understand not the reasons, yet the end of the World was the fittest of all others for this appearance; and though the last times seem to have the greatest benefit of his Exhibition, yet the first times were not without it: for the virtue of this Sacrifice extended to all times.

3. The end of this appearance, was to put away sin by the Sacrifice of himself; Where we have two ends, the one subordinate to the other: The first was the Sacrificing of himself: The second by this Sacrifice to put away Sin. Christ was the Priest, and the thing Sacrificed was himself; and the blood, by which he entered Heaven was his own blood, and he himself was slain and suffered, and he himself did offer himself slain. The end, and so the effect of this Sacrifice once offered, was the putting away of sin. This putting away was not the abrogation of the Law transgressed, but a taking away the moral effects and consequences of Sin committed against that Law, and principally of guilt. For one certain and perpetual effect of Sin in respect of the prohibition and commination of the Law, is guilt, and rendering of the Sinner obnoxious unto vindicative Justice of the Law-giver and Judge. This guilt can no way be taken away, but either by suffering, or pardon, or both; as here it's put away by Christ's suffering, and God's pardon: for Christ suffers for Sin, God pardons it for Christ's sake, and in consideration of his suffering and offering. The effect of Sin is to render the party sinning obnoxious and liable to punishment, and God's vindicative Justice, and by this virtue of the commination of the Law. God to make way for pardon, by a transcendent extraordinary power, makes Christ man's Surety; and Christ voluntarily submits himself, out of love to his Brethren, to God's will, so far as to suffer Death for man's Sin, and offers himself as being slain to the Supreme Judge. Upon his submission he becomes one person with sinful man, as a Surety with the principal, and so is liable to that punishment, which sinful man should have suffered, as a Surety becomes liable to pay the debt of the principal. From all this it's evident, that Sin is an efficient moral cause of Christ's suffering, and Christ's suffering is a punishment in proper sense; though both these be denied without any reason by the Socinians. By this Legal substitution of Christ, and the offering of himself, Sin is made remissible, and the way is made open to pardon, and upon the penitency and faith of the Sinner actual pardon follows. That Sin is pardonable and pardoned, is the end and effect of Christ's Suffering: To put away Sin, is first to make Sin pardonable, and the consequences of Sin removable. For this is the work and immediate effect of Christ's Sacrifice of himself, and the same not often but once offered in the end of the World. In all this we may observe the difference between Christ and the Levitical High-Priest: Christ suffers and offers himself, and enters Heaven with his own Blood; but the Levitical High-Priest offers often, and enters with the blood of Bulls and Goats. The virtue of the High-Priest's offering was but for a little time, but the virtue of Christ's extends to all time: in these respects, Christ's Sacrifice is far more excellent, and more purifying.

9. 25. This discourse of Christ's once offering, and once suffering, is continued and enlarged; for the Apostle informs us, that the reason why Christ suffered but once in the end of the World, was the Decree of God, which had determined of Christ as he had done of other men; and this decree was regulated by Divine Wisdom, which always dictates that which shall be best and fittest. This Decree is two-fold; 1. Concerning other men, 2. Concerning Christ. And because there is some agreement between the lot of Christ and other Men, in respect of Death, and that which followeth Death, therefore the singularity of Christ's Death is set forth comparatively: And of the comparison we have, 1. The Proposition.

Verse 17. *And as it was appointed unto Men once to die, but after that the Judgment.*

In which words we have, 1. Somethings ordained.
2. The ordination.

The

The things ordained are two, 1. That men once dy. 2. Come to Judgment. The words absolutely considered, may be reduced to two Propositions.

1. *That it's appointed unto men, once to dye.*

2. *But after Death, follows Judgment.*

The first tells us, 1. That men dye, and this we certainly know. 2. That they dye but once. 3. That this is appointed; yet though men must dye, and it's so certain, and so evident and easily known; yet men little consider it, but their hearts are strangely taken up with the things of this life, and they admire the vanities of this World, and promise unto themselves long life, and certain enjoyment of these earthly things. They do not remember, that they are mortal, and that there is no assurance, that they shall live one hour, before Death arrest them, and seize upon their estates, and all earthly comforts: in that day their thoughts perish, and their pride and glory are laid in the dust. Oh inconsiderate Wretches! are ye able to conquer Death, turn Mortality into Eternity, and Earth into Heaven? Be wise, and never forget that you must dye. 2. Men dye but once; there is no return into this World again, neither any recovery of what man once dead hath lost. As no man can keep alive his Soul; so no man can raise his Body, and re-unite the Soul unto it. This is a work proper to God, who made us; and far above the power of any Creature. When it's said, *That men must dye*, it's to be understood of the generality of mankind, that all must dye; because all are obnoxious to Death and Mortal, even *Enoch* and *Elias*, and all those who shall be found alive, when Christ shall come to Judge the World. And though the two Prophets did not, and they who remain till Christ's coming shall not, dye as others do; yet the former suffered, and the latter shall suffer a change equivalent to Death, though in both there seems to be some exception from the general rule. So to dye but once, is the general rule, and the ordinary fate; yet *Lazarus*, and others, may dye twice, because God reserved an arbitrary power to himself, to raise some unto a mortal life, so that they became obnoxious to a double Death, and he did exercise this power to manifest his Glory in some particular persons. Yet this was an extraordinary case; and this reservation did not take away the general and ordinary rule, according to which the Apostle is to be understood. 3. This is appointed; for so the word [*ἀποκαταστασις*] is understood and translated; and it's capable of that signification by a Trope. The party, who appointed, decreed, and ordained, both that all men shall dye, and dye once, and but once is not expressed, but it's easily understood. For the Supreme Lord of Life and Death, who hath an Universal Power over all Men is God, and none else; and therefore this must be a Decree of God as Supreme Lord, and a Sentence of him as Judge, and the same irrevocable; yet dispensable in some particular and extraordinary Cases, as should seem good unto him. Death is a punishment, and therefore men being obnoxious unto it, must be guilty of some Crime, and condemned thereunto for some Offence against some Law threatening Death. And that was the positive Law, which God gave to *Adam* saying, *But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it; for in the Day thou eatest thereof, thou shalt surely dye*, Gen. 2. 17. This Law was transgressed, and the Sentence followed in these words, *Dust thou art, and to dust thou shalt return*, Gen. 3. 19. Whereas the Socinian saith, *That Death is natural; and not from any Decree of God*; his Opinion is not reconcilable with that of the Apostle, *As by our sin entered into the World, and by sin Death; and sin reigned from Adam to Moses*, Rom. 5. 12, 14. And the wages of Sin is Death, Rom. 6. 23. Besides it's said, *That in Adam all dye*; that is, in Adam sinning; (for he was that one man by whom Sin entered into the World), 1 Cor. 15. 22. So that God appointed Man to dye, and to dye but once.

The second Proposition is, *That after Death, followeth Judgment.* This is the second thing: For Death is first; Judgment the second; and the word [*ἔπειτα*] signifies the order of time; For Death goes before, and Judgment follows after. The party Judged is Man, the Judge is God, whose Judgment is particular or general; particular of every particular individual person, general or universal of all. For there is the Judgment of the great Day, when all shall appear before the Judgment Seat of Christ; and this Judgment is appointed of God, and appointed to follow after Death, after which follows the final and eternal estate of man, which shall be unalterable; and by Judgment may be meant, not only the Sentence of the Judge, but the estate of the parties judged, which followeth thereupon, whether it be an estate of misery or of felicity. We live here, that

we may prepare for this Judgment; and we ought so to live, as that we may be happy for ever hereafter, and prevent the suffering of eternal punishments. Yet men do not believe that God will Judge us, and that Judgment will follow, and that unavoidably after Death; or, if they do not believe this, yet they do not seriously consider it. This is the reason why they live secure in their Sins, and extreme danger; and this is the cause of their eternal ruine. It's not material to enquire, whether the act of the Judge, or the estate of the parties judged; or whether particular or universal Judgment be here meant or no. It's certain, that this is a Judgment, which followeth after Death, and the final and universal Doom seems to be here intended, when both Soul and Body, the whole man, and all men that dye shall be judged: This is the proposition.

§. 26. The Reddition followeth in these words,

Ver. 28. *So Christ was once offered to bear the Sins of many; and unto them that look for him shall he appear the second time without sin, unto Salvation.*

THis Text informs us of the appearance of Christ, for that's the subject of it. This appearance is two-fold, the first and the second; and both these differ much, not only for the manner, but the end. The first was in Humility, and the end was to suffer, and by suffering to expiate Sin. The second shall be in Glory, and the end of it to give eternal Salvation to such as look for him. The first was to suffer and save, the second to judge and reward his faithful and obedient Servants. The propositions therefore are two: *1. Christ was once offered to bear the Sins of many.*

2. Unto them that look for him shall he appear the second time without Sin, unto Salvation.

The first is the same with that in ver. 26. *But now once in the end of the World, hath he appeared to put away Sin by the Sacrifice of himself.* The words differ, the matter is the same. For as there, so here two things are observable; *1. The Sacrifice, the single Sacrifice of Christ.* *2. The end of it.* The single Sacrifice; for Christ was once offered: the end, for he was once offered to bear the Sins of many. First he offered himself, this was an act of him as a Priest; and, as he was the best Priest that ever lived, so he himself was the best Sacrifice, that ever was offered. The end was also excellent; for he bare the sins of many, that is, the punishment due for the sins of many, and he bare this punishment to satisfy divine Justice, and procure God's favour to sinful man: We deserved the punishment, and he suffers it; he is punished, that we may be spared. It was tender compassion in him to offer himself for us, and it was exceeding love in God to send and give him for to suffer, and so be the propitiation for our Sins. He bare the sins of all to make them pardonable, and the sins of many, even of all sincere Believers, that they may be actually pardoned for ever: possibility of pardon is the benefit of all, actual pardon of many, yet not of all. For Christ had no absolute intention to procure the Salvation of all, but of such as believe in him: yet the reason why all are not pardoned, is not from Christ's Death, which made the Sins of all pardonable, but from some other cause. And this is the condemnation of all those to whom the Gospel is preached, *That Light comes unto them, and they love Darkness rather than Light.* God hath given his only begotten Son, and his Son hath offered himself, and made the way to Heaven passible; and remission of Sins and eternal Life are offered unto us, upon fair and reasonable terms and conditions: and though to corrupt Flesh and Blood they be difficult, yet they are made easy by the power of the Spirit; yet we love our Sins more than our Saviour, and continue in them to our eternal condemnation.

§. 27. The second Proposition is concerning his second appearance: For he shall appear the second time, where, as before, we have the manner and the end. The manner is Glorious, for he shall appear without Sin; yet he never had any Sin, and in his first appearance he was without Sin. For Sin of his own he had not, yet he bare Sins, the Sins of others, the Sins of many: Yet these Sins were not his by Commission, but by Imputation so far as to be liable to Death; *For God laid on him the Iniquities of us all.* So that *[without Sin]* is without suffering for the Sins of others; He shall not come the second time to dye for our Sins, as he did the first: this is the genuine sense. When he came to Sacrifice for Sin, he came in great Humility, and took upon him the form of a Servant, and was obedient unto Death, the Death of the Cross; this low condition was suitable to the work

work he then undertook. But now he comes as King and Lord to judge the World and therefore he comes in Glory: The end of his coming is to reward, and the reward is Salvation, and the parties to be rewarded are such as look for him. By Salvation, is meant eternal Life and full Happiness, which he purchased by his precious Blood; and it's so called, because man in danger of eternal Death, shall then be fully saved and delivered from all Sin, and all the sad and woful Consequents of Sin, and that for ever; for then Death, man's last Enemy, shall be destroyed. Yet this immunity from all evil cannot consist without the enjoyment of those glorious and eternal Blessings which God hath promised; this is the great reward, which Believers do expect: and because they know they shall not fully enjoy it till his second appearance, therefore they look and wait for his coming from Heaven, that then their joy may be full. Some think the Apostle doth here allude to the manner and order of the Levitical Service; which was this, The High-Priest enters the Sanctuary to pray and expiate Sin, and the People stay without, and wait for his coming out to bless them: So Christ enters Heaven, that glorious and eternal Sanctuary, there appears before God, and stayes a while, and all his Saints do wait and look for his return and coming out from thence, that they may by him be eternally Blessed. These Lookers for him are they, who shall be rewarded: For though Christ came the first time to dye for all, so far as to make their Sins remissible; yet he comes the second time to confer the ultimate benefit of his Redemption only upon them that look for him. To look for Christ from Heaven, doth presuppose the parties regenerate and renewed from Heaven, justified, and in the estate of justification, and as having a title unto eternal Glory, with a certain belief that Christ will come from Heaven and appear in Glory, and that then they shall be glorified with him. And this looking for Christ is their hope, with a longing desire, expressed sometimes by groans, and yet a patient waiting God's leisure, out of an assurance that he that shall come will come, and will not tarry. All this is signified by that of the Apostle, *And not only they, but our selves also, who have the first Fruits of the Spirit, even we our selves groan within our selves, waiting for the Adoption, to wit, the Redemption of our Bodies*, Rom. 8. 23. Where we have, 1. The persons waiting, or the expectants. 2. The thing waited for. 3. The act and manner of waiting.

1. The persons waiting are such as have the first Fruits of the Spirit, which is a certain measure of Sanctification and consolation; for these are the beginnings of Heaven, where our holiness and comfort shall be perfect and full; and these being but a little which bear the like proportion with eternal Glory, as the first Fruits do with the Harvest, do assure us, as an Earnest, of the full possession. 2. Adoption is said to be the Redemption of our Bodies, that is, the Resurrection, when our Adoption shall be complete; for then our minority being past, and the time appointed by our heavenly Father come, we shall be put into full possession of the Inheritance and glorious eternal estate, which God hath prepared for those that love him; and this is that, which is called Salvation in this place. 3. The act of waiting is an act of hope, which resting upon the promise is assured and fully persuaded of the fruition of Glory in God's time, and looks often towards it, as our own. The manner of this waiting is with vehement desires and longings, and groans; and yet with patience. For because this blessed estate is so full of happiness, and yet to come, and only present in the first Fruits, therefore we earnestly desire and long for Christ's coming, saying, *Come Lord Jesu, come quickly*. And because for the present we are pressed with the remainders of sin and corruption within us, and with temptations and persecutions without, and the distance between Heaven and Us is great; therefore we groan, and sigh, and say, Oh when will that time come when I shall be rid, and fully freed from Sin and sorrow for ever! I see the place of mine eternal Rest afar off, when shall I come near and enter and enjoy my God for ever? Yet because we have God's Word to assure us of possession, we therefore are patient, and content our selves in God's Will. For if it be his will and pleasure, that we must stay a while longer, and suffer more, we desire his will may be done, and we submit unto it; and there is great reason we should so do. For we are unworthy of the least mercy, and he might require a thousand years tryal and suffering; and to give us so great and glorious reward, and that within so short a time after our first regeneration, is an act of greatest love and bounty.

§. 28. Thus far the words have been absolutely handled, now it's time to consider them comparatively. The notes of Similitude (for it's a comparison in quality) are [*As*] and [*So*]. For *as* man dies, *so* Christ dies; *as* man dies once, *so* Christ dies once; and

no more. And as man is appointed by God to dye but once, so Christ was appointed by God to dye but once. And as man, after Death, comes to Judgment, so Christ, after he died once, will not dye again, but come to Judgment: Yet as in all things that are like there is some dissimilitude and difference, so there is in Man and Christ. Man dies for his own Sin, Christ for the Sins of others: Man's Death doth not satisfy for Sin, Christ's Death satisfies divine Justice, and his Sacrifice doth expiate the Sins of many for ever. Upon man's Death follows Judgment, and he himself is judged; but after once suffering and offering, Christ appears and comes to Judge, and not to be judged; to reward such as believe in him, but not to be rewarded. And here it's to be noted, 1. That as Christ died to make man savable, so he appears before God actually to save, and comes to Judgment to make man fully happy. As by his Death he merited Remission and Glorification, inestimable Benefits; so he appears before God for us now, and in the end will come to Judgment, that he may communicate these Benefits, and make men actually partakers of them. 2. That remission of Sins, and the enjoyment of Salvation, and full happiness do depend upon Christ's Sacrifice once offered, as the effect depends upon the cause. To sum up the Chapter, we must observe, 1. That the Subject of it, is the Sacrifice of Christ. 2. That in it the scope of the Authour is to prove the excellency of the same above all Levitical Services. 3. That his method is this, 1. He describes the Tabernacle and the parts thereof, and the Services performed therein; and singles out the greatest Service performed by the greatest Priest in the most holy place, which was the yearly Sacrifice of Expiation. 2. He proves the Sacrifice of Christ to be far more excellent then this in many respects, but chiefly in respect of the effects thereof. The first effect is eternal Expiation, *vr. 12*. The second, purification of the Conscience from dead Works, to serve the living God; in which respect it did excell all Legal purifications, *vr. 14*. The third is the confirmation of the New Covenant, by virtue of this Expiation and Purification, *vr. 15*. The fourth, lest they should think it strange, that the Death and Blood-shed of their Messiah should be any wayes conducing or necessary to these effects of Confirmation, Expiation, and Purification, he lets them know: First, That for confirmation of the New Covenant, it was very conducing and necessary; 1. By a Similitude taken from a Testament and last Will: For as the Death of the Testator is necessary for to make his Testament of force and effectual, so the Death of Christ was for the making effectual the Covenant of Grace, *vr. 16, 17*. 2. From the manner of the Sanction and confirmation of the first Covenant, which was solemnly confirmed by Blood; God even then signifying, That the better Covenant must be established by Blood; yet by better blood, *vr. 18, 19, 20*. Secondly, He manifests, that it was as necessary for purification and expiation of the parties in Covenant, and this also by a Similitude from the Law Ceremonial, whereof we may observe two parts: 1. The proposition concerning Expiation and Purification under the Law: For then the Tabernacle and Vessels, and almost all things were purified by Blood; and without Blood there was no Legal Expiation and Remission, *vr. 21, 22, 23*. The Reddition follows, and therein is signified, That if it was necessary, that these shadows should be purified with the blood of Sacrifice, then certainly it was necessary, that the heavenly things shadowed should be purified, and that with the blood of some better Sacrifice; and this Sacrifice was that of Christ himself, by the blood whereof he enters Heaven, and there appears before God for us, *vr. 23, 24*. Yet, lest they should think, that as the High Priest entered often, and every time with blood, therefore Christ must often suffer Death, that he may often offer, he informs them, that though the High Priest was a Type of Christ, and was like unto him in many things; yet in these two they did much differ, 1. Then they entered often, 2. They entered with the blood of Beasts: But Christ, 1. Offered but once, and entered Heaven, 2. He offered himself, and by his own Blood entered Heaven, and took away Sin for ever. And in this God made him like to other men, for whom he suffered: For as he hath appointed that they shall dye once, and after come to Judgment; so he had ordained that Christ should dye but once, and after that to come in Glory, to reward his Saints with eternal Salvation.

§. 29. Before I proceed unto the next Chapter, it will not be amiss to take notice of the gloss of the Socinian Expositor upon the former proposition of this Text. For he would have us to believe that [*avrayuñs ayañllas; to bear the Sins*], is to take away Sin by removing it, and sanctifying his People. To this end, he, 1. Observes that the word sometimes

times so signifies, and argues, that because the Offering of Christ was performed in Heaven, therefore it cannot here signify *to bear Punishment for Sin*. But 1. The word do. h. no. where in the New Testament signify *to take away*, but either to take or bear up unto an higher place, or to offer; and suppose it should signify in some few places of the Old Testament *to take away*; yet in many and very many places, it hath another signification, and under one word קָדַשׁ it's used by the *Septuagint* 80 times for *to offer*. Neither are any of the four places cited by him truly and sincerely, but falsely alledged. But suppose it should signify sometimes, nay often, *to take away*; doth it follow from thence that therefore it must so signify here? 2. Sin may be and is taken away, 1. By suffering the Punishment, to make it remissible. 2. By pardon and Remission. 3. By sanctifying and renewing the Sinner. And, To conclude, that, because it's taken away by Sanctification, therefore it's not taken away by Suffering and Expiation, is very inconsequent. 3. For Christ's offering of himself in Heaven, we know that in his sense it cannot be true. For Christ's willing Suffering for the Sin of Man, is the offering of himself, and this was done on Earth, as is evident from the Scriptures. And though when he presented himself in Heaven, as having suffered, and this before God, yet this is seldom called offering: Yet if it were, it presupposeth another Act antecedent, which is an offering in proper sense.

CHAP. X.

Concerning the Perfection of Christ's Sacrifice, and certain Duties, which we are bound to perform in respect of his Priest-hood.

1. **T**HE Author continues his Discourse concerning Christ's Sacrifice; which being finished, he proceeds to apply the Doctrine of Christ's Priest-hood and Sacrifice, and deduce some practical Conclusions from it. The parts therefore of the Chapter are two,

1. Concerning Christ's Sacrifice.
2. Concerning certain Duties, which he exhorts these Hebrews to perform.

This is so plain, that there is a general agreement amongst Expositors concerning the same. Christ's Sacrifice, as in the former Chapter, so here, is considered and handled comparatively, and with reference to the Levitical Sacrifices. The intention of the Apostle is, to set forth the Excellency of it, as far above the other in respect of the Efficacy.

So that we have of this first part of the Chapter two Branches.

1. Concerning the Imperfection and Impotency of the Legal Sacrifices.
2. Concerning the Perfection and Efficacy of Christ's one Sacrifice.

This takes up the first part of the Chapter unto *Ver. 20.* where the Apostle begins the hortatory part, grounded upon the excellency of Christ's Priest-hood, and the Perfection and Efficacy of his Sacrifice.

The Duties exhorted unto principally, are, { Faith: and Perseverance in Profession.

And both these are urged upon several strong and powerful Reasons: The former briefly, the latter largely unto the last Chapter.

The principal Arguments in this Chapter are taken,

1. From the Punishment which must be suffered if we fall away; where, according to the Aggravations of the Sin, the grievousness of the penalty is set forth.
2. From their former Constancy and Patience, whereof he doth remind them.

3. From the glorious Reward which they shall shortly and certainly receive upon their perseverance.

This is the general Method, and so clear and obvious to the intelligent and observant Reader, that it's generally agreed upon for the Substance of it. The particulars shall be more distinctly delivered in the Explication. To enter upon the words, let's begin with

Ver. 1. For the Law having a Shadow of good things to come, and not the very Image of the things, can never with those Sacrifices, which they offered year by year continually, make the Commuters thereto perfect.

These words are in Effect the same with those of the former Chapter, *Ver. 9.* and serve to infer the necessity of that better Sacrifice of Christ. For the Author had said, That it was necessary that the heavenly things themselves should be purified with better Sacrifices than these, *Ver. 23.* These words therefore contain a Reason, whereby is proved the Imperfection of the Levitical Sacrifices, in respect of Sanctification. The Argumentation in Form is this,

That which had but a Shadow of good things to come, and not the very Image of the things themselves, could not, by the yearly Sacrifices continually offered, perfect the commuters.

But the Law had but the Shadow, not the very Image.

Therefore it could not perfect the commuters.

To understand this, with that which follows, more fully, we must observe, That the Question is, Whether the Law, by the Service and Sacrifices prescribed in it, could perfect or sanctify any man that did use or observe them? The Apostle denies this, and proves the Negative, and by this Argument; because it had but the Shadow not the Substance of good things to come.

The Propositions in the Text are two;

1. *The Law had a Shadow of good things to come, and not the very Image of the things.*

2. *The Law could never with those Sacrifices which they offered year by year continually, make the Commuters thereto perfect.*

In the first we have *1. The Shadow of things to come.* 2. *The very Image of the things.* 3. *The Law, which is affirmed to have the Shadow, not the very Image of good things to come.* 1. The good things to come are some great and excellent Blessings, which issued from the great Love of God to sinful Man, and tended to his everlasting Salvation and Happiness, and they were to come upon the Exhibition of Christ, and the Revelation of the Gospel. These were, Christ, the Work of Redemption, and the benefits of Redemption. Of this Phrase I have formerly spoken, *Chap. 9. 11.* where we read, Christ was said to be *come an High-Priest of good things to come.* The Shadow of these good things, is the same which was called a Type or Figure, that is, an imperfect and dark Representation. Christ was represented of old, not only by words in the Promises, but by things; yet in such a manner, as that the People of former times had no clear and distinct Knowledge of these things, as under the Gospel now we have. It was a Mercy of God to give them a Shadow, and by the same remind them often of their Saviour, that they might the more desire him, long for him, and expect his coming.

2. The very Image of the things themselves, according to some, is a more lively Representation of them; and these think the Expression to be taken from Limmers, which first make a rude Draught, & after that finish and perfect it, so as that the Picture is a more full, distinct, and lively Representation of the thing to be represented. This they make the difference between a Shadow and the Image; and this is thus far true, as that they under the Law had but a rude, imperfect, and dark Representation of these good things, which the Gospel doth reveal and represent to us far more clearly. Their Light might be like that of the Moon and Stars, but like that of the Sun already risen. Yet others do observe, that *Shadow* is a *Figure*, and *Image* is two-fold, 1. The Pattern or Samplar. 2. That which is conformed to the Pattern; and in this place, the Image may be the Pattern and Samplar itself, of which the Ceremonies of the Law were imperfect Figurations. The word in the Syriack signifying *Image*, and turned by

the Syriack Translator *Ipsa Substantia*, seems to favour this sense. So that the very Image of the things, is, both the lively Representation of them, and the things themselves represented.

3. The Law had the one, not the other: Where, by the Law, understand the Ceremonial Law of *Moses*, yet so as it was joyned with the other Laws. This Law had a Shadow, that is, did prescribe certain Shadows and imperfect Representations, that is, Ceremonies, or Ceremonial things; and the People under the Law were bound to observe them, and did enjoy these Shadows for to lead them to Christ; and in this they were more happy than other People, though not so happy as we under the Gospel. And the Reason hereof was, that God neither gave them the things themselves, nor the clear Representation of them; both which were reserved to the time of Christ's Exhibition.

¶ 4. 2. In the second Proposition we have two things,

1. *Sacrifices offered year by year continually,*

2. *Their Impotency to perfect the consciences thereunto.*

1. By *Sacrifices*, are meant Illicit and propitiatory Sacrifices, such as God commanded under the Law to be offered for Sin; and the chief of them, principally intended, were those Anniversary Offerings of Expiation; therefore it is said, they were offered year by year. And though there was an Intermision of the space of a Year between every single and individual Sacrifice, yet they are said to be offered continually. For, as Year succeeded after Year, from the time of *Moses* unto the Suffering of Christ, so there was a continued Succession of these Offerings.

2. These Sacrifices as Causes had their Effects, and such as God intended; for they did legally expiate and shadow out and continually remind the People of the necessity of Expiation, to be made by a better Sacrifice for ever: Yet they could not perfect, that is, consecrate, and sanctify, and free eternally from the eternal Punishment due to sin. The parties, who might expect Justification and Sanctification from them, were such as came unto them, and did worship God by them; that is, the parties for whom they were offered, and did humble and afflict themselves at the yearly solemnity of Expiation, who are said to be Worshipers, in the next Verse, and such as did the Service, Chap. 9. 9. And this was the impotency, imperfection, and insufficiency of them: The Reason of this impotency is given in the former words, for they were but Shadows; and how can Shadows have any such causal Power as the Substance hath. This Effect was reserved for that substantial and most noble Sacrifice of Christ himself, offered by the eternal Spirit without spot unto God. Therefore the Jews did exceedingly wrong themselves, and prejudice their own Souls, when they rested in these, and looked not for their Saviour. And we Christians are no better, when we rely upon the outward Service of God, and the Signs of the Sacraments, and not upon Jesus Christ the Pith and Marrow of all, who can benefit no Man but such as with a penitent heart rely upon him, and him alone. This impotency is fully expressed by a peremptory Negation; for they could in no wise perfect: This Effect was too noble, and far, and very far above the Power and Activity of Shadows. This is the Apostle's first Reason to prove the insufficiency of the Sacrifices of the Law.

¶ 5. 3. The second Reason follows,

Ver. 2. For then they would not have ceased to be offered; because that the Worshipers once purged, should have had no more Conscience of Sins.

This is a new Argument, taken from the continuance of them, which had been need- less if they could have purged away Sin, so that the Worshipers thereof should have had no more Conscience of it. So that here we have 1. The continuance of them.

2. The Reason of the continuance implied: For the Apostle argues from the non-cessation and the re-iteration of them, and thence infers their Imperfection. But there is some difficulty in the first words of the Text; for some read them negatively, as our Translation doth, *For then should they not have ceased*. Some read them Interrogatively, *For then should they not have ceased?* Thus *Katablau*, and some others. Some omit the negative particle; and read them thus, *For then they should have ceased*. Thus the Vulgar, *Beza*, *Tremellius*, *Versinus*, *Stephanus*, in his fifth Copy and the *Complutensis*; and this seems

to be the true Reading, though the Interrogative hath the same sense. The Apostle seems to argue thus, If the Sacrifices of the Law had perfected the Commens, or purged the Worshipers, then they should have ceased to be offered. This Consequence is proved, because if they had been once purged, they should have had no more Conscience of Sin, and so the Offerings had been needless and useless. It was said before, that *they were offered year by year continually*; and here from that continuance of them he infers their Imperfection: For, as the Syriack paraphraseth, if they had perfected and sanctified the Worshipers, they should have ceased. This presupposeth, That when an Agent hath produced his Effect, finished his Work, and attained his end, he ceaseth to work for that end any more, and takes his Rest: Thus God when he had finished the World, and made all things, then he rested from the Work of Creation. Now, the End of Sacrifices was to purge and expiate the Sins of those who offer them; and if once they can do that fully and perfectly, Reason it self would dictate they may cease. But to proceed unto the Reason, why they should have ceased if they had purged the Worshipers; which is this, *For then the Worshipers being purged should have no more Conscience of Sin.* Where we have three things observable,

1. The virtue of purging, proper to a Sacrifice.
 2. The Subject purged by them, which is, *the Worshipers.* 3. The Effect of this sanctifying Power in this Subject, which is, to take away the Conscience of Sins. To begin with the last; By *Sins* are meant 1. Sins past. 2. Guilt, which necessarily and unavoidably follows upon Sin once committed. By *Conscience* of this Sin, is understood, 1. The Knowledge of this Guilt; as we use to say of a Delinquent, that he is conscious to himself that he hath offended. 2. Some Effects consequent, which either are apt to follow, or do follow thereupon, as Sorrow, Fear, Accusation; therefore *Tremulus* turns it, *Sin wounding the Conscience*, though it is the Knowledge of Sin, as our Sin, as rendering us guilty and liable to Punishment, that doth torment and wound: For, by *Conscience* is meant, the Soul conscious and privy to it's own Sin; and the Acts of this, the Soul thus conscious and knowing, are, to accuse, threaten, and condemn it self; and from hence it is, that the guilty Soul is such a Tormentor of it self. By *having no Conscience of Sin*, is meant 1. To be freed from the Guilt of Sin. 2. A Knowledge thereof, grounded upon certain Rules. The Subject of this benefit are *Worshippers*; for these are not only guilty, but know it, and are sensible of it; and therefore come to God, and use some means to propitiate him, that being propitiated he may pardon them: For, it's pardon, that actually frees from Guilt, and the *Conscience of Sin.* Those who are guilty, and yet senseless, and so no Worshipers, continue guilty still. Yet these Worshipers, as purged only, are free from Guilt; and this purging is two-fold, 1. By Sacrifice, as propitiating and making Sin pardonable. 2. By God's Sentence, upon Repentance and Faith, pleading the Sacrifice as offered and accepted. And without both, Guilt is not actually taken away.

Thus far these words have been explained, as considered absolutely in themselves: yet we must further examine them as referring to the Antecedent part of the Text, and containing a Reason, why the Legal Sacrifices should have ceased if they had perfected the Worshipers. And, for the clearing of this, I must resume the former distinction of purging, as it is an immediate Effect of a Sacrifice, or an Effect of the Sacrifice upon God's Sentence of Absolution. The former purging is here principally meant, yet so as not to exclude the latter: Yet this purging by Sacrifice offered may be an Expiation of some Sins for a time, as making liable to some certain Punishment, or as an Expiation of all sins expiable, and making the Sinner liable to all Punishments, not only temporal but spiritual and eternal. Now, if there had been any such expiatory Sacrifice under the Law, that could have made God propitious for ever, and all sin remissible for ever, and so have made not only temporal but spiritual and eternal penalties eternally removable; then, if that had been once offered and accepted, there had been no need of offering that Sacrifice again, or any other: For this would have purged the Worshiper so, as to free him from the Guilt and *Conscience of Sin*, without any other, or without any Re-iteration of it at all. But there was no such Sacrifice, therefore the Worshipers, upon new sins, had recourse to a new and to another Sacrifice, and these Sacrifices did not cease but continue: and hence the Author proves their Imperfection. Under the Gospel we commit new Sins, contract new Guilt, and have Conscience of Sin, and so do often re-iterate the Offering of a broken Spirit, renew our Repentance and our Faith; yet we plead no new Sa-

crifice Expiatory, but rely only upon one Sacrifice once offered till such time as by virtue of it we be so purged as never to be guilty again, or have *Conscience of Sin* any more; and when upon our final Repentance, and Faith in this Sacrifice, we receive a full and final Absolution, then by virtue of this Sacrifice we have no Conscience of Sin for ever.

§. 4. The Apostle goes on, and further informs thus,

Ver. 3. *But in these Sacrifices there is a Remembrance again made of Sins every Year.*

THESE words seem to produce a third Argument, to prove the insufficiency of the Legal Sacrifices, as to perfecting and purging the Worshipers. In Form he argues thus,

If in those Sacrifices there was a *Remembrance of Sins every Year*, then they did not purge and perfect the Worshipers.

But in them there was a *Remembrance again of Sins every Year*;

Therefore they did not perfect and purge the Worshipers.

In the Text we have,

1. A yearly offering of Sacrifices.

2. In these Sacrifices a *Remembrance of Sins every Year*.

1. There was a yearly Offering, and this seems to be that great and solemn Sacrifice of Expiation, offered the tenth day of the seventh Month every Year. It's true that there were many other propitiatory and Illicit Sacrifices besides this offered every Year; yet this was the general and publick Sacrifice, offered for the Universality and whole Body of the People, and therefore was the principal. This doth prove that they ceased not because they took not away the Guilt and Conscience of sin: Therefore some think these words to be an Assumption to some former Proposition.

2. There was in these yearly Sacrifices a *Remembrance of Sin*: for when this great Sacrifice was to be offered, God did command, That *Aaron* the High-Priest should lay both his hands upon the Head of the Scape-Goat, and confess over him all the Iniquities of the Children of Israel, and all their Transgressions in all their Sins. *Levit. 16. 21.* Where we learn what *Remembrance of Sin* is, it's the Confession of Sins. Now, Confession presupposeth *Remembrance*, and is an outward Expression and Declaration of the sins remembered. To confess sins, is, to acknowledg the Confession guilty, notwithstanding Sacrifices had been offered, and Expiation made: and from hence it follows, that those Sacrifices had no virtue to take away sin. Some virtue they had, and some Legal Expiation was made: yet the Offering was sooner made, but the expiating virtue vanished, and their new sins must have a new Confession and a new Sacrifice, which had been needless if the former Sacrifices had been sufficient. And whereas it may be said, that although many Sacrifices severally could do, yet all joyntly might purge the Worshipers: The Answer is, they could not; for not any, nor all, had Power to purge the Conscience, that must be purged by some better Sacrifice, whereof they were but Types and Shadows: This is the third Argument.

§. 5. The fourth we find

Ver. 4. *For it is not possible that the Blood of Bulls and Goats should take away Sins.*

THE force of the Reason in this, That seeing the Effect is to take away sin, it must have a Cause sufficient to produce it; but the Blood of Bulls and Goats, which was the principal thing in the Legal Annual Sacrifices, was no such Cause, it had no such virtue; the Effect was so far above it, that there was no possibility that such a Cause should reach it. For every Cause doth work according to it's Power, as it is greater or less; but if there be no power at all in respect of any particular Effect, in respect of that it can do nothing at all. The Blood of Bulls and Goats might be a sign of that Blood that could take away sin, but take it away, or any wayes actively concur to the taking away thereof, it could no

In the words we have

1. An Effect.

2. The Impotency of Legal Sacrifices in respect of this Effect.

1. The Effect is taking away of sins. Where, by *Sins*, we must understand sins as past, yet remaining in their Guilt: For, though the sins be past, and not in being, yet the Effect abides; for the party that hath sinned is liable to Punishment, and must suffer it, if it be not prevented. Therefore, to take away Sin, is, to make it remissible, and that by some Sacrifice and Satisfaction: This is to make the Guilt removable, which yet is not actually removed, but by the Sentence of the Judge passed upon the Sinner, rightly disposed and qualified by Faith in a right Sacrifice. And here you must observe, that the Guilt is an Obligation not only to some temporal but also to spiritual Punishment; because sin is from the Soul an immortal substance, and against a Law of God which binds the Conscience and immortal Soul, and promiseth Rewards and threatneth Punishments, not only temporal, but spiritual and eternal: And the taking away sins in this place is a freeing of the party from this Obligation.

2. Such an Effect, so great and glorious, and so beneficial to sinful Man, must have some excellent and powerful Cause; such the Blood of Bulls and Goats cannot be. Where we must know that the things sacrificed on the great day of Expiation were Bulls or Bullocks, and Goats, and with the Blood of these shed, and taken, and sprinkled in the Holy place within the second Veil, the Legal Expiation was made. As the Beasts for the Blood was morally neither bad nor good, but indifferent. And though offering and sprinkling of this Blood was a rational Act in the High-Priest, yet it could give no moral, spiritual, or supernatural Power to the Blood: Neither could the Priest have had any warrant to have made this Use of this Blood, if God had not commanded him, and that to signify some better and far more excellent Blood. Therefore, if we look upon the Blood, and consider what it was, we cannot rationally imagine any Power in it, either *placare* or *placere*, either to satisfy divine Justice, or to merit any Acceptation for that end from the supreme Judge: Therefore, well might the Apostle say, *This is not possible for the Blood of Bulls and Goats to take away Sins*, and thence conclude that the Legal Sacrifices could not perfect or purge the Worshippers.

3. 6. Hitherto the Apostle hath proved the insufficiency and impotency of the chiefest Legal Sacrifices for to take away sins, and this he hath done by Artificial Arguments, taken from the Nature of the Sacrifices themselves, and the Reiteration of them; and now he goes further to manifest, that they could not perfect any, and that by an artificial Argument, and a Testimony. The Testimony is divine, and of infallible Authority, and such in the Judgment of these *Hebrews*, so that they could not deny it. The End of it is, to prove, that they could not purge or perfect the Worshippers, because God never intended to do any such thing by them: He argues to this purpose, That if God intended to expiate Sin and perfect sinful Man, by another and a more excellent Sacrifice, even the Sacrifice of Christ, and by that alone, then they could not expiate and take away Sin, and so purge the Worshippers: But he intended to do this great Work by another more excellent, which was the Sacrifice of Christ, and that alone: Therefore they could not do that great Work of Expiation. This was so strong a Proof that it did evince, that though the Legal Sacrifices might have had some expiating Power; yet they could never expiate Sin, because that Effect was, and that by God's intention, reserved for another and a better Cause. And this may be said to be a fifth Argument, distinct from all the former: Seeing this is an artificial Argument, we must consider the Nature of the Testimony in itself, and the matter or thing testified. The Testimony, as you heard before, is divine; for it's taken out of the Old Testament, and out of that part which is called *The Book of Psalms*, and out of one of those Psalms which by the Title is said to be *David's*. The Pen-men of the whole were Prophets, and inspired from Heaven, and, amongst the rest, *David*, of whom it's said, *The Spirit of the Lord spake by me, and his word was in my Tongue*, 2 Sam. 23. 2. And not only he but all the men of God spake as they were moved by the Holy Ghost, 2 Pet. 1. 21. As they spake so they wrote, therefore their Writings are called *The Scriptures* by way of Eminency, and *The Holy Scriptures*; and the words written therein are all the words of God, who spake in them and by them, and so he wrote by them: From hence it follows, that the Authority of this Testimony is divine and infallibly true, and acknowledged so to be by them; and it's of much the more force, be-
cause

cause it was written in the time of the Law, whilst it was in force. Yet before I enter upon the matter, we must consider of their connexion and bringing the words in. Where three things are observable, 1. The connexion with the former by the particle illative [*therefore*]. 2. A [*Prosopoeia*], whereby he brings in Christ speaking, and makes the words his. 3. The time when he speaks, them. 1. The illative particle signifies thus much, That because the former Sacrifices were so unfit, and so insufficient, therefore, for that cause, God did even then by the Prophet *David* signify, That he would reject them, and pitch upon a better, and that he had no intention to make use of them for to perfect and purge, but from the beginning designed Christ's Sacrifice to that end, and for that purpose. 2. They are brought in Rhetorically, as the words of Christ directing his Speech to God his heavenly Father: The prædiction that Christ would use these words, is *David's*; but the words must be Christ's. 3. The time when Christ should use these words, was the time of his coming into the World; which was then to come, and now is past. But the controversy is, What should be meant by his coming into the World, which most understand of his Incarnation, and more particularly his inauguration and entrance upon his publick Ministry. It's certain, they must be the words of Christ Incarnate, after that God had signified his Will and Pleasure that he should sacrifice himself unto him for the Sin of Man. The Socinian will have it to be his coming into the future World, and entrance into Heaven; and the reason of this opinion is his false conceit of Christ's Offering, which is contrary to express Scripture, as hath been formerly shewed. But to come unto the matter contained in the words; first, as we find them in the *Psalms*; secondly, as they are understood and explained, and so applied by him to the point in hand.

§. 7. The words of the *Psalms* may be considered Grammatically or Theologically. In them Grammatically considered, we find a difference between the Hebrew and the Translation of the Septuagint, which the Apostle follows, and it is in one Clause. For the Hebrew words translated, as they seem properly to signify, *Mine ears hast thou opened*; the Septuagint turn, [*A body hast thou fitted me, or, prepared for me.*] Here the Hebrew Text and the Greek Translation seem so much to differ, as though they were not reconcilable. A Greek Scholiast tells us, that *Paul* understood and knew the Hebrew well enough, yet he makes use of the word [*body*] used in the Septuagint as most subservient to his purpose. And here I will not mention either what *Nobisius* observes upon the words of the *Psalms*, or how several Anabaptists translate the words; or how a *Lapide*, and many others, seek to reconcile the Hebrew and the Septuagint. *Gembard*, upon the *Psalms*, by a tropicall Explication endeavours the reconciliation. The Tropes are, 1. A metaphor in the Hebrew Verb, and a Synecdoche in the Noun: For as by Digging, Hewing, Cutting, Lapidaries shape and fashion stones into the form of a Body, so God created and framed Christ a Body; this is Metaphorical. And as many times a part is taken for the whole, so Ear, which is a part, is taken for the whole Body; this is Synecdochical: Yet this will not satisfy; therefore it's to be observed, That the Septuagint's Translation, being not wording, as formerly hath been noted, but many times paraphrastical, doth often leave the words, and give the sense, which here they seem to do. For, 1. To bore or digg the Ear, is to addict one that is willing to perpetual Service. This was the Ceremony prescribed by God, *Exod. 21. 6.* This was in the Servant a denying himself, a renouncing of his Liberty, and a free, voluntary, total submission of his own will unto the will of his Master. In the Master, it was a Solemn engagement of the person willing to his perpetual Service: According to this, Christ, the Lord of all, made himself of no Reputation, took upon him the form of a Servant, and addicted himself wholly to his heavenly Father's Will. 2. Yet Christ, as the Word, whereby the World was made, could not be a Servant; therefore the Word was made Flesh, and God prepared him a Body, a Flesh, that in that Flesh he might be his Servant. 3. Because the chiefest piece of Service was in offering up his Body and his Life for the Sin of Man; which to perform, was the Will and Command of his Father; therefore the Interpretation of the Septuagint was most excellent. Further it's observable, That [*ὑπακούω*] sometimes signifies a Servant; and then the sense is, That God made him his Servant, and fitted him for the hardest Service that ever was, even the Service of Sacrificing himself, and of being obedient unto Death, the Death of the Cross. Thus far the words have been Grammatically examined. If we consider them Theologically, we may observe in them two things;

1. The Will of God concerning Christ.
2. The Coming of Christ to do the Will of God.

For God had determined, that the Sin of Man should be expiated by some offering; and this Will and Determination is expressed in the Text,

1. Negatively.
2. Affirmatively.

For thus it's written,

Ver. 5. *Wherefore when he cometh into the World, he saith, Sacrifice and Offering thou wouldst not, but a body thou hast prepared me.*

Ver. 6. *In Burnt-Offerings and Sacrifices for Sin thou hast had no pleasure.*

WHere we have, 1. Sacrifices, Offerings, Burnt-Offerings, Offerings for Sin; by all which is signified all the Levitical Offerings for Expiation prescribed by God.

2. The rejection of these; for God would not have them, he desired them not, he took no pleasure in them. This is the Negative Will of God in respect of these Offerings; For he never intended them, for to perfect and sanctify Worshippers, because he knew them unfit for any such purpose. Therefore all these were but shadows of a far better Offering.

3. The Body of Christ, different from and opposed to all the Legal Offerings as far more excellent.

4. God's acceptance of this Body, which God prepared for him, that he might offer it; for it was designed for that purpose, and was far more fit for to expiate the Sin of Man.

This is God's Will; Christ's will and readiness to perform God's Will follows.

For,

1. Christ doth the Will of God.
2. He came to do it.

3. This was written in the Volume of God's Book.

1. Christ's doing of God's Will is not that which we call his active Obedience unto the moral Law; but his suffering Death willingly upon the Cross, and offering his Body and Flesh for the life of the World. For this was the Will and great Command of God, which can never be found in the Moral Law. That Christ should suffer and offer himself to expiate the Sin of Man. This Law is said to be in his heart, and he delighted to do it: For, if he had not done it willingly, it never had been accepted or effectual. These words are left out in the Apostles alligation, not only because he would have them understood, but also because the Text of the Psalmist without them was sufficient for his purpose. Though it's very true, that in the New Testament several times a few words of the Text cited out of the Old are expressed, and the Reader referred to the Book, where they are written at large.

2. He came to do his Will, that is, to dye for the Sin of Man; and to do this Will, and offer himself a Sacrifice for the Expiation of our Sins, was the end of his coming. For as that was the great Command of his Father, so it was the great Work he had to do. Noe long before his Death, he said, *Now my Soul is troubled, and what shall I say? Father, save me from this hour; but for this cause came I into this hour;* Job. 13. 27. And in his Agony he prays, *That the bitter Cup of his Passion, if it were possible, might pass from him;* yet concludes, *Thy will not mine be done.* Where it's implied, That it was his Father's Will he should suffer and offer himself; and he was resolved to do it, and to deny his own Will, and submit unto his heavenly Father. And again, *The Cup which my Father hath given me, shall I not drink it?* Joh. 18. 11. He could have prayed to his Father, and have obtained twelve Legions of Angels; a Power sufficient to have rescued him from all his Enemies, yet would not do it. For, saith he, *How then shall the Scriptures be fulfilled, that thou it must be?* Math. 26. 54. Where we must observe, 1. That the Father had by the Prophets of Old signified, That it was his Will that Christ should suffer. 2. That he came into the World to fulfil this Will, and to present himself before his Father, when the time came, and said, *Lo I come.*

3. This

3. This was written in the Volume of God's Book: This Book is the Book of the Old Testament; and it's called a Volume, because it was not bound up as now Books are, but rolled up into a Scroll or Volume, as the Hebrew word doth signify, and, as some say, *The Jews do fold up the Book they read in their Synagogues*: Therefore is it said, *That when the Book of the Prophet Esay was delivered to Christ, he unfolded it*; and when he had read a part of it, he folded it up again, as the word in the Original signifieth, *Luke 4. 17, 20*. The word [מגילה] is turned by *Aquila* [ακυλα], by *Symmachus* [ταυχδε]; by *Hierom*, *Paginus*, *Pratenfis*, *Tremelinus* and *Junius*, *Volumen*; by the *Septuagint* [καρπιδις], and by the *Vulgar* [Caput], and so in this place *Tremelinus* and *Bexa* translate it. *Schindler* thinks the *Septuagint* took [* *Megillah*] for [*Gilgoleth*], which signifies the *Scal* or the *Head*. But this is not likely; We need not much trouble our selves about the Word: For as *Gemebrand* observes, the meaning is; That it was written of him in the whole body of the Scriptures, and the sum of them; for the sum of † *Mosss* and the Prophets is Christ. And it's certain, That Christ was the principal Subject of all their Writings, which Christ read, and perfectly knew his Fathers Will revealed in them, that men might believe in him, and expect Salvation from him. This Will, so perfectly known to Christ, was in his heart, which he delighted to do, and was resolved upon it. Thus must we deny our own natural Desires to suffer loss of life and cruel pains to do the Will of God, if we will be Christ's Disciples, and receive benefit by him.

* For we find the word [Megillah] taken for a Roll.

Exra 6. 2.
Ezek. 2. 9, & 3.
1, 2, 3.

† The Psalmist seems chiefly to intend the Books of *Mosss*, which were written before his time.

5. 8. Thus far the words of the *Psalmist*; the Apostle's Application followeth, which will be the more perspicuous, if we consider the Subject of his discourse, and the scope whereat he aims. His Subject is the sanctification and perfection of such a Worship God by Sacrifices and Offerings; and his scope is this, [to prove that the Legal Sacrifices and Offerings could not expiate Sin, and perfect the Worshippers, because that effect was reserved for an higher Cause, and for a more excellent Sacrifice. Thus much premised, the Apostle, having recited the words of the Psalm, observes three things in them. 1. The rejection of the Legal Offerings, and that in these two words, *[Thou wouldst not, and thou hadst no pleasure therein]*. 2. The acceptance of the Sacrifice of Christ, the Offering whereof was the doing God's Will. 3. The reason, why he rejected, and took away the former, was, that he might establish the latter. And seeing these were the words of God, spoken by the Prophet *David*, and that in time of the Law, and that they plainly signify the Will of God in the matter of Sacrifices; therefore the argument was strong and evincing, and did clearly prove, that the Legal Offerings could not take away sin, but Christ's could.

9. That Christ's Offering could do this, he affirms, saying,

Ver. 10. *By which Will we are sanctified by the Offering of the Body of Jesus Christ once for all.*

Here the Apostle returns again unto the Sacrifice of Christ, and proves it far more excellent than those of the Law, and that especially in two things: 1. In that it could sanctify, which they could not. 2. It did sanctify being but one and once offered, whereas they were many, and often offered. This excellency, virtue, and efficacy is set forth two ways:

1. Absolutely, ver. 10.

2. Comparatively, ver. 11, 12, 13, 14.

In these words, where we have the virtue of this Sacrifice asserted absolutely, we have two things:

1. An Effect, our Sanctification.

2. The Cause, the Will of God through the once offering of the Body of Christ.

Where, 1. We must not understand by Sanctification only a communication of inherent Righteousness, in renewing the Image of God in us; but also Justification and a freedom from all Sin, and all the consequents thereof, so that we shall never Sin, or be guilty of Sin any more. This is a rare and noble Effect, and such as upon the same we shall be fully and for ever blessed.

2. The Cause of this is God's Will through Christ's Body once offered: And here, by Will is meant the Will and Command of God signified to Christ, that he should offer

his Body once, with his promise to accept it. Yet this Will may be considered, 1. As a Law or Command given and signified to Christ. 2. As performed by Christ; in which latter sense, it is here taken principally: For it's not this Will or Command, but this Will done, that doth sanctify. If God had given this Command, and Christ had never obeyed it; how could it have sanctified us? But Christ came to do this Will, and did it: And he did it by offering of his Body once for all. Where we may take notice of

1. The Body of Christ.
2. The Offering of it.
3. The Offering of it once.

1. The Body of Christ was the thing to be slain and sacrificed: For he had said before, *[A Body hast thou prepared me]*; and here we understand, why God did prepare him a Body, and that is, that it might be Sacrificed. So that the matter of this Sacrifice was a Body; yet not any Body, but the Body of Christ, which was the Body of the Son of God, and so of God in a singular manner.

2. This Body of Jesus Christ must be offered; this was the form of the Sacrifice: And here we might enquire and search out a reason why it's said, That *[the Body]* of Christ was offered; And to discover this, we must know, That the God-head could not be offered: For who can offer himself, or any other thing to himself. Neither could the Soul of Christ be offered, because it was immortal: For when it's said, *That God made his Soul an offering for Sin*, Eccl. 1. 10. yet thereby Soul is meant the Life of Christ. For the thing to be sacrificed must be slain, the Blood shed, and it must be offered to God: But Christ's Soul, though obedient unto Death, was not slain, had no Blood to be shed, could not be sacrificed to God: Yet his Body might be slain, the Blood thereof shed, and both rendered unto God. In this respect, it's said by Christ himself, *The Bread that I will give is my Flesh, which I give for the Life of the World*. And when he instituted the Eucharist in memory of this great Sacrifice, he mentions his Body broken and given, and his Blood shed. This Body must be offered and resigned up to God, and willingly yielded unto Death out of obedience to God's Command, and love to sinful Man, with an intention to propitiate God offended, and to expiate the Sin of Man. For otherwise, if it had been crucified and separated from the Body, and not out of this obedience and love, and for this end, it could never have sanctified us. For it must be offered; yet though offered, if not accepted of God as a Ransome for Man's Sin, it could not have had this effect. For, as it was God's free love to give his only begotten Son, so it was his free love to accept this Offering in the behalf of sinful Man; the rare and excellent effects thereof depended upon his Will. It's true, that this Offering, in it self, was very acceptable; yet that thereupon so incomparable a benefit should redound unto Man, was from his Will and good Pleasure: For though, in it self, it was far above all Offering of the Law, and the dignity of the person was great; yet to sanctify Man, and free him from eternal penalty, did depend upon God's acceptance.

3. This Body was but offered once; for that once was sufficient, and so much accepted of God, that a second Offering of the same Body, or any other thing was needless. And that cause which by one efficiency can reach the effect, must not act again for a new production of it. Neither did it seem good to the infinite Wisdom of God to require any offering of this Sacrifice but this one.

§. 10. Thus far the excellency of this Offering considered absolutely in it self, hath been declared; the comparative excellency is set forth in the words following to ver. 15. Where we have,

1. The Proposition concerning the Legal Offering, ver. 11.

2. The Reddition, ver. 12, 13, 14.

§. 11. The Proposition we find,

Ver. 11. *And every Priest standeth daily Ministering and Offering oftentimes the same Sacrifices, which can never take away Sins.*

In which Text, we may take notice of,

1. The Ministration of the Legal Priests.

2. The inefficacy or weakness of their Ministration.

3. The Priests are of the Order of *Aaron*, and are here implied to be many in opposition

to Christ which was but one; for it's said *Every Priest*. These Priests were ordained of God to minister before him, and especially the High-Priests, which are here principally intended, whose principal Work it was, by the yearly Sacrifice offered on the tenth day of the seventh Month, to expiate the Sins of *Israel*.

1. In the Ministration of those Priests, which was principally to offer, we may consider,

1. The Sacrifices offered.

2. The frequency of their Offering.

3. Their continual attendance at the Altar for that purpose.

1. That which they offered was Sacrifice; yet the Sacrifices were many individually, yet the same in kind; for the same kind of Sacrifice was offered several times. And hence,

2. The frequency of offering, and the manifold Re-iteration of the Act; for they offered the same Sacrifices often, and many several times.

3. Left this Work and Service should at any time be neglected, every Priest stands daily ready to offer such Sacrifices as God had instituted and commanded to be offered, at set and determinate times. The Sum is, that 1. Many Priests. 2. Offered many Sacrifices individual of the same kind. 3. Offered the same Sacrifice often-times.

2. Though these many were many times offered by many Priests, and often by the same individual Priest, yet they could never take away Sin. This was their impotency and ineffectual Causality in respect of Expiation spiritual and eternal. Where it's to be noted,

1. That to perfect, to sanctify, to take away Sin, is the same. 2. That there is a Legal carnal Expiation, and a spiritual and eternal, and this latter is here to be understood, as denied of the Legal Sacrifices, which could not expiate Sin in this manner. 3. Whereas it sometimes falls out, that that, which one Cause cannot, many may effect, and that Cause which may be deficient at one time may be efficacious at another; yet here it is said, that not all these, nor any of these, could take away Sin at any time; They could never take it away.

4. Whereas Sin may be expiated and made remissible for ever in respect of the Sacrifice, yet not actually taken away or remitted, by reason of the indisposition of the Subject, and impenitency of the Sinner; in this place you must know, that these Sacrifices were deficient, not only in respect of the indisposition of the Subject, but also in respect of the active expiating power of the Cause: For they never made any Sin spiritually remissible, or the spiritual and eternal Punishment removable. For otherwise, that Blood of Christ which obtained eternal Remission had no Effect of Justification upon impenitent Unbelievers; for, before Sin can be actually taken away from any Person, there must be

1. A propitiatory Sacrifice, and such as God will accept, as a full satisfaction for Sin. 2. The party sinful must repent, believe, pray.

3. Christ, the great High-Priest, since his Ascension, must make Intercession and plead.

4. God, the Supream Judge, must pass the Sentence, and execute the same. The Sacrifice of a broken and penitent heart, and of Prayer, may be offered often; but the propitiatory Sacrifice need not often to be offered, one Offering will serve the turn.

4. 11. Thus far the Proposition, the Reddition follows,

Ver. 12. *But this Man, after he had offered one Sacrifice for Sins for ever, sat down at the right hand of God:*

Ver. 13. *From henceforth expecting till his Enemies be made his Foot-stool.*

Ver. 14. *For by one Offering he hath perfected the sanctified for ever.*

WHere we have,

1. The offering of Christ's one Sacrifice.

2. The Reason why it was but once offered.

In the former we are informed,

1. Of the Dissimilitude between the Legal Sacrifices, and that Sacrifice of Christ, and this is expressed.

2. Of their Imparity, which is implied.

1. The Dissimilitude we find in several things, 1. There under the Law were many Priests, yea the Legal High-Priests were many; this Priest Christ is but one. 2. Their Sacrifices were many; Christ's but one. 3. There the same Sacrifices were offered often; Christ's one Sacrifice was offered but once. 4. Those Priests, after they had offered the same Sacrifice stood ready to offer them again at set times: Christ, when he had offered once, never offered again; but sat down at the right hand of God. 5. They had no Power to take away Sin; Christ by this one Sacrifice once offered takes away Sin for ever.

2. The Imparity, which is great, is implied in the Dissimilitude; for that Sacrifice, which being but one, and but once offered by one Priest, took away Sin for ever, is incomparably more excellent than those Sacrifices, which being many, and offered many times by many Priests, could never take away Sin. But such is Christ's Sacrifice, and such were theirs: therefore it's incomparably more excellent. The Text may be reduced to three Propositions:

1. *This Man offered one Sacrifice for Sins for ever.*

2. Having offered it, he *sat down at the right hand of God.*

3. Being set there, he *expects his Enemies to be made his Foot-stool.*

In all which we have the Humiliation and Exaltation of the Son of God: In the first Proposition there is little or no difficulty: Yet 1. The Connexion of it with the former part of the Comparison is made by the Conjunction *But* (for so they turn the Greek Particle *Ν* in this place), which implies the difference and dissimilitude. 2. The Subject of it, according to our Translation, is, *This Man*; but in some Copies the word is *αυτης*, in others *της*, as here it's read; and whereas they supply the Substantive by the word *Man* (*this Man*), yet it may be turned *this Priest*, or, *this High-Priest*, as some Manuscripts in the former Verse read *every High-Priest*. 3. When it's said *He had offered one Sacrifice*, it must be understood not only of one Sacrifice, but of one single Offering.

4. This is said to be offered for Sins; this puts us in mind of our misery, God's Mercy, and Christ's merit: For, we have our Sins, whereby we are liable to death; yet God was so merciful as to give Christ for our Sins, and Christ's offering was so acceptable and meritorious, that it obtained eternal Remission, in respect of which eternal efficacy some think it's said *Christ offered this one Sacrifice for ever*, never to be offered again because of eternal virtue: Yet several Copies joyn the word [*Ανταντις*] *for ever* with the latter Proposition, which is,

2. That Christ, having offered one Sacrifice for Sin, *sat down at the right hand of God for ever*. So the Vulgar, *Varianus*, *Beza*, *Tremellius* out of the Syriack, and divers other Greek Copies, read it. This sitting at the right hand of God doth presuppose Christ's Offering, and deep Humiliation, his Resurrection, and Ascension into Heaven.

It is the highest degree of Glory and Power to that which is infinite, which is the Power of God as God. 3. This Power, which under God is supream and universal, is perpetually continued to him; and his Kingdom is an everlasting Kingdom. Some think this sitting is opposed to the standing of the Levitical Priests, which may be so; and so it may signify, that his Ministration in the Form of a Servant on Earth was ended, and did cease for ever.

4. This Session and Exaltation is to be considered, not only as a Reward of his Humiliation unto death, whereby he merited Remission and Salvation; but also as a means whereby he might apply his merits, and confer the Mercies which by his Sacrifice he had procured for us. For, as King, he sends down the Holy Ghost, & reveals his Gospel; by the Word and Spirit works Faith in us, and converts us, and so makes us Subjects capable of the benefits of his Redemption; and as a Priest pleads his bloody Sacrifice, and by his Intercession for us converted, obtains our actual Remission and Salvation. He need not offer any more, but plead his one Offering till all his Saints be fully justified.

The third Proposition is concerning his expectation of a final Victory over all his Enemies, by the Exercise of his transcendent Power at the right hand of God: For so God had said and promised, when he first invested him with supream Power, *For the Lord said to my Lord, Sit thou at my right hand till I make thine Enemies thy Foot-stool*. Where we must observe, 1. That in respect of himself, all his Enemies are conquered; they have not the least Power to molest him: Yet 2. In respect of his Reign and Govern-

ment they oppose his Power continually. 3. These Enemies are Sin, Satan, the World, and Death, all which must be destroyed in his Church and Saints; yet this Destruction goes on by degrees, and shall be finished in the end, when the Saints shall rise and be immortal, and freed from all Sin, Sorrow, Misery, Enemies, and Death it self.

4. This his expectation of their final ruine is not doubtful and uncertain, but most certain. And this estate of Glory is opposed to his Death and Humiliation, and both his Regal and Sacerdotal Power are subservient to this total final Victory.

9. 12. But here it may be enquired, what should be the Reason, why Christ's Sacrifice should not be iterated, but that one single Offering should be sufficient? To satisfy us in this particular, the Apostle gives the Reason thus:

Ver. 14. *For by one Offering he hath perfected for ever them that are sanctified.*

THE Conjunction *For* doth signify, that in these words is given a Reason of something antecedent, and that is, why the offering of Christ was but one; and this it is, Because by that one, Christ did more than all the Legal Priests, by all their many frequent Offerings could do. And not only so, but also it did enough to consecrate all true Believers for ever, and proved to be of eternal virtue in all such as were capable of it. In the words themselves we may observe,

1. An Effect, *To perfect the sanctified for ever.*

2. A Cause of that Effect, *Christ's one Offering.*

I will begin for Explication's sake with the Effect, though it be after the Cause in the Order of Nature: In it we may consider,

1. An Act.

2. A Subject.

3. The Perpetuity of the force of this Act in the Subject.

1. The Act is *to perfect*, which may be to consummate or make a thing perfect; and seeing the end of Christ's Sacrifice is Man's full Happiness, therefore *to perfect* is to make us perfectly and fully happy, and this certainly is intended in this place: Yet we must further examine the force of the Greek Verb, as it is used in this Epistle and other places of the Holy Scriptures; and we find it signifies, *To consecrate and make one a perfect & complete Priest*, so as that he may minister before God: And though some understand the perfecting of the sanctified to be nothing else but to sanctify perfectly, yet we find in several places of this Epistle, that it signifies *to make a Priest*, and is applied by the Septuagint to the Consecration of *Aaron* and his Sons: For, though they were chosen and designed formerly to be Priests, yet they could not act as Priests, minister in the Tabernacle, offer Sacrifice, and officiate, before they were consecrated; and, upon their Consecration finished, they were actually constituted Priests, and might perform any Acts of Service essential and proper to a Priest so as to please God and be accepted. This Work of Consecration was finished in seven dayes; and one Sacrifice used in this Consecration was that of a Ram, which was called *[ἡ ἀρνίον τῆς ἐκτίσεως]* The Ram of Consecration: And, as they, so we must be consecrated and made Priests to God, and that by the Blood of Christ; and this life is the time of our Consecration, which goes on by degrees, and will be made complete for Body and Soul upon the Resurrection, when we shall be fit to approach the Throne of Glory, and serve our God in a perfect manner in the eternal Temple of Heaven. That Christ doth consecrate and make us Kings and Priests, is express Scripture, *He hath made us Kings and Priests unto God and his Father*, Rev. 1. 6. And this is the acknowledgment of all his redeemed Saints, *Thou hast made us to our God Kings and Priests*, Rev. 5. 10. In this respect we are said to be a *Royal Priest-hood, an Holy Nation*, 1 Pet. 2. 9. There, in this life, though our Consecration be not finished, we are styled, *An holy Priest-hood to offer up spiritual Sacrifices acceptable unto God by Jesus Christ*, ibid. 5. This perfection and Consecration we find attributed to his Blood and Offering.

2. The Subject of this Consecration are the sanctified; for Sanctification must go before Consecration, and the more sanctified the more consecrated, and when our Sanctification is finished, then our Consecration is consummate. By Sanctification, some understand Baptism, as it's a solemn Rite of our Initiation: Others say, it is Election, whereby we are separated and set apart to this Perfection: Yet it is that whereby we are freed not only from Infirmities, Defects, Depravations, Inclinations to evil, and so made inher-

rently

rently holy and righteous; but also from the guilt of Sin. The former is an act of the Spirit regenerating us, and renewing the Image of God in us; the other is the work of the same Spirit, sprinkling our Consciences with the Blood of Christ, and by the same frees us from God's vindictive Justice, and the punishments due unto us for our Sins. The former is usually called Sanctification, the latter Justification: That only the sanctified can be thus consecrated, and come so near to God, it's plain out of the former places, as *Revel. 1. 5, 6.* we are said first to be washed from our Sins in Christ's Blood, which is Sanctification, before we are to be made Kings and Priests: And *Chap. 5. 9, 10.* to be redeemed with his Blood, before we are Crowned and Consecrated. And the persecuted Saints who came out of great Tribulation, had their Garments first washed in the Blood of the Lamb before they were admitted to be as Priests before the Throne of God, to serve him Day and Night in his Temple, *Chap. 7. 14, 15.* Where we learn, that upon this Sanctification and Consecration we have near access to the Throne of Glory, full communion with our God, a clear vision of his eternal beauty, and as great a fruition of his God-head, as we shall be capable thereof. And upon all this follows our eternal bliss, joy, and full content, when we shall be freed from all evil, and enjoy the fountain of eternal life. This Sanctification and Consecration is said in the third place to be for ever, because they are perpetually continued, of endless date, and of everlasting continuance.

§. 13. This effect is glorious and most excellent, and includes Regeneration, Justification, Reconciliation, Adoption with the inferior degrees of them all, and also the Resurrection and eternal Glorification. And surely so rare an effect must have some excellent cause; and so it hath, and that is, that one offering of Christ: For Christ is the cause, and he is the cause as offering himself; not often, but only once. For by one Offering, he consecrated the sanctified for ever. Meer Man or Angel, though most excellent, was insufficient, had no power to undertake and finish this glorious Work. For, man's Salvation, and his eternal bliss must needs be ascribed to the highest, first and universal cause; and issuing from the fountain of eternal Love, was contrived by infinite Wisdom, and effected by Almighty Power; and no way was thought so fit to accomplish it, as this one Offering of this one Priest. For this end the eternal Word of God, which was God, must be made Flesh: But neither God, as God, nor the Word, nor Flesh severally were the cause; but God by the Word made Flesh: yet this is not all, this Word made Flesh must be a Priest, and as a Priest, he must suffer, dye, and offer himself for the Sin of Man. He must be the Priest and Sacrifice too, and offer himself without spot unto God, the Supream and Universal Lord and Judge, that so his Justice being satisfied, his mercy might freely and abundantly issue out upon sinful Man, as it did, when once this Sacrifice was offered and accepted; and being offered once, it was so accepted, that a second offering was needless. For this was of eternal virtue in respect of all Sins and Sinners, and was the most noble and highest piece of Service, that ever was performed by Men or Angels, in Heaven or Earth: and was an Ilustrious and propitiatory Sacrifice. The Priest offering, it was the Head and Representative of Mankind, and the second *Adam*; and was made such by God and his own voluntary submission, as willing to suffer Death for those whom he did represent. By this representation and substitution, he became the Surety and Hostage of Mankind, so far as was necessary for their deliverance, and became liable to the penalty, which was due to Man for his Sin. That which moved God to send and give his Son, was his meer mercy, and free love to miserable Sinners: That which moved God to punish him once substituted, was his vindictive Justice looking upon our Sins. It is not proper to say, That our Sins were a cause either intrinsically or extrinsically, impelling God to put Christ to Death, and to lay upon him the iniquities of us all. Though Sin is the formal object of punitive justice, and doth deserve punishment; yet God as Supream Lord and Judge, and above his own Law, had power to pardon Sin, or punish it, and punish it either in the party offending, or in Christ man's voluntary Hostage, and in what measure he pleased; and to accept this punishment willingly suffered for what ends, and in what degree he pleased. For to inflict the penalty upon the party delinquent, or upon another, or in this or that degree, or for this or that end, which shall be agreeable to Justice, and pleasing to Mercy, is accidental and not essential to it. And because this Death of Christ was suffered for Sin, and so intended by the Supream Judge; it was not only an affliction, but properly a punishment. That which moved Christ to offer himself, was his love unto his heavenly

heavenly Father; a resolution to obey his Command, and a desire to be beneficial to mankind: and the offering was an act of Charity, Obedience, and properly a Sacrifice; which did so please God, that he, in consideration of the same, was willing to grant unto Man many glorious and incomparable Blessings. And to substitute Christ, to Command him to offer himself, to make him Sin for us, to accept his Sacrifice for us; and, in consideration of the same, to promise Remission of Sins, and eternal life to sinful man believing, was not merely or properly a dispensation, but an abrogation of the Law of Works. In this offering God did manifest his Wisdom, his Power, his Holiness, and hatred of Sin; his love of Righteousness, his vindicative Justice, his supreme Dominion, and his infinite Mercy. In it Christ was a pattern and lively mirror of Humility, Patience, Fortitude, Faith, Hope, Charity, Self-denial, and Obedience unto Death, the Death of the Cross. The effects of this one offering are here said to be Sanctification and Consecration; yet it was not an absolute and immediate cause of these: Therefore we must observe, That the effects of this cause may be said to be immediate or mediate, though this is no formal distinction of a cause as a Cause. The immediate effects which are antecedent to application, are of three sorts: 1. Such as respect God, to whom the Sacrifice was offered; or Christ, who offered it; or Man, for whom it was offered. Such as respect God, respect him either as Lord, or Law-giver, or Judge. As Lord, by this Sacrifice, redeeming man, he acquired a new power over Man; as he was Law-giver, the Law of Works was made relaxable or repealable; as he was Judge, his vindicative power in respect of the sin of man was suspended, or inhibited upon a satisfaction or compensation made, so that his mercy might freely issue out to save man without any breach or violation of Justice, or derogation from the Authority of his Law: All these may be reduced to propitiation and reconciliation. In respect of Christ, the person offering, by this he acquired power over all Flesh, and all that happiness and glory which his Father promised to confer upon him, upon the performance of this Service. In respect of man, for whom Christ offered; he, by this became savable upon a new Covenant, and new terms; for the performance of which Covenant, and attaining of which Salvation, all means and power necessary were merited. These effects followed immediately in respect of the offering; the mediate effects are such as followed upon this offering applied, yet are the immediate effects of it as applied. For upon the same received by Faith, followed Justification, Reconciliation, Adoption, Resurrection, and eternal Salvation; and all these are reduced by the Apostle to Sanctification and Consecration. So that the Salvation of Man from first to last, is wholly from this offering; yet this offering was not the first Spring and Fountain of our Happiness, for that was the love of God, giving Christ to offer himself. It's a vain and loose assertion of the Socinian to say or argue, *That because God loved Man so as to give Christ for him; therefore there was no need of any Propitiation, or Reconciliation, or Aversion of his Wrath by Blood.* For he might easily distinguish between a general indefinite, and a particular love; and between a love of good will, and of friendship. The love of God is best known by the acts and effects thereof: For we find three degrees and effects of his love to sinful man; The first is, the giving of Christ to offer himself for him; and thus he loved him, when he was an Enemy, and ungodly; for we may love Enemies, though not as Friends. The second is, the giving the means of Conversion, that he may believe: and when God loves him thus, and first calls him, he finds him still an Enemy. The third degree and effect of his love is, to justify and glorify him; and when God loves him thus, he finds him converted, and looks upon him as a Friend. From these degrees of love, the Apostle argues, *That if when we were Enemies, we were reconciled to God by the Death of his Son; how much more being reconciled, shall we be saved by his life,* Rom. 5. 10. And though Christ hath offered himself for Sinners, and this was an act of exceeding love: yet *he that believeth not on the Son offering himself hath no life in him; but the Wrath of God abideth on him,* Joh. 3. 36. And no man can have peace with God by Jesus Christ, before he be justified by Faith in Christ. *For being justified by Faith, we have peace with God, through our Lord Jesus Christ,* Rom. 5. 1. Where to have peace with God, and be the determinate object of God's special love, doth presuppose and necessarily prerequisite both Faith and Justification.

§. 14. The Apostle having proved formerly out of Psalm 40, the excellency of Christ's Sacrifice, and the virtue of it, in the next words adds another proof out of *Jeremy 31. 33, 34.* The same Text of the Prophet was alledged, Chap. 8. and there handled; and therefore here I need not enlarge, but contract my Explication. But let us hear the words of the Allegation,

Ver. 15. *Whereof the Holy Ghost is a witness to us: For after he had said before,*

Ver. 16. *This is the Covenant that I will make with them; After those days, saith the Lord: I will put my Laws in their hearts, and in their minds will I write them;*

Ver. 17. *And their Sins and Iniquities will I remember no more.*

Ver. 18. *Now where Remission of these is, there is no more offering for Sin.*

IN all which we may observe,

1. The Apostle's manner of Allegation, ver. 15.

2. The Text alleged, ver. 16, 17.

3. The Apostle's Application of the Text to the point in hand, ver. 18.

1. The manner of Allegation, we have in these words, [*Whereof the Holy Ghost is a witness to us: For after he had said before,*] The principal things here considerable are, 1. The thing testified, 2. The Witness testifying. The thing testified, is implied in the word [*Whereof*], and it is the excellency of Christ's Sacrifice, in respect of the virtue thereof in taking away Sin; for this is the principal Subject of his present Discourse, and the demonstration of this Virtue is chiefly intended. The witness testifying this, is the *Holy Ghost*; a greater, a better Witness we cannot have. This Testimony we find in the Scriptures; which signify, *That all Scripture is given by inspiration from God*: we read it in the Prophet *Jeremiah*; therefore he spake and wrote this as moved by the *Holy Ghost*; *Jeremy* so speaks and writes them as the words of God; for [*saith the Lord*], is his Style: from whence we observe, That the *Holy Ghost* is the eternal *Jeboab*: For that which *Jeboab* saith there, The Spirit is added to witnesses of testify here. Therefore, seeing it's the Spirit that testifieth, and upon Record; the thing testified must needs be of infallible and undeniable Truth.

2. The matter of the Text alleged, is a Promise, and it is two-fold; 1. Of putting God's Laws in our hearts, that we may believe and be converted. 2. The Remission of our Sins upon our Faith and Conversion. The first is done by illumination and inspiration, whereby that word concerning Christ and Salvation, which we hear, is made effectual, and the power of the Spirit is added to work Faith by that word in our hearts, to make us capable of Remission. The second is done by the Sentence of the Supreme Judge absolving us. The first is referred to Vocation; The second to Justification; And here we must observe what the Apostle's intention is, which will appear in

The third thing, which is the Apostle's Application in ver. 18. 1. The difference between the second Allegation of the same Text here and in Chapter 8th, is; That there he proves the excellency of the Covenant above the former Covenant, from the excellency of the promises; but here he proves the excellency of Christ's one offering above all the offerings of the Law, because by virtue of it Sins are taken away; which implies, that the mercies promised in the New Covenant were merited by this Sacrifice, and that in respect of this Sacrifice offered, he was the Mediatour of this Covenant; so that, without it, those promises had been never made, or, if they had been made, they never had been effectual and beneficial unto sinful Man. For in consideration of this offering, God made these promises, and for Christ's sake offering himself once, he gives the things promised to such as are capable of them, according to the Tenour of the Covenant. 2. He singles out the latter promise of Remission, as most pertinent to the point in hand; for though the former promise be excellent, and the thing promised necessary for to enable Man to keep the Covenant; yet it is but subordinate to this second promise, because if the Covenant be not kept, there can be no remission: neither is there any keeping of the Covenant, except God's Law be written in man's heart, as well as in the Scripture outwardly. 3. He puts an Emphasis upon the Hebrew word [*וְיָסַח*] used in the Hebrew Text, and the double negative in the Greek; which imports, That he will in no wise remember our Sins any more, he will forgive them for ever. 4. From hence he draws this conclusion, there is no more offering for Sin. 5. And from thence, that Christ's Sacrifice was of that excellent virtue, that by one offering it took away Sin, all Sin, and made it eternally Remissible, and upon Faith eternally to be remitted. So that the substance of the Doctri-

nal part of this Chapter is to demonstrate the inefficacy of the many Legal Offerings, and the Efficacy of Christ's one Offering. And all this tends to this end, to inform us, 1. That Legal Offerings cannot help and save us. 2. That Christ's can. 3. That Christ's is far more excellent and absolutely necessary. And the Comparison therefore is in respect of the expiating power and virtue of both; which, of the one, is little or none; of the other, is very great and sufficient for our Salvation and eternal happiness. And this Doctrine is full of heavenly Comfort to humble, penitent, and believing Sinners; for by this Offering, though our Sins be many and heinous, yet they are all eternally pardoned, and we for ever consecrated.

§. 15. The Apostle having finished his Doctrine of Christ's Priest-hood begins here to apply the same, and that by way of Exhortation to certain Duties, which they were bound to perform by virtue of God's Command and that Faith in Christ they did profess. The former Doctrine did serve to inform their Understanding more fully, and to improve and confirm their Faith; the Exhortations following tended to stir up the heart, informed by the Understanding, and directed by Faith, to the performance of other Duties necessary to the attainment of that eternal life which Christ had merited for them. This is the second part of this Chapter, and almost of the whole Epistle; for the Connexion will make it appear to be so, if we either consider the matter or manner. For the matter, we find, that these words are joyned with the antecedent Doctrine concerning the Excellency of Christ both as Prophet and Priest; and so it's the second part of the whole, which is, *Ver. 1. Doctrinal.* 2. *Practical.* For, the former part is didactical, this latter protreptical and more practical. But if we consider the immediate Connexion, then it will appear, that it's in a more special manner joyned with the Doctrine of Christ's Priest-hood, continued from the fifth Chapter to this place; and the first Application following, as the last Chap. 13. doth more especially respect Christ's Priest-hood. The manner of the Connexion is evident from the Illative *Therefore*, which signifies that the Exhortations are so many Conclusions deduced from the former Doctrine, especially that of Christ's Priest-hood. The principal Duty exhorted unto and urged by many and powerful Arguments, is, Perseverance in the Christian Faith, which they did profess. Yet he exhorts unto many other, which should alwayes accompany sincere Faith, and are not separable from it. These things premised, it's time to enter upon the Text as delivered.

Ver. 19. Having therefore, Brethren; boldness to enter into the Holiest by the Blood of Christ,

Ver. 20. By a new and living way, which he hath consecrated for us through the Veil; that is, his Flesh;

Ver. 21. And having an High-Priest over the House of God.

THE Method of the Apostle in this latter part of this Chapter is obvious. For, 1. He lays the ground of his Exhortation. 2. He exhorts to several Duties. 3. He argues the performance of these Duties by several Arguments to the end of the Chapter. The ground is laid in these three Verses, by Repetition or rather Recapitulation of something formerly delivered, either explicitly or implicitly; and in this ground we have severall particulars, which may seem to be Motives to excite unto the performance of the several Duties exhorted unto, and especially of the first. In these words of the ground, we have three things,

1. A new and living way unto the Holiest, made and consecrated by the Body and Blood of Christ.

2. A Liberty to enter by this way into the Holiest.

3. An High-Priest set over the House of God. And all these are expressed in Metaphorical terms alluding to the Legal dispensation, wherein the High-Priest had a way to pass through the Veil with Blood into the Holiest, to expiate the People's Sins, and obtain Mercy for them. That we may understand the

words both in themselves and in their several respects both to that which goes before, and that which follows. I will 1. Explain them. 2. Enquire how they are a Recapitulation of the Doctrine antecedent. 3. Examine how they are a ground of the Exhortation following: For the way, which is the first thing in the Text, according to the Order of the matter though not of the words,

1. It's new and living; these are the qualities of it. 2. It's consecrated or dedicated. 3. It's consecrated through the Veil.

This is the Sum of the 10th Verse, the second part of the Text; the Subject whereof is a Way, which is nothing but a certain space through which we pass from one place to another; and if that space be not passable, it's not properly or actually a Way. The word in this place is Metaphorical; for there is no distance of space through which we pass by bodily motion to our God: Yet there may be a spiritual distance between him and us, and such as that he may be inaccessible unto us; and we cannot come near him, so as to receive spiritual Comfort from him, except a spiritual way be made. So that a way in this place is something whereby we come near unto our God as to a gracious Father. This way is said to be new; the word in the Original is *neofarot*, which is turned usually *new*, and so we find it used by the Septuagint, *Eccles. 1. 9. There is nothing new under the Sun*: and *Dan. 3. 17. New Gods, newly come up*. In this sense they use the Adverb *neofarot*: Yet the word in this place may signify a known and manifest way. So the Vulgar Latine turns it, *Fiam uiam*. And this may seem to be more probable by these words, *The Holy Ghost thus signifying, that the way into the Holiest of all, was not yet made manifest, whilst the first Tabernacle was yet standing*: Chap. 9. 8. Yet put both *new* and *manifest* together, you have the full sense; it was a Way newly made manifest. From this quality we may observe, that though from the first Promise of Christ, there was always a way for true Believers to come to God; yet it was not so manifest as it was after Christ's Death, Ascension, and Revelation of the Gospel.

1. This way, as it is newly opened and made manifest, so it's said to be a living Way; which some, according to the Syriack Translator, understand to be a way of Life, which leads to Life. And it's so called in respect of the *Terminus ad quem*, that Life wherein it ends: And though it's true, that this way doth lead unto and ends in Life; yet a way of Life may be nothing but a living Way, as a man of fame or name is a famous man: An Expression usual in many Languages, when the latter Substantive signifies the Adjunct, as the former doth the Subject: For this is a certain Rule not only in the Latine, but in the Greek and Hebrew, That *Substantivum Adjuncti regit Genitivum Subiecti*, & *Substantivum Subiecti Genitivum Adjuncti*. Some therefore think it's called a living, that is, a constant, permanent, and perpetual Way. So the word which signifies living is used by the Septuagint, and turned [eternal] *eternum*, *Job. 19. 25. He is eternal who shall dissolve me*; for so they translate the place: And a living Fountain or Spring is such as continually springs. This way may be thus called in opposition to the Typical way into the Holiest of all, which was a dead way to all but the High-Priest; none but he might enter into it, nor he himself but once a Year, and then not without Blood; and that a dead way through which no man passeth: That way was but of short continuance; for after Christ was once entered with his own Blood into Heaven, it ceased, and is now ceased for ever: Again, it's a living Way, in opposition not only unto this which led into the Sanctuary and the most holy place, but unto that into Paradise: For this is a living safe way, and one may pass through it and live; both the other were dangerous and mortal. That in the Tabernacle and Temple was so; it was mortal to any but the High-Priest, and to him too at all times but once in the Year; and then too, if he presumed to enter without Blood. The other passage into Paradise was obstructed with a flaming Sword, and no man could have access to the Tree of Life, but must be slain and burnt to Ashes: So that this is a way of Life, permanent and safe.

2. This way is consecrated or dedicated, new made, or newly made. The word we had in the former Chapter, it signifies to initiate, to dedicate, to consecrate; and this is to give a kind of moral Being and Complement to a thing, so as to make it differ from what it was, and applicable to another and a better end and use: For an House dedicated is fit to be used for habitation; the Temple once dedicated, fit for God's Service; a Priest consecrated, fit to minister and officiate in the Temple. This way may be said to be initiated and conse-

consecrated, when it was once made passable for sinful Man, so that he might pass freely and safely to his God made accessible: And this is an Act of God's Will separating and appointing it for that end, and thereby giving Man access unto him.

3. This way consecrated was *through the Veil*: Where the Apostle informs us what is meant by *the Veil*; that is, *the Flesh of Christ*. Whereby we understand, that the inner Veil did signify *the Flesh of Christ*. The High-Priest could not enter into the inner Sanctuary, to approach the Mercy-Seat, which was the Throne of God, but through the Veil divided or lift up, or drawn aside. Therefore when Christ dyed, and his Soul was separated from his Body, the Veil of the Temple was rent from the Top to the bottom, to signify that Christ, the great High-Priest, was ready by his own Blood being shed, to enter the Holy place of Heaven, to procure eternal Redemption or Remission for sinful Man; and by this means divine Justice being satisfied God was made accessible: And no Man now can have actual access into his presence but by this Blood and through this Veil of the Flesh, by him who was crucified, and whose Body was separate from his Soul.

§. 16. Thus the Way is made and consecrated: The next thing is, the Liberty which we have to enter into the Holiest, through this way, by the Blood of Christ; where three things are to be observed,

1. The place into which this way doth lead us.

2. The Liberty to enter through this Way into this place.

3. The means whereby we obtain this Liberty.

1. The place is, *the Holiest*; for into that the High-Priest entered once a Year with the Blood of Expiation. There was the Mercy-Seat, which must be sprinkled with Blood: We need not here enquire, Whether that Holiest place on Earth signify Heaven, or some other thing? for it's certain, the Mercy-Seat did signify that which this Apostle calls *The Throne of Grace*, Chap. 4. 16. The Throne of Grace is the Throne of God, propitiated by the Blood of Christ; so that to enter into the Holiest, is, to come to God as Supreme Lord, first offended by the Sin of Man, and then made propitious by the Death and Sacrifice of Christ, which was so acceptable unto him, that for and in consideration of the same, he is willing to admit Man into his presence, graciously to receive his Petitions and bless him. The Throne of God might be said to be three-fold, 1. Of Justice. 2. Of Grace. 3. Of Glory. To the Throne of Justice, strict Justice, no sinful guilty Man can approach. To the Throne of Grace every penitent Sinner may have access. The Throne of Glory is inaccessible to mortal Man. We need not locally ascend into Heaven for to come unto the Throne of Grace, it stands in the midst of God's People, as the Tabernacle did in the midst of Israel: For God is always, in all places, nigh to such as call upon him in truth. Christ stood before the Throne of Justice, when he suffered for our Sins: Penitent Sinners stand before the Throne of Grace, when they worship him in Faith. And after the Resurrection, we shall all stand before the Throne of Glory, and ever abide in his presence: Yet this way lies by the Throne of Grace, and we pass by it to the Throne of Glory. There is one way to both.

2. We have Liberty to enter into the Holiest. The word *confidence*, as you have heard, signifies Freedom and Boldness of Speech, it signifies also Liberty. The Vulgar and the Syriack turn the word *Confidence*, which is the same with Boldness, though somewhat more; The Arabick, and *Arian* *Montanus*, *Liberty*. The Ethiopick, *Grace* or *License*. All agree: for they signify, 1. That we have a Licence and Liberty graciously granted unto us. 2. A Right. 3. This Liberty and Right is so full that we may come with Boldness and Confidence to be admitted and accepted. This is a great Privilege and Favour which God doth graciously vouchsafe unto Believers and denies to all others, which are not admitted to come so near him.

3. We have this Right, Liberty, and Confidence, by the Blood of Christ; for the Blood and Death of Christ satisfied God's Justice, and merited his Favour, and made him accessible, and upon the same he promised to admit penitent Believers: And upon our Repentance and Faith, we have actual Right and Liberty; so that we, who could not come near him for our sins, may come near him by Faith in his Blood. This Privilege is more fully expressed in these words of the Apostle, *In whom we have boldness, and access with Confidence, by Faith of him*, Ephes. 3. 12. Where, 1. We have access, and may enter into God's blessed presence: Yet, 2. Because one may come with fear and

and doubt, here we may come with boldness and confidence. 3. There is no such access, but by Christ, the Blood of Christ. 4. Neither is there any such access granted, but by Faith in that Blood; that is, to such as believe. The sum of all is, That sin had made God as the fountain of goodness inaccessible to sinners as sinners; Christ, by his Death, had made him accessible to sinners as believing.

§. 17. We have, 1. A way. 2. A liberty to enter into the Holiest. And 3. We have an High-Priest over the House of God. Where, by the House of God, we must understand the Church, which is the Society and Corporation of Believers; and by this High-Priest, Christ Jesus, as exalted at the right hand of God. No man under the Law could come to God without the High-Priest; he must present their Offerings, their Incense, their Prayers, and the Blood of Expiation unto God, and make Intercession for them. So Christ is ever ready before his Father's Throne, to bring us into his presence, as the Admittant of Heaven, to make Intercession for us, and as our Advocate to plead our Cause by his Blood, and make all our Services acceptable and effectual; without all which, neither way nor liberty to enter could be beneficial, and to purpose.

§. 18. Thus the words are explained, and inform us of a way made through the Vail, of liberty to enter, of Christ set over the House of God, as an High-Priest to bring us unto God, to make our prayers effectual, and to procure for us all things necessary to make us happy. Now it remains, we consider the words, 1. As a recapitulation of some former Doctrine. 2. As a ground of the consequent exhortations: and both these I will make clear in a few words. 1. They are a brief abridgment of the former Doctrine concerning Christ's Priest-hood. For in the 5th and 7th Chapters he had not only asserted, but proved, *That Christ was an High-Priest for ever after the Order of Melchizedek*, That he had made a way to God by his Blood, and procured us liberty to enter into God's presence before the Throne of Grace, so that we might boldly come with confidence to obtain all mercies necessary to our everlasting happiness; he had made evident, by the rare virtue and excellent effects of Christ's Sacrifice, partly Chapter 9th, partly in the former part of this. *For Christ as a Son, is over his own House*, Chap. 3. 6. And this House is the Church: *We have a great High-Priest, who is passed into the Heavens, and sensible of our Condition*, Chap. 4. 14, 15. *And he is the Minister of the Sanctuary, and the true Tabernacle which the Lord pitched, and not Man*, Chap. 8. 2. From all this you easily understand, that the former Doctrine is repeated, and briefly contracted in these words. 2. As it is a Recapitulation of the former Doctrine, so it is also a ground of the future Exhortations. For if there had been no way made; or if there had been a way, and we could have had no liberty of access unto the Throne of Grace by the Blood of Christ; or if there had been a way and liberty to enter, and yet no High-Priest set over the House of God, it would be in vain to continue in the profession of Christian Faith, or to perform any of those Duties exhorted unto in the following part of the Epistle. But seeing we have all these, and none of them, nor any other thing necessary to Salvation is wanting; but eternal life is possible, and certainly upon these Reasons to be obtained: therefore we have a great motive and encouragement to go on and continue in the performance of the Duties exhorted unto. For the ground of our hope is the possibility and certainty of attaining eternal Salvation; and the ground of our practise and perseverance is our Hope, which is the stronger, because a way is made, a liberty to enter obtained, and a Priest set over God's House, who will secure us of eternal bliss, if we continue to believe and obey him to the end. This is so much the more effectual reason, because none of these could be had by the Law.

§. 19. But what are these Duties exhorted unto? They are several; yet such as have great affinity one with another, and all tend to one end. The first is this,

Let us draw near, with a true heart, in full assurance of Faith, having our hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water.

THE Apostle in these words, and those which follow, exhorts to several Duties.

1. To draw near to God, *ver. 22.*
2. To persevere in their Christian Profession, *ver. 23.*
3. To stir up one another to Love and good Works, *ver. 24.*

4. To Continue in Christian Communion, *ver. 25.*

In the first Exhortation, we may observe,

1. The Duty exhorted unto, and to be performed.

2. The manner of performance.

3. The preparation of the persons who must perform it.

For the Duty is to no purpose, no wayes profitable, if it be not

1. Performed.

2. Performed in due manner.

3. Performed by persons prepared and duly qualified.

1. To draw near to God (for so the words are to be understood) is to Worship God, in general; in particular, to pray and seek Remission and eternal Life from him. This is to make use of the way Consecrated through Christ's Flesh, and of our liberty to enter into the Holiest, procured by the Blood of Christ. It's the same with coming boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace for seasonable Help, Chap. 4. 16. It's the same with coming to God by Christ to sue for Mercy, Chap. 7. 25. The party therefore to whom we come, is God; yet considered, as sitting in the Throne of Grace, and propitiated by the Blood of Christ. The drawing nigh, or coming to God, thus considered, is a motion, not of the Body, but the Soul; whereby it turns away both the mind and heart from all other objects, and turneth and addresseth it self unto God, to converse with him for his Favour, Mercy, Blessings; that it may obtain them from him: And it fixeth upon him, and abides with him till the business with him be finished. This Continuing is called Worshipping, as Worshippers are called Commers, *ver. 1.*

2. This being the Duty, it must be performed with a pure heart, and in full assurance of Faith; this is the manner, and the due qualification of the act of drawing nigh to God: without which, it can neither please God, nor profit Man. This qualification is two-fold,

1. The purity of Heart. 2. The full assurance of Faith. 1. It must be performed with the Heart: For all serious actions issue from the Heart; and whatsoever is not done with Knowledge and Will, is not the action of a Man, as a Man, and a rational Creature. The Worship of God, whereby we seek eternal happiness, requires both; and in the highest degree of our activity, because in it we have to do with God concerning the most weighty business of all others: yet we may Worship with the Heart, and not with a true Heart, that is, without sincerity. The Heart is then sincere, when, according to God's Will, it's firmly fixed upon, and aims chiefly at the chief End: God's Glory, and eternal Happiness, desiring and intending both far above all other things, and this out of clear understanding. And here it's to be observed, That sincerity is required not only in the person Worshipping, but in the action of Worship. He that is habitually sincere, may so far forget himself, as to worship without sincerity, and the principal part, essence, power, reality, and truth of that Worship which God requires. For this truth and sincerity is the very Life and Soul of acceptable Worship: If we incline, or have secret and remote thoughts of Vain-glory, of falling off from our profession, or returning to Sin, then our Heart is not perfect, sincere, upright; and our worship must needs be like our hearts, which ought, in the first place, wholly and solely be given and offered to God. By this we easily understand both how few do Worship God sincerely; and how defective the Worship of the best may often prove. Besides sincerity, is required a full assurance of Faith: Faith is both a belief, and a confidence and assurance; full assurance is an higher degree of both. As a belief, it's grounded on God's Word in general, revealing the Truths and Propositions to be believed; as a confidence, it's grounded on the promise, if special part of God's Word. The belief goes before, confidence follows after, as depending upon the belief: for the promise is first a Truth, and so to be considered, before it can be conceived under the formal notion of a Promise. He that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him: That God is a Rewarder, of those who diligently seek him, is a truth, or true proposition, and is to be believed; and it is a Promise, because therein God signifies, that, as he is able, so he is willing to reward such; any he hath in the Gospel signified his unchangeable Will and Decree so to do, and hath bound himself both by his Decree and his Word, which is the signification of the Decree. The full assurance of this Faith is grounded upon the infallible Truth of his Word, and the fidelity and immutability of his Promise. And whereas this

full

full assurance is thought generally an high degree of Faith, yet Faith is no divine Faith without it. For no man receives the Word and Promise of God, as the Word and Promise of God, that wants this full assurance. For the firmness of Faith, should answer the firmness of God's Word. If this full assurance were an assurance of our particular estate, and of our Title to eternal Life, and of our perseverance, it might be thought an high degree of Faith, and separable from true and sincere Faith in many; but the object of this full Assurance is the Word and Promise of God, considered antecedently to the application of them, to this or that particular Subject, or our selves; and to the conclusion, we deduce from thence concerning our own particular estate. And it's necessarily required in every one, who will draw near to God: The confidence and reliance, which is grounded upon God's Promise, is not an assurance that God hath justified us already, or that he will justify and save us absolutely; but that he will justify, save, and reward those who by Repentance, and Faith in Christ diligently seek him; and, by consequence, that he will save us, seeking him in that manner. For the Promises of God include the Duty of Man, and bind God only unto such as perform the Duty: And he that comes to the Throne of Grace without a full assurance of Christ's Merit, and God's Promise, and the performance of it to them that do their Duty; they come not aright, their Worship is not acceptable, their Prayers not effectual. Therefore said the Apostle, *If any man lack Wisdom, let him ask it of God, &c.* But let him ask it in Faith, nothing wavering, &c. For let not that man think, that he shall receive any thing of God, Jam. 1. 5, 6, 7. Where by a wavering man, some understand not only a man not assured of the truth of God's Promises or doubting of them, but one not resolved to perform the Conditions of the Covenant. For any such unresolved man to think, that he shall receive the mercies promised, and prayed for, is plain Presumption. Therefore this full assurance is necessarily required in every person drawing nigh to God, even then when he draws nigh, and converseth with his God. *We must therefore draw near to God, and pray every where, lifting up holy hands, without Wrath or Doubting,* 1 Tim. 2. 8. Doubting is as prejudicial to Prayer, as Wrath, or impure hands. This is the qualification of actual Worship.

3. The qualification of the Party followeth, which is the purification of the heart and body. For, 1. Our hearts must be sprinkled from an evil Conscience, 2. Our Bodies washed with pure water; and the Apostle seems to presuppose them thus qualified, because Believers. The expressions are taken out of the Books of Moses, in which God prescribed a two-fold purification, one by blood, which we have spoken of, another by water. And no person legally impure, might draw nigh to God: to worship him in the Tabernacle or Temple, before he was purified. And by this was signified, that no man guilty, and conscious of sin, is fit to draw nigh unto, or to worship God before he be purged from Sin. The Ethiopick Translation is not here so wording, as many other Translations be, but is a Paraphrase, and gives the true sense thus, *[Our hearts being purged, and our selves purified from Sin.]* The reason hereof is this, *[God heareth not Sinners,]* Joh. 9. 31. But for the more distinct explication of the words, we must observe,

1. Our Hearts,
2. The sprinkling of our Hearts,
3. The sprinkling of them from an evil Conscience,
4. The purifying of our Bodies with pure water.

1. By Hearts are meant, the rational appetite and will, as subject unto the power of God, and bound by his Laws. This Heart and Will is the principal efficient of our actual Sins, and proper and primary subject of Unrighteousness. If this be pure, all is pure; if this be polluted, all that issues out of it is polluted. *For out of the heart proceed evil Thoughts, Murders, Adulteries, &c.* Matth. 15. 19.

2. If this be unclean, it must be sprinkled, that is, purged and cleansed; for that's the true meaning of the word. For under the Law, the blood of Bulls and Goats, and the ashes of an Heifer were sprinkled upon the unclean; and their Bodies being sprinkled with this Blood, with these ashes, were sanctified to the purifying of the Flesh, so that the sanctified might be admitted into God's holy Tabernacle or Temple, to Worship God with the rest of the People which were clean. So under the Gospel, such as are morally and spiritually unclean, must be spiritually sprinkled and purged by the Blood of Christ; which doth not only justify, but sanctify the penitent Believer. So that to have our hearts sprinkled, is to have them justified and sanctified by the Blood of Christ,

3. The thing from which they must be cleansed is an evil Conscience, which the Septuagint Translator interprets to be an evil Work or Sin. For Evil here, is Sin; and an evil Conscience is the Sin, whereof we are guilty and conscious. For nothing doth spiritually and morally pollute us but Sin, which makes us not only guilty and liable to punishment, but also filthy, and unfit for Communion with God.

4. The Body must be washed with pure water. Some understand the Body in proper sense, as contra-distinct to the Heart and Soul; and this water to be the water of Baptism, which is sprinkled upon the Body, and though not physically, yet sacramentally and mystically doth purge it; and the Soul too from Sin. This it is said to do by virtue of the Institution, by the merit of Christ's Blood; and the power of the Spirit. For Baptism is the washing of Regeneration, by the renewing of the Holy Ghost, Tit. 3. 5. Yet this purifying cannot be by washing away the filth of the Flesh, but the answer of a good conscience towards God, by the Resurrection of Christ. 1 Pet. 3. 21. It is true, this not only the Soul, but the Body are polluted with Sin; and both, by reason of Sin, are liable to punishment; and both must be cleansed by the sprinkling of Christ's Blood; and the Sanctification of the Spirit: and this is the principal sense of the words. The thing to be observed is, That, 1. No man unconvinced, unregenerate, nor sanctified by the Holy Ghost, is fit to draw nigh to God.

2. The regenerate, who are in the State of justification and Sanctification, if they contract new guilt, must by Repentance, Faith in Christ's Blood, and Prayer for the Spirit to sanctify them, first cleanse themselves, before they come to God. The Body is but once washed with water, and that is in Baptism; but as is taken here, it must be often washed and cleansed, by the renewing of our Repentance and Faith. So that by Heart and Body is meant the whole man, and by sprinkling and walking is understood justification and Sanctification, not only begun upon our first conversion, but continued by our Repentance and Faith, continued habitually, and re-iterated and actually exercised; especially upon our relapses, and contracting of new guilt and pollution. David knew this qualification to be necessary, and therefore said, *I will wash my hands in innocency, so will I compass thine Altar*, Psal. 26. 6. To compass God's Altar, was to draw nigh to God; and to worship him; to wash his hands in innocency, was to cleanse his Heart and Body from sin, before he did approach unto that God, who requires holiness in all them that draw nigh unto him; for they must be holy as he is holy. This seems to be the reason why in our Liturgy, the Confession of Sin was premised, and began the Worship of God.

§. 20. The second duty exhorted unto, follows in these words

Ver. 23. *Let us hold fast the profession of our Faith without wavering. (for he is faithful that promised).*

The first Exhortation is to the exercise of Divine and religious Worship, upon which both our perseverance and eternal happiness depend; and if the parties drawing nigh be prepared, and the Worship duly performed, there will be greater hope of Salvation. In these words we are exhorted to perseverance in the profession of our Christian Faith and Hope, which is necessary to the attainment, and actual enjoyment, of the great Reward.

In the words, two things are observable,

1. The Duty, Perseverance.

2. The reason why the Duty should be performed.

This is the principal Duty, and both the former and the two latter are means and helps, which will enable us to perform it. In the Duty we may take notice,

1. Of Faith.

2. Of the Confession of Faith.

3. The holding of this Confession without wavering.

1. We must have Faith, that divine and fundamental virtue in our hearts. Most Copies make no mention of Faith, but of Hope, and so do most of the Translations, so that we may wonder what Copy our Translators followed. Yet this doth not vary the sense; For where there is Hope, there must be Faith; and where there is true Faith, there is certainly Hope: for Faith is the ground of Hope, and Hope depends upon Faith, and these two are inseparable. Beside, Faith, as a confidence, hath great affinity with Hope; and though they may be distinguished so, as that confidence may look at the party promising,

* Yet in this the Apostle may allude to the purifications under the Law.

and Hope at the thing promised; yet both are taken often for the same. I need not here inform you of the Nature of Hope, for that I have done already, Chap. 3. ver. 6. de. 6. 11. Both Faith and Hope, with Charity, are by the School-men called, Theological virtues; and both are taken often for the same.

2. If there be Hope, there must be a Confession of it: Hope is inward and invisible as Faith is; and must be manifested to others by our Confession. This Confession may be made by Works or Words: When our Works are holy and just, and agreeable to our Faith, we thereby signify, that we believe in Christ, and expect eternal Glory by him: When in Words we signify to men, that we believe that God raised up Jesus Christ from the Dead, and testify our Hope of the Resurrection unto everlasting Life; then we confess both our Faith and Hope: This Confession is solemnly made in Baptism, and also in the Eucharist, and by our Communion with God's People in our publick Assemblies. This Confession is necessary, without it such as are at Age are not capable of Baptism, neither can they without it be justly admitted to the Lord's Supper. To deny Christ before men, as *Pain* did, is contrary to this Confession, and a grievous Sin: For, with the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation, Rom. 10. 10. So that as without Faith there is no Righteousness, so without Confession there is no Salvation.

3. A man may confess his Hope for a time, yet as his mind may alter so his Confession may waver: therefore the Duty is to hold fast this Confession without wavering: The more sincere Faith and Hope shall be, and the more deeply they shall be rooted in the heart, the more likely they are to persevere; yet perseverance doth chiefly depend upon God's support and assistance: For, if temptation be violent, and he desert us but for a little time, we shall be in danger to waver, if not to fall; yet this divine assistance cannot be expected but in the diligent use of the means; therefore saith the Apostle, *Let us hold fast*. And this will be the more easy in time of Peace, when we shall meet with no Opposition: But when the subtle Arguments of Seducers shall begin to delude the Understanding, and the fear of cruel Persecution of bloody Enemies on the one hand, and the desire of temporal Life, Peace, Happiness, on the other hand, shall work upon the Will, then it will be a difficult thing to hold fast, and not be shaken.

4. The Reason to persuade, stir up, and encourage, is God's Promise and Fidelity: For,

1. We have a Promise.

2. It's God's Promise.

3. God promising is faithful.

1. We have a Promise: We are secure, when one that is able hath passed his word, and by Promise bound himself unto us, then we make sure thus far of the thing promised. The thing which we desire, and which is promised unto us, is not onely the Reward of eternal Glory, which is the Object of our Hope, but power and ability with assistance to do all things necessary for the attainment thereof; for, in the Gospel, not only the Reward, but Power to perform our Duty, are promised. Therefore *Paul* prays, that the *Ephesians* may be enlightened, that they may more fully know not onely the excellency of the Reward of Glory, but also the exceeding greatness of that Power, which must not only strengthen, but support and assist them in the seeking of the full possession and enjoyment, *Eph. 1. 16, 17, 18, 19.*

2. This Promise is not the Promise of any Man or Angel, but of God; this is more than if all the best men, and all the holy Angels, had bound themselves unto us, and given us all security, which possibly they could. The Reason hereof is, that his Power is absolute and almighty, and nothing can resist or hinder it if once it begin to work. The Power of Men and Angels is great, yet nothing unto this: Besides, God's Mercy is like his Power, and as he is able so he is willing to do what he hath promised, and he hath signified his Will and Purpose, through Faith, by his Power to preserve us unto Salvation.

3. Yet one may be able, and for a time willing, and yet upon several Reasons and Motives change his mind; for the Mind and Will of Man or Angel is not absolutely immutable; and so, though perhaps they will not, yet it's possible they may fail us. But God will not, God cannot; for God who hath promised is faithful: For as he cannot forget, or be hindered by any contrary Power, so he cannot change his Will: If he say the word,

it must be done; if he pass his Promise, he will perform. This faithfulness presupposeth his Power and his Promise, and it's the immutability of his Will; for, as he is unchangeable in his Being; so he is in his Promise, *For the strength in Israel will not lie, nor repent.* 1 Sam. 15. 29. And these are his words, *I am the Lord, I change not; therefore the Sons of Jacob are not consumed,* Malach. 3. 6. So that all is sure on God's part, and Man hath no cause to waver, except he neglect his Duty; and if he perish, his destruction must be of himself. O, therefore let us give all diligence to make our Calling and Election sure, and persevere unto the end: And shall we, who have so great advantage, so many helps, so blessed an Opportunity, and the Promise of a faithful God, neglect and injure our selves so much as to lose this glorious and incomparable prize? Shall we come out of *Agypt*, and come so near the borders of the heavenly *Canaan*, and turn back? or refuse to go forward? Let us detest and eternally abhor to waver; let us go on whatsoever it may cost us.

9. 22. The third Duty is to further and set forward one another in this blessed Work: This is the Exhortation of the Apostle,

Ver. 24. *Let us consider one another, to provoke unto Love and good Works.*

THE first Duty exhorted unto, seems to be principally Faith; in the full assurance whereof we must draw nigh to God: The second, Hope; in the Profession whereof we must persevere: The third, Charity; to which we must provoke one another. The words have little difficulty in them, and so need not much Explication: In them we are exhorted,

1. To consider one another.
2. To provocation upon consideration.
3. To provocation unto Love and good Works.

1. This consideration is a Work and Duty of every Christian, as he is a Member of the Church; and it is universal, all are bound unto it. The Object is every Christian and Fellow-Member: The thing to be considered is not their temporal but their spiritual Carriage and Conversation, so far as it shall be manifested and made intelligible unto us: The immediate End thereof, to know their Life, Carriage, and Conversation, which cannot be so well done as by a serious view and animadversion: The Duty is to be performed mutually, so as that every Christian may be the person considering another, and the person considered by another. In this Act, though we may make use of our Eyes and outward senses, yet we most of all must exercise the apprehensive and judicative faculty of our Understanding.

2. We must consider to Provocation. This word is but used twice in the New Testament, and the Verb no oftner; yet we find the Verb frequently taken up by the Septuagint, under several Hebrew words: It may be taken here either actively, to provoke others; or passively, to be provoked our selves. We provoke or stir up others, when we see them ignorant, forgetful, negligent, cold, backward; and that by Information, minding them of their Duty, perswading, moving, quickning them unto performance: Or if we see our Brethren persecuted, we stir up such as are able to pity them; and by Works of Mercy to relieve them.

We are passively provoked our selves, by considering the good Example of others, to do the like, and follow them.

3. The thing which we must provoke others, or be provoked our selves unto, is, Charity; for we must be provoked and provoke, 1. To Love. 2. To good Works, which are the fruits of Love; and amongst these good Works, the principal are Works of Mercy, whereby God's poor and persecuted Saints are relieved and comforted: And that is no true real Love which is without good Works, as that is no true Faith which can be separated either from the Love of Christ, or from the Love of Christian Brethren. From the words considered in the Context, and explained in this Latitude, many practical Conclusions are deducible. 1. From the Context we are informed, that Confession without Practice, Love, and good Works, is defective, imperfect, and to little purpose: Confession of the Mouth, Love in the Heart, and Works issuing from Love must go together, and must never be separated in true and sincere Christians. 2. From the word *provoking*, taken passively, we may learn this lesson, to give good Example unto our Brethren;

thence; and so let that heavenly Light which is in us shine forth, that others may see our good Works, and glorify our Father which is in Heaven: For we should be the Light of the World; and our lives should be a Mirror of all divine virtues. 3. We must consider and take special notice of such as are eminent in Piety, Righteousness, and true Holiness, and follow closely their good Example: they give us, and tread in their paths which lead to the eternal Rest of Heaven. 4. Take provoking actively, and the Text informs of another Duty; and that is, to have care not only of our own Souls, but the Souls of others, and to use all means to promote their Salvation as well as our own. Love teaches us this Lesson: for we must Love our Neighbour as our self; and the greatest Love we can show unto him, is to endeavour his spiritual and eternal good. And we must remember, that Love, especially Christian Love, is diffusive and communicative, and in imitation of God doth good unto many. *Non solum nobis aut, aut rebus, sumus*; We are neither born, nor born again, for our selves, The End both of our natural and spiritual Birth is to benefit others as well as our selves: we should sharpen, quicken, and mightily stir up others to the best things, especially to Love and good Works: And this is the Duty not only of Ministers, in relation to their People; or of Parents, in relation to their Children; or of Masters, in relation to their Servants: but it's general, and so extensive, that no Christian is exempted from the performance. And the neglect of this Duty hath been the Cause why there is so little Piety, so much Iniquity amongst us, and why most men are profane or bare Professors, and so few are zealous in the best things. 5. From hence we may infer the Excellency of Christian Society: Civil Society tends much to the temporal good of persons civilly associated, but spiritual Society in Religion and Christianity is far more excellent and beneficial: Yet this presupposeth the Persons associated, with whom we live and must converse, to be good; for otherwise ill Company is most pestiferous. Therefore the Apostle commanded the *Corinthians* to purge out the old Leaven, and scandalous Persons, which like a contagion infect others: And this doth imply, that Christian Assemblies should be kept pure, and consist of Orthodox and pious Members: and to live amongst such must needs be a great advantage unto poor Souls seeking Salvation.

9. 23. There was a fourth Duty exhorted unto: For,

Ver. 25. *They must not forsake the assembling of themselves together, as the manner of some was, but they must exhort one another; and so much the more, as they saw the day approaching.*

IN which we have,

1. A Duty.

2. A Reason to enforce the performance.

The Duty is expressed,

1. Negatively, *They must not forsake the assembling of themselves together, as the manner of some was.*

2. Affirmatively, *They must exhort one another.*

The Reason is taken from the Cause; where we must consider,

1. The Reason it self, *They did see the day approaching nearer and nearer.*

2. The performance pressed by this Reason; and that was, to exhort more and more.

In the Negative part of the Duty, we observe several Propositions,

1. There were Assemblies of Christians.

2. It was the manner of some to forsake them.

3. They must not follow their Example, or do so.

1. There were Assemblies: Now, Assemblies are of many kinds; amongst the many differences of them this is one, that some are Civil, for matters of this Life; some are Religious, for matters spiritual, wherein we do converse with God, and amongst our selves. These were Assemblies religious, wherein Christians did meet together for to serve and worship God, and by so doing did mutually promote their Salvation. There are private Devotions, and religious Duties, to be performed in our Closets, and also in our Families, and also publick Divine Services. These Assemblies were instituted and observed for publick Converse with God; and these were occasional or more solemn, and

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observed at set and determinate times; and in times of Peace and Liberty in certain convenient places erected or separated for that end and use: Hence Synagogues and Sabbath-schools amongst the Jews. The Heathens also had their Temples and sacred places, and their solemn times; yet abused to Superstition and Idolatry. The Light of Nature doth dictate, that God is to be worshipped not only in private, but in publick; and that this Worship, if orderly performed, requires not only certain solemn times but also convenient places; yet the times were always more considerable than the places. To enjoy these Assemblies, and have Liberty in publick to serve their God, both in convenient places and at certain and solemn times, was a great Mercy of God, and a great benefit to Man: For in these they testified their Union and Agreement in the same Faith and Worship; they had the benefit of God's special presence; they joyntly both heard God speak unto them by his Prophets and Messengers; they joyntly tendered their Petitions and Thanksgiving before the Throne of Grace; they had the Covenant confirmed to them by Sacraments; they comforted and encouraged one another; and as [*Et iuxta fortior*] the Service and Worship of many was more powerful, so the Blessings, Graces, and Gifts of God were more plentifully poured down from Heaven upon them. And we are very brutish, or very inconsiderate, if we understand not the Excellency of these religious publick Assemblies, and very unthankful if we acknowledge not the benefit of them. The persecuting Enemies of the Church knew full well if they could scatter these Meetings and Conventions, take away their Ministers, demolish their Houses of Worship, and deprive them of their solemn sacred times, they might do much to destroy Christian Religion. David did love the place where God's Honour dwelt, vehemently desired God's presence in that place, and sadly complained to his God, when he was banished from these holy and blessed Assemblies; and yet those were far inferior to these of the Gospel. And doleful was that Lamentation of the Captives of *Jerusalem*, when God had taken away his Tabernacle, as if it were a Garden, destroyed the places of Assemblies, had caused the solemn Feasts and Sabbaths to be forgotten in *Zion*, and had depicted in the Indignation of his Anger the King and the Priest, *Lament. 3. 6.* God grant this prove not to be our Case and sad Condition, because of our neglect and abuse of these Assemblies and our Unthankfulness.

2. It was the manner or Custom of some to forsake these Assemblies. This was a grievous Sin, and of very ill Consequence; for when they forsook these, they forsook the Church, they forsook Christ, they forsook their God, and deprived themselves of the incomparable benefits of these sweet and blessed Associations: And this Sin was the greater, in that they did not sometimes, but usually, frequently, constantly, forsake them; for it was their Custom. Some might do this out of negligence, because they had no lively sense of Religion: Some might do it for fear of Persecution, because they loved their Lives, their Goods, their Reputation, their Liberty, their Quiet and Peace, more than Christ, and feared Reproach and Tribulation: yet these were convinced in their hearts of the truth of Christianity: Yet some cast off their Profession, turned Jews, and became Apostates. Some might be Separatists and Schismatics. It's to be feared, that most of the Separatists of these times, if not all, are guilty of this Sin; for, What Reason can they have to refuse Communion, either in whole or in part, with any who profess the truth of the Gospel, and worship God according to his Word?

3. Though this was the Custom of some, yet they must not follow their Example, for it was evill, and contrary to the Laws of God. And though as yet they did frequent these sacred Meetings, yet they must consider that there was a possibility, nay a danger they might offend, as others had done even in this particular. They had their frailties, and lay open to Temptation. But now being admonished, they should be the more careful, not onely to do their Duty, but also to avoid the Causes and Occasions of this Sin.

This is the Negative, a Branch of that general, *Eschew evil*: The Affirmative, which is brought in by the Particle *discretive hui*, which sometimes is a note of Opposition, is, To exhort one another, which may be understood two wayes, 1. Privately, to exhort one another to frequent these holy Assemblies, and never to forsake them. Or, 2. Publickly, to exhort mutually in these publick Assemblies; for so to do was one end why they were ordained, and to be used. Consider this part of the Duty, in opposition to the wicked Custom of some then, and many now: it is to frequent these Assemblies, and mutually

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usually to agree to assemble, and, being assembled, to *exhort one another*. The word *παρηγορεῖν* signifies to comfort, *entreat, encourage*, and to *exhort*. And Exhortation in Scripture, especially in the New Testament, signifies sometimes strictly to stir up unto the performance of some Duty commanded by God, as conducing to our Salvation; and sometimes more largely, for any set and formal Discourse, as that excellent Sermon which *Paul* preached in the Synagogue at *Antioch in Pisidia*, was [*λογος παρηγοριος*] a word of Exhortation, though it contained many other things. And in this sense, Exhortation may signify the Sermons made, and Doctrine preached, by the Ministers of the Church in publick Congregations, one head whereof is Exhortation to continue in the Profession of the truth, and the Observations of Christ's Commandments: And these Assemblies, if rightly ordered, are effectually conducing to that end; and where we find them neglected, or turned into private Conventicles in a time of Peace and Liberty, there Religion doth decay; there is little Unity in the Truth: For, unnecessary private Conventicles, with the neglect of the publick Assemblies, are usually the Seminaries of Errours and Schisms, and very prejudicial to the publick good of the Church. So that the Duty exhorted unto, is, to frequent constantly these Assemblies, and make right use of them, to edify, confirm, and encourage one another to perseverance in the Christian Faith, and to Love and good Works. I might here take occasion to enlarge, and reckon up all the particular Duties to be performed in these religious Meetings, and shew how subservient they are, every one severally, and all jointly, to that end whereat the Apostle chiefly aims, but I proceed to the Reason.

§. 24. For it might be said, What Reason, Suasive, Motive, may be given, why we should be so careful to perform this Duty? Yes, there is a great and powerful Reason, and that is, *Because the day approacheth*. Where, 1. We must understand the words of the Reason considered in it self. 2. The force of the Reason, in respect of the performance of the Duty. In the words of the Reason we have,

1. A Day.

2. The Approach of that Day.

3. The nearer Approach.

1. A Day is a part and the principal part of time, as opposed to the Night; and in this place it signifies some special and more than ordinary time, as, the day of death, of the destruction of *Jerusalem*, of the End of the World. The day of death every Man must look for; Nothing more certain than death, though nothing more uncertain than the Hour of death: Every man must dy, and then be brought unto his last Account; and as that shall be made, so shall be the condition of every Man for ever; for, where the Tree falleth there it lyeth, and as Death leaves us Judgment finds us. There was a day of *Jerusalem's* destruction, and of the ruine of that Nation, appointed, and made known by Christ and his Apostles; and these Hebrews could not be altogether ignorant of it. There is another greater day, of the final and universal Judgment, and this was part of their Creed. All these, and every one of these, are special and great dayes: And one, or two, or all these three, may here be meant. Some think the day of *Jerusalem's* ruine was most of all intended by the Apostle, though that cannot be evidently evinced to be pointed at, so as to exclude the other two.

2. This day did approach, and was near; for first the day of every Man's death could not be far off: the day of *Jerusalem's* destruction was near, and so near, as many then living might survive not only the Peace and Happiness of that Nation, but the very Being and Existence of that City and of the Temple; they might see the ruine and destruction of both; and, for ought they knew, the end of the World.

3. This day drew nearer and nearer: For, 1. We no sooner begin to live, but we begin to dy; for we are born mortal, and ready we are to return to that dust from whence we were taken and raised at the first, and the more of our Life is past, the less is yet to come, and every Day, Hour, Minute of our Life we approach nearer unto death, and death unto us. 2. As for *Jerusalem's* destruction, there were many Signs of that approaching fore-told, and then known to be past: It was fatal and unavoidable, even then when Christ wept over it, lamenting her Sin and Punishment, which he certainly did fore-know; and when this Letter was written to these Hebrews, that day of her Calamity was far nearer. 3. For the day of Judgment; the particular Year, Month, Day, was hid; yet the times of the Gospel were the last times, and upon us the ends of the World

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are come: And that which is alwayes unknown may alwayes be looked for, seeing it will certainly come, and that suddenly. And, though that day in those times was far off, yet it's nearer now; and though now it may be many years before the Son of God shall come from Heaven, and the time to Man may seem long, yet a thousand years with God is but as one day. Besides that day of final Judgment, if we consider that the unchangeable condition of every Man begins immediately upon his death, then the great day of Judgment may in some sense be said to be as near as death to every particular Person.

This is the meaning of the words, considered in themselves; and now the force of them as containing a Reason remains to be considered: For this end, we must take notice of the thing here urged, and it's 1. The performance of a Duty. 2. The performance of it the rather and the more: for the more the day approacheth, the more we should prepare for it. Not to forsake the assembling of our selves together, and to exhort one another, and to be careful, very careful, diligent, and frequent in this Work of Association, and Exhortation, is a Duty commanded by God, and pressed upon us by the Apostle; to neglect this Duty is our Sin and Disobedience, to do it constantly is our performance. And this is that which is intended by this Reason: The force thereof is great. For, seeing 1. The day of our great Account, God's final Sentence to be passed upon us, and the Execution thereof is so near; it concerns us much, not only to know our Duty, but to better our selves, and to perform it constantly with all our Power. Our progress towards Heaven should be like a natural Motion, which is slow, or not so swift, at the beginning, and is swifter and swifter towards the end. Upon this performance depends our final and eternal estate: For, if we neglect, fail, and fall away, then we are undone for ever; if we perform and be prepared, we are eternally happy. Seeing therefore that day is a day of eternal Rewards or Punishments, and approacheth so near, What should not we do to provide for our everlasting safety? Yet men think little of these things. If we understand the Text of the day of Jerusalem's Calamities and desolation, which was near at hand, and was a day of death to many thousands, yet to hundreds of thousands, and a lively resemblance of the final Judgment; this also might effectually work upon them, and move them to performance and perseverance: For, then they should see and clearly behold the woful End of that unbelieving Nation, and most of all, of all Apostates from Christianity. Then their seducing Brethren, and their persecuting Enemies should be destroyed, the Temple burnt and demolished, all their Judaism and Legal Service, wherein they trusted, for ever abolished; and those which out of fear complied with them, or of Christians turned Jews, should suffer in the highest degree. Therefore there was no Reason in the World, they should forsake or deny Christ, and turn from him to *Moses*; from the Gospel to the Law; for the day was approaching, when they should see God's Judgment executed upon the unbelieving, seducing, persecuting Jew, and the eternal Confusion of Apostates. Therefore, as they desired God's favour and an happy End, and feared his Indignation and their own eternal Destruction, let them persevere, and use all means to persuade others to continue firm and faithful to the end. And here you must observe, that the principal Duty exhorted unto, is Perseverance, and the rest are subservient thereunto.

§. 25. It follows,

Ver. 26. *For, if we sin wilfully after that we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins.*

IN these words, 1. We have a Reason given to persuade unto perseverance. 2. Yet this Reason is directly and immediately dissuasive and deborative from Apostacy. 3. Secondly, and by Consequence, it exhorts and moves to perseverance: For whatsoever Reason is against Apostacy, the same is for perseverance. 4. This Reason doth seem to imply, that the forsaking of Christian Assemblies was Apostacy, or tended to it, and the day approaching to be a day of Judgment, and in particular of the Punishment of such as fall away. 5. This Reason begins here, and is continued to the 32d. Verse. 6. It's taken [a penes] from the Punishment, which is avoided by perseverance, and is executed upon Apostates. 7. In Form it's this,

If the Sin of Apostacy be unpardonable, and shall be punished with unavoidable and most grievous Punishment, then we ought to be very careful to persevere in it, and to be very diligent to avoid it.

But the Antecedent is true, that the Sin of Apostacy is unpardonable, and shall be punished with unavoidable and most grievous Punishment.

To these we ought to persevere, and to be very diligent to avoid it.

In the words of the Reason we have, The Sin of Apostacy is unpardonable, and shall be punished with unavoidable and most grievous Punishment.

The Punishment, which is Unavoidable, and most grievous.

The Sin is described in the 26. Ver. to be a sinning wilfully after we have received the Knowledge of the Truth. Where we must consider,

What it presupposes; and that is the Acknowledgment of the Truth.

What it is, upon this presupposed; it's a wilful sinning.

In the presupposition we have, The Knowledge of the Truth.

The Knowledge of the Truth, which is the receiving of this Knowledge.

By the Truth is meant the true, pure, and most certain Doctrine of the Gospel concerning Christ already come, Faith, and Salvation: This is called *Truth*, because it's true, and most eminently and infallibly true, which is no wayes in any thing false and erroneous; as being at first immediately revealed from God, the God of Truth, of all Truth, who is not only true but Truth it self: It's called also the Truth, by way of eminency; as the most excellent Truth revealed for Man's eternal Happiness: The Reason of this Truth is the Perfection of his full and clear Knowledge, and his absolute Integrity and purest Holiness, which both are such, as that he neither can nor will reveal any thing but Truth.

Truth may be Truth, and yet not known to any Man or Angel; and this Truth was first known only unto God: Yet it pleased him, out of his great Mercy, to reveal this Truth to Man; and in particular this Truth of the Gospel by Christ and his Apostles, who made it known unto others, who by that means came to know it: For, many who heard the Gospel preached, and attended unto it, attained to the Knowledge of the great Mystery of God's Kingdom, and of those things which were sufficient and effectual, for Information of the Understanding unto everlasting Life. This Knowledge was not Mathematical, Physical, Political, or Metaphysical, as some use to speak; but Theological and Divine, and a Light above the Light of Nature. The word may signify not only Knowledge, but Acknowledgment of this Truth, by a full Assent upon Conviction: And this might be caused, not only by outward Revelation, Information, and Miracle; but also by the Illumination of the Spirit, and supernatural Gifts: For, God goes far with Man, and doth much to save him: he many times penetrates his inward parts, and by his divine Light and Power enters into his very heart, and all this to convert him.

They received this Knowledge: God did not only offer it, but give it; which he might be properly said to do, when they received it. They had it not by Nature; for it's far above the natural Man: They acquired it, but not by their own Power and Industry; neither did they merit it. Yet in this receiving they were not merely passive, yet passive before they could be active: God must do something without Man, before he can actively receive, he must prevent him by Revelation and Information without, and by Illumination and Operation within, and this done, Man may be active. For, to receive it is certainly an Act not only of the Understanding which assents, but of the Will which approves. So that he both willingly and willingly receives, and that with some delight, and proceeds to Profession, and continues for a while to believe, approve, profess. Though this receiving of Knowledge may seem only to be Acknowledgment, yet it's something more. Truth is opposed to Error, Knowledge to Ignorance, Acknowledgment to Dissent, Approbation to Rejection of this Truth.

26. This receiving and having is presupposed to Apostacy and sinning wilfully: For no Man can soe and fall away from that which he never had either in Title or Possession; so none can fall away from Grace, or any degree of Grace, which he never had. The Heathens in Scripture were never said to break the Covenant of God, or forsake God, as their God by Covenant. Therefore the proper Subject of Apostacy is one in

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the Church, a member of the visible Church; and in the times of the Gospel a Christian, who hath professed his Faith in Christ: yet of these Apostates there is a difference, and there are degrees of this Apostacy. For some receive and profess Christianity by tradition, and an implicit Faith; yet never have any distinct knowledge of the Truth to be believed. Some believe and understand more explicitly the Doctrine of Christianity, and are convinced of the truth of it; yet are never affected with the matter so, as to forsake their Sins, and reform their Lives, but continue in their Sin. Some know, believe, are affected with the matter, as to they begin by the power of the Spirit to escape the corruption that is in the World through lust, and find some spiritual joy and comfort. To fall away from any of these is Apostacy, but to fall from the last is the greatest: And there was something proper to those times, which did aggravate this sin very much. For the Truth then was confirmed both by Miracles, and Gifts of the Holy Ghost; this confirmation was clear and extraordinary, and to renounce that Truth so confirmed must needs be heinous, and of this the Apostle seems to speak. Christians may fall away three wayes, by denying the Truth, 1. In their Profession. Or, 2. In their practise. Or, 3. In both. And that denial, which we call Apostacy, is destructive of Christianity, and maketh a man of a Christian no Christian. Yet some may deny Christ, or fall into some grievous Sin, and yet verily believe in their hearts, and retain the love of Christ, as Peter and others have done, and yet they remain Christians. This is not strictly Apostacy: In this number were many of those, who anciently were called *[Lapsi]*, and upon repentance were re-admitted to Christian Communion. Therefore the Apostacy here, 1. Is not barely to Sin for who lives, and sins not: Nor, 2. To Sin willingly: for so every one that Sins, especially such as act against their knowledge may be said to do: But, 3. It is to sin willingly after the reception of the knowledge of the Truth, so as to renounce the Truth, whereof they were fully convinced; and to reject Christianity, which they had received and professed. That this was the sin here meant, will fully appear hereafter.

§. 26. This is the Sin; The Punishment follows, and it is unavoidable. The reason hereof is, first because it is unpardonable. This is signified by these words, —

[There remains no more Sacrifice for Sins.]

— This implies, 1. That the punishment of Sins unpardonable, is unavoidable; and this is a clear and certain truth, if we consider the Rules of God's Judgment, and his Practise. For whom he never pardons, those he always punisheth. 2. That no sin is pardonable without a Sacrifice, he meaneth the Sacrifice of Christ, one immediate effect whereof once was to make Sin pardonable. The reason why God required, 1. Sacrifice. 2. This Sacrifice, was, 1. To manifest his hatred of Sin, and his Justice. 2. To let men know, that no Sacrifice was so fit for this purpose as that of Christ. These things implied, he affirms, there remains no more Sacrifice for Sins: In this he denies not this Sacrifice of Christ, or the virtue of it, to remain: for both remain. But his meaning is, that neither this Sacrifice, nor any other, can make the Sin of these Apostates pardonable. For Sin is pardonable by this Offering, upon condition of Repentance and Faith: and then actually to be pardoned, when we actually do repent and believe sincerely. But here we must take notice, that the sins of many persons are pardonable, and may be pardoned; because though for the present they do not, yet for the future they may in due time repent: but the Sins of these Apostates, upon their Apostacy, become unpardonable, so as that they neither shall nor can be pardoned. The reason of this is an eternal decree of divine Justice, whereby he hath determined, that the Sacrifice of Christ shall never benefit any such as fall away after they have received the knowledge of the Truth; and if this Sacrifice shall never be accepted for them, nor any other even shall have any force to expiate their Sin.

§. 27. Therefore to such there can be no hope of mercy.

Ver. 27. *But a fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries.]*

In the former words, it is implied, That the Apostate is liable to an unavoidable punishment of loss, because he hath deprived himself of all hope of pardon or benefit to be received by the Sacrifice of Christ; and here that he is obnoxious to a positive eternal

penalty, as unavoidable as the former. In the words, we may easily observe,

1. The penalty to be inflicted.
2. The parties who must suffer it.
3. The certain expectation of it.
1. The penalty may seem to be described.
 1. From the Cause, the severe Justice of God.
 2. The Effect, which is devouring or consuming.

The severe Justice of God is signified,

1. More properly by the word Judgment.
2. Improperly or Metaphorically, by fiery Indignation.
1. The word [Judgment] may inform us, that this Justice is not legislative, but judicial; and, as judicial, not remunerative, but vindictive, which presupposeth Crime and Guilt in the party to be Judged. The Judge, is God; the party to be judged, the Apostate; and the word Judgment may signify strictly the Sentence; more largely, or, the Sentence, and the Execution or the Punishment to be inferred. This Judgment is the decree of Condemnation, which determines the penalty: and to signify how dreadful it is, it's said,

2. Metaphorically, to be fiery Indignation. The words may be translated, the hear, or boiling, or burning of fire; that is, fiery hear. The Phrase is taken out of the Old Testament, as *Ezek.* 38. 19. *Zeph.* 1. 18, & 3. 8. In which places the Septuagint use both these words of the Text. For, 1. The word [ἔραο] and [ἔρα] signifies, 1. Wrath. 2. Indignation, which is an high degree of Wrath, and sometimes Jealousy, which is an implacable anger; and the word fire is added, to denote the force and vehemency of it. And both words together signify Wrath, very intensive, and of an high degree: yet God is not subject to passion, as Man is; but by these terms, the Spirit informs us of God's high displeasure against, and his great hatred and detestation of Apostacy, and the severity of his Justice, whereby he is resolved most fearfully to punish that Sin; which is not barely a disobedience of some particular Law, but a plain revolt. So that God's severe Justice is the Cause; the Effect is this, that it will devour or consume; which is no partial, but a total destruction; not that God will take away the being, but the well-being of the Offender, and will not only totally bereave him of all Comfort, but torment him with extremity of Pain.

2. The parties that must suffer are Adversaries: Adversaries are Apostates, who are not merely disobedient Subjects, but Revolters. They violate the fundamentall Law of subjection, and raze the foundation of Obedience; for subjection unto God-Redeemer by Christ is the first and highest Duty God requires of sinful Man, and it's the ground of all Obediences, and this Sin of Apostacy is opposed to this Subjection. Yet it differs from that Rebellion, which, upon God's Call, refuseth to submit, and acknowledg Christ our Sovereign. For this presupposeth, that men have received Christ, promised their Allegiance, and by their Baptism have engaged themselves to God the Father, Son, and Holy Ghost, and yet contrary to this engagement, renounce the Supremacy of this universal Lord, and so of engaged Subjects become Enemies; for such all Rebels and Revolters are, and shall be so judged by God. Many besides these shall be condemned and fearfully punished, but these are the Adversaries intended in this place.

3. There remains a certain fearful looking for of this Judgment, &c. The meaning is, they cannot look for any other final retribution. This implies, 1. That though they never fear it, not think of it; yet they are obnoxious to it. 2. That this will certainly be their Doom; and as they are obnoxious by Law, and the certain and essential rules of Judgment (for neither Sentence nor Execution will fail) they shall certainly suffer that which they have deserved. 3. If they ever seriously reflect upon themselves, and remember what they have done; as Conscience will now and then lash them, and mind them of their Crime, they must needs expect it and their fear will be very great. For as they apprehend the peril, so will their fear be; and they cannot apprehend the Judgment, but as very grievous, near at hand, pressing hard upon them, and unavoidable, and so it will terrify and torment them before the time of Execution. The sum of this Text is, that as there is no hope of mercy and pardon, so there remains a fearful expectation of grievous punishment, and the same unavoidable.

§. 28. And lest the Apostate should flatter himself, and promise impunity to his Soul, the

the Apostle proceeds to prove it unavoidable and very grievous, according to the hainousness of the Sin; and this he doth in these words,

Ver. 28. *He that despised Moses Law, died without mercy, under two or three Witnesses.*

Ver. 29. *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of Grace.*

These words are a Comparison, and it's two-fold, 1. In quality. 2. In quantity. The first is presupposed and implied. The second intended, and expressly delivered. The first in quality informs, that as he that transgressed *Moses Law* was punished without mercy; so shall he be that Sins wilfully under the Gospel, after he hath received the knowledge of the Truth. In the second in quantity, we may observe,

1. The Proposition, ver. 28. 2. The Reddition, ver. 29.

In the handling of these, we must consider, 1. The parts absolutely.

2. The whole under the notion of a Comparison.

In the Proposition, we may take notice of,

1. The party to be punished. 2. The manner of judicial proceeding.

3. The punishment it self.

1. The party to be punished, is one that transgressed *Moses Law*, that is, the Law of God given to *Israel* by *Moses*, where we have the Person, and the Crime or Cause. The Person is one under the Law of *Moses*, while it was in force before the time of the Gospel. The Crime is a transgression of that Law, and this transgression was not any disobedience, but such as for which there was no Expiation appointed, no Remission in that Law promised; it was such a Crime as God determined to be capital, and to be punished with a Capital punishment, and loss of Life. The word is [*ἀνέμω*], which is the same with [*ὁυδ*] which the Septuagint interprets by the word used in the Text, and both signify to revolt, and that Revolt from the Law was answerable to Apostasy from the Gospel. This was a breach of that fundamental Law, [*Thou shalt have no other Gods but me.*] This was a revolt from the true God, their God, whom they had acknowledged to be their God, unto Idols: Yet there might be other Crimes, which might so grate upon the Foundation, as to amount to this hainous sin of Revolt.

2. The manner of proceeding against such a Transgressor, was by information, and delation of such a Transgressor before a competent Judge, who must proceed [*Secundum allegata & probata*], and could not justly sentence the party, but upon evidence. Sometimes the fact might be notorious, or confessed, and sometimes maintained by the party offending; yet the ordinary way was by Witnesses, and in case of a man's life he required two witnesses at least; in which respect, [*singularis testis nullius sufficit.*] The end of witnesses was Evidence, that so the merit or demerit of the Cause might appear to the Judge, and so the Cause be in an immediate capacity for Sentence.

3. The demerit of the cause once made evident, Judgment passed upon the party, and he was sentenced to Death without any mercy; and this Judgment must be executed. So that if the Judge did make the Law of *Moses* his rule, he could not acquit or absolve the party, nor impose any other punishment, nor help the Offender by commutation, nor abate the least of this penalty; for he by his transgression had made himself incapable of mercy. In this Proposition, two things are especially to be noted, 1. The Crime, which was hainous. 2. The Punishment, which was Death without mercy.

§. 29. The Reddition follows in the next words, where we must observe, as before,

1. The Sin. 2. The Penalty.

1. The Sin is described, or rather aggravated from three particulars. It's

1. A treading of the Son of God under foot. 2. A

2. A counting the Blood of the Covenant whereby the Transgressor was sanctified, an unholy thing.

3. A doing of despite unto the Spirit of Grace.

The Sin is Apostacy, and no man can Apostate from Christianity once received, but he shall be guilty of the Contempt, 1. Of the Son of God. 2. Of the Blood of the Covenant. 3. Of the Spirit of Grace. The first aggravation therefore is from the contempt of the Son of God.

For, 1. The Apostate treads under foot the Son of God; the expression is metaphorical, and presupposeth that Jesus Christ is the Son of God, and affirmeth, that he, though the Son of God, is trodden under foot. To tread a thing under foot, is, 1. To undervalue it, if it be of any worth. 2. To vilify it. 3. To vilify it very much. 4. To expresse this contempt by casting it upon the Ground, and trampling upon it, which is the greatest debasement, and is sometimes an expression of utter detestation. Thus *Jacob* was thrown down upon the Earth, and trampled upon by *Jehu's* Horses. To vilify and debase things that are base, is no fault; and to despise unworthy men, is tolerable: but the Apostate undervalues, vilifieth (and in an high degree) the Son of God; and the greater his dignity, the greater the indignity. He is not meer man, though man, yet as man the best of men; for he is the Son of God, and that not any kind of Son, but the only begotten, and beloved Son of God, the brightness of his Fathers Glory, and the express Image of his person; and so the Son of God, that he is God. Though he did descend so low for a little time, as to be made man, and humbled himself so far as to take upon him the form of a Servant, and in that form to be obedient unto Death, the Death of the Cross; yet in this low estate he was the Son of God. But after his humiliation, even as man he is advanced to the right hand of God, and is made Lord of Men and Angels, an everlasting King, an everlasting Priest. Yet this Son of God, the Apostate Christian so far vilifies, as that he denies him to be God, to be the Son of God, to be a just Man; nay judgeth him to be an Impostor, a false Prophet, a Malefactor, and justly and worthily Crucified; and if he had been living on Earth, and in the Apostate's power, he would have dealt with him as they did. Thus neither the Person and Deity of Christ, nor his Natures, nor the personal Union of them, nor his transcendent Gifts, nor his heavenly Wisdom, nor his Glorious Works, nor his rare Virtues, nor his great work of Expiation, nor his Glory and Power, which he enjoys at the right hand of God, could any wayes move him; but he vilifies him, and debaseth him that was higher then the Heavens, as low as the dust and dirt under his feet: yet this debasement was only an act of his base mind, but could not in the least degree diminish or obscure the Glory and Excellency of Christ: This is the first aggravation of Apostacy.

2. He counteth the Blood of the Covenant, whereby he was sanctified, an unholy thing.] Where we have,

1. The Blood of the Covenant.

2. The sanctifying Power of this Blood.

3. The counting of it unholy.

1. By the Blood, understand the bloody Sacrifice of Christ, so much magnified in the former Chapter; for it's that Blood, by which Christ entering the holy place of Heaven, obtained eternal Redemption; that Blood which purgeth the Conscience from dead Works, to serve the living God; that Blood which confirmed the everlasting Covenant, in which respect it's called the Blood of the Covenant. This Covenant is called the Covenant of Grace, wherein, for, and in consideration of, the unspotted Blood of Christ once shed, God promisseth Remission of Sins, and the eternal Inheritance of Glory, upon condition of Repentance and Faith in Christ. And it's called the Blood of this Covenant, because, upon it, the Covenant was grounded, and by virtue of it, all the Promises thereof are made unalterable, firm, and effectual.

2. This was the Blood, by which this Apostate, upon his receiving the knowledge of the Truth, was sanctified. For, 1. This Blood, as offered and accepted of God, made his Sin remissible. 2. Upon the profession of his Faith and his Baptism, his Sin was, at least conditionally, pardoned and purged. 3. So long as he continued in his profession, and so far as he proceeded according to certain degrees in Faith and the profession of it; so far he might be said to be in a state of Justification, or at least in the way to Justification, and not only to Justification, but Sanctification, as it's made distinct from Justification, though

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Sanctification be taken in this Epistle for Justification. For this Blood of Christ is more beneficial to those, which receive the Gospel, are baptized, believe with some degree of Faith, than to others, who either never heard the Gospel, or, if they heard, did reject it. And all the power against sin that any professing baptized Christian receives, all the hope, joy, comfort which follows upon their profession, are from the Blood of Christ. And how far some men may proceed in Christianity, and what benefit they may receive by Christ; and yet after fall away, you have heard something in this sixth Chapter. And such is the benefit which such do receive by the Blood of Christ, that in a fair sense they may be said to be sanctified, and have their sins purged by it. Yet the meaning of the Apostle, may be not only that they were some wayes sanctified by it, but that it was the Blood, and the Blood alone which could sanctify them, and from which alone they could expect Sanctification.

3. Yet this sanctifying Blood the Apostate counts unholy or common: To be common Blood, may be understood, 1. Such as hath no expiating and purging power. 2. Such as is no better then the Blood of Bulls and Goats sacrificed. 3. Such as differs not from the Blood of other men. 4. Such as is the Blood of a Malefactor, guilty, and vicious person; and that is impure and unholy Blood. So that the Apostate, though he had received some kind and measure of Sanctification from it, yet ascribed no more virtue and excellency to it, then to common Blood; denied the sanctifying power of it; nay did account it unholy and polluted. Yet you must note, that though it be so vile in his conceit and judgment, yet it's really in it self the onely sanctifying Blood, and effectually sanctifying, to all such as do sincerely believe. This is the second aggravation.

3. The Apostate doth despise unto the Spirit of Grace, where we must enquire,

1. What this Spirit is.

2. Why he is called the Spirit of Grace.

3. What it is to do despise unto this Spirit.

1. This Spirit is not the Spirit of Man, neither is it any Angel; nor any created Person or Substance; but it's an uncreated Spirit, the Spirit of God, so as that it is God; therefore the perfections and operations of God are predicated of it. It's that Spirit, which with the Father and the Son, is the Supream object of our Faith; that Spirit, by which God made the World, preserves and governs the same; that Spirit, whereby he regenerates and sanctifies his People, and animates the whole Body of the Church.

2. This Spirit is said to be the Spirit of Grace. Thus he may be called in opposition to the Spirit of bondage and fear, which is the Spirit proper to the Law. For the Spirit by the Law, which had no Expiation for Sin, no Blood to purge the Conscience, no promise of power to keep it, nor of pardon if transgressed, could work nothing but fear, which was a continued slavery and bondage. The Spirit of the Gospel, which is the Spirit of Christ, promised and given in the Gospel, is a Spirit of comfort and confidence; a Spirit of Adoption, which manifests the special love of God in Christ, our Justification, Reconciliation, and gives us power to keep the Covenant. Some understand it to be called the Spirit of Grace, because he is given out of Grace and free Mercy. Others think, that this Name is given to this Spirit, because, by it, God gives us Grace. For by Grace they understand thoe spiritual and supernatural Graces, which sanctify the Soul; and dispose it for communion with God, and all those supernatural comforts which issue from that Communion. And it's very true, that as God by this Spirit works all things, so especially by him he produceth these heavenly Virtues which tend so much unto eternal life.

3. They do despise unto this Spirit. In this despight, there are Injury, Reproach, Contempt; and the greater the Person to whom the despight is done, the more hainous it is. This here meant is not done to Man, but God; because done to that Spirit which is so the Spirit of God, that he is God. This is committed, 1. By resisting the sanctifying Power of God. 2. By undoing all that God, by his Spirit, had done in him for his Salvation. 3. By accounting the Gifts, Notions, Motions of this Spirit, the Works, Delusions, and Impulses of the Devil; and that not only in himself, but in others sanctified by this Spirit, and endued with his Gifts. This is the more hainous, because done not out of ignorance or infirmity, but out of pure malignity of the Will, with malice to Christ; and detestation of Christian Religion; and all this after, upon conviction, he received Christianity, and had felt the sanctifying and comforting power, and divine effects of this Spirit in his own soul. For God, by his Spirit, had entred into him, and done much

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towards his Salvation. This is therefore a Sin against God the Father, who loved us, and sent Christ to redeem us; against God the Son, who had shed his precious Blood for the Expiation of our sins; against God the Holy Ghost, who had begun the Work of Sanctification and Consolation in us.

The penalty of this Sin is signified absolutely to be this, that he is counted worthy of sore Punishment. Sore Punishment, is, grievous, heavy, bitter Punishment: To be worthy of it, is, to deserve it by some hainous Sin, and not only so, but to be liable to it; for, one may be worthy of Punishment, yet not liable to it, when he is under no Law; yet whosoever is under the Obligation of a Law, and yet transgresseth it, he is not only worthy to suffer, and deserving of Punishment, but liable and bound to suffer: For the nature of a Law is, to bind either to Obedience or Punishment. But where there is no Law there is no Wrath, that is, no Punishment due; yet one may be liable to Punishment, which he hath deserved, and yet no Man takes notice to censure or judge him: But the Apostate from Christianity shall be accounted worthy, and that not only by Man, but by God, who will not only take notice of the Sin, but sentence him to the Punishment, the sore Punishment deserved; that is, he will judge him without Mercy.

§. 29. Thus far the parts have been considered and explicated absolutely; the next thing to be done, is, to examine the whole, under the Notion of a Comparison in quantity, and it's signified by these words, *Of how much sorer Punishment.* The things principally compared, are the Punishments, 1. To be inflicted upon such as transgress *Adams Law.* 2. Upon Apostates under the Gospel. Both are sore and great, but the latter far more grievous than the former: For, a just Judge will judge according to the Law; and a just Law will determine and proportion the Punishment according to the Offence. To transgress *Moses Law* was a grievous Offence; to sin willfully against the Gospel, after we have received the knowledge thereof, is far more hainous: The Punishment of the former was death without Mercy; the Punishment of the latter, far more grievous. This presupposeth the Gospel to be far above the Law, as being a Covenant of Grace and greatest Mercy; for in and by it God comes far nearer unto Man. The Son of God is the Mediator, one far more excellent than any Levitical High-Priest: The Blood of this Son, of God expiating Man's Sin, which is far more precious than the Blood of Bulls & Goats, doth confirm it: The Spirit of God, which the Law did not minister, is the Spirit of Grace, enlightning, inspiring, sanctifying Man, and enabling him to keep the Conditions, and comforting him. To revolt from, and rebell against, God loving sinful Man, against the Son of God redeeming him, against the Spirit-sanctifying him, is like the Sin of Devils, and one of the highest Man can commit; and far more hainous than the Violation of the Covenant made with *Israel*: For by this a man wilfully refuseth to be saved, and puts himself in a most desperate Condition, after God had brought him out of the Spiritual *Aegypt*, and the Kingdom of Darkness, and brought him to the Borders of the heavenly *Canaan*. Now, as the Sin is more hainous, far more hainous; so the Punishment must be grievous, far more grievous. God hath no Mercy for such a Wretch; for the Sin agrees directly with that Blasphemy against the Holy Ghost, which shall never be forgiven. It remains we consider the whole as a Reason, that so we may understand the force of it. The Scope of the Apostle is, to perswade and exhort to perseverance; the Reason is, because, that, if they persevere not, but fall away, there remains no more Sacrifice for Sin, but a fearful looking for of Judgment, &c. that is, the Punishment that they must suffer is grievous and unavoidable. That it is both grievous and unavoidable, he proves 1. By a Comparison from the Transgressors of the Law: For, if Apostates under the Law were grievously and certainly punished, then much more should the Apostates under the Gospel, who have received the Knowledge of the Truth, be so punished; for, as their Sin is more grievous and provoking, so their Punishment must be answerable: This is the force of the Reason. This Argument hath some Affinity with that of *Chap. 2, Ver. 1, 2, 3, 4, &c.* yet that refers more to the Prophetical, this more to the Sacerdotal Office of Christ.

§. 30. Yet, though the Apostate may be worthy of Punishment; yet it may be questioned and demanded, 1. Who the Judge is. And 2. Whether he will proceed to Judgment, and execute it. But both these the Apostle puts out of doubt in the words following,

Ver. 30. For we know him, that he hath said, *Vengeance belongeth unto me, I will recompence* saith the Lord: And again, *The Lord shall judg his People.*

IN which words he doth inform us,

1. Who the Judge is.

2. That he will certainly punish.

And here he cites a place out of the Old Testament, which affirmeth, both that God is Judge, and also will execute Judgment. This is more than if he had barely affirmed these things; for he produceth God as Witness, and so by Scripture confirms them: The place is *Deut. 32, 35, 36*, and he seems to divide it into two; for, *Ver. 35*, he saith, *Vengeance and Recompence belong to me.* *Ver. 36.* *For the Lord will judg his People.* In the Text we have these Propositions,

1. *Vengeance belongeth to the Lord.*

2. *He will recompence.*

3. *He will judg his People.*

4. *The Lord himself saith so.*

5. They knew it was the Lord who said so.

1. *Vengeance belongeth to the Lord.* Where, by the way, observe, that the Apostle doth not follow, as usually he doth, the Septuagint according to our Copies, but the Hebrew Text, which is this, *Vengeance is mine, and Retribution*: The Septuagint translates thus, *In the day of Vengeance I will recompence.* They seem to follow the Samaritan Hebrew Text in the former, and the Targum in the latter part of the Clause; yet neither the Vulgar, nor the Syriack, nor the Chaldee Paraphrast, nor the Arabick, follow them in their Translation of the first words. In this Proposition we have, 1. *Vengeance*. 2. The party to whom it belongs. By *Vengeance*, is meant vindicative Justice punishing Offenders, the acts whereof are Condemnation and Execution, and it's proper to a Judge, as a Judge, as it is Power of punishing; as here it may be taken either for the Power, or the Act and Exercise of the Power. The party to whom it belongs is the Lord, as he is the suprem and universal Judge; for he that is the suprem Law-giver must needs be the suprem Judge. Angels or Men may have the use of it, but the Propriety is in God: And that you may understand it more fully, you must know, that this Power of punishing is an universal, a suprem, an original Power, as it belongs to God and none else. It extends to all Persons, to all Causes, and to these in all respects: For he hath Jurisdiction over Angels, and the Consciences and immortal Souls of men, and can irrogate Spiritual and eternal Punishments.

2. *As Vengeance, so Retribution belongs unto the Lord*; and it may be considered, not only as it is a Power or Right to recompense, but the Act and Exercise of vindicative Justice; and may include both the Sentence and the Execution, which is nothing else but a removing evil for evil, the evil of Punishment for the evil of Sin. The Apostle in this follows the Septuagint, which turn it *I will recompence*, which seems to imply, that as he is 1. *Just to punish Sin.* 2. *Hath a power of Retribution.* So 3. *He will recompence and exercise this Power, and that certainly.*

3. *He will judg his People.* This may be understood two ways: 1. That God will judg the Cause of his oppressed and persecuted People, by punishing and destroying their Enemies; and this the Context in *Deuteronomy* seems to imply. 2. That he will judg his People, and punish severely all Apostates among them. So that by *People* may be meant, all men punishable, either according to the Law of Nature, or of *Moses*, or according to the Gospel. Amongst those which are punishable, such as are in Covenant with God, and by Covenant are his People, if they revolt, are the greatest Offenders; and, amongst the Revolters, such as fall away from the Truth of the Gospel once received, are the most heinous Delinquents of all: To judg these is to condemn them, and to inflict the Punishment to which they are condemned; and when it's said *He will judg them*, it signifies he will certainly do it, and they shall not escape. Men may threaten and never condemn, they may condemn and never execute; but God will certainly do both.

4. *The Lord saith so.* Man might have said it, and it might have been otherwise; out of Ignorance he might have been deceived, or out of pravity he might lye and deceive others;

others; or if any earthly Judge, who knew his own mind and power, should have said so, yet he might change his mind, or want power; and so, Recompence might fail. But it's God who is Supreme Judge, who cannot be deceived, cannot deceive, cannot change his mind; who hath almighty Power that saith so, and his Word is his Deed. If therefore he say, *I will recompense, I will judge*; Recompence and Judgment will certainly follow, they cannot fail.

5. They knew, it was God who said so; that God who could certainly do as he had said. If any other had said it, or God himself had said it, and they had been ignorant of it, their fear had been less, though the danger had been as great as if they had known it. Seeing therefore, it is the Lord who said it, and they knew that it was said, and that by him; their fear should be answerable to the danger, and so much the greater, as their Knowledge was more clear and certain. They knew this, and that by Scripture, which they believed to be the Word of God. Ignorance of this Truth makes men secure and presumptuous, and so doth Unbelief: This seems to prove the Punishment to be unavoidable.

6. 31. Yet, though it be certain and unavoidable, yet if it be lesse, it's lesse feared; But

Job 31. Ver. 31. It's a fearful thing to fall into the hands of the Living God.

This again doth signify how grievous the Punishment of Apostates must needs be; for they they fall into the hands of the Living God. And this is deduced from the former Text; for there it's said, God will recompence, God will judge and take Vengeance. And if it be the Punishment that the Living God will execute, then it must needs be most fearful and unavoidable. To understand the force of the Text, we must observe in it,

1. *The Living God*, *falling into his hands*.

2. *The fearful Condition of such as fall into his hands*.

3. *The Living God* is here opposed not only to dumb and dead Idols, but to mortal men; and the word *Living* is added; to signify not only the eternal Duration of his Existence; but his active and lively Power and Strength, which is said to be almighty, and is of himself.

4. *The Hands and Arm of God* in Scripture doth usually signify this Power and Strength of God; which is exercised sometimes in Mercy, sometimes in severe Justice. For it is this Almighty Strength of God which doth deliver and save his People, and punish and execute Vengeance on their Enemies. And here it's taken for his punishing and revenging hand, whereby he executes his Wrath upon Apostates; and manifest his greatest Indignation against them.

5. *To fall into his Hands*, by Apostasy to make our selves obnoxious to the severity of his revenging Justice, in that manner as no wayes to escape either the Sentence or the Execution. For this Sin is the most provoking of all others; renders the Sinner uncapable of any Mercy, makes him liable to the greatest Punishment Man can suffer, and he shall be no wayes able to avoid it, but must in the end certainly feel it. We are all in God's hand and in his power, at all times; but the Apostate casts himself into the hands of his severest Justice, never to be delivered, never to be tormented.

6. *It's a fearful thing*; Where we must note, that *to fall into the hands of the Living God* is the Subject or Antecedent; and *a fearful thing* is the Predicate and Consequent of the Proposition; and signifies the Antecedent; as an Adjunct inseparable doth it's Subject. Yet in this place, to be fearful, is, to be apt to cause fear. The Object of all fear is some evil approaching; and, the greater the evil is, the more approaching, and approaching inevitable, the greater Cause of fear there is. The Evil is Punishment, the greatest Punishment Man can suffer, and it's very near; for he is already fallen into the hands of the Living God, and he can no wayes escape. *It's a fearful thing to fall into the hands of a severe and potent Judge, or of a cruel Enemy*, much more into the hands of this supreme and eternal Judge, who can not only kill the Body, but cast both Soul and Body into Hell; and eternally and extremely torment both. The Sum and Substance of this Argument is, that, seeing the Punishment of Apostates will be most grievous and unavoidable,

avoidable; therefore it concerns them much to consider seriously of it, and take heed of falling away from their Profession.

9. 32. The Apostle proceeds to another argument.

Ver. 32. *But call to remembrance the former dayes, in which after you were illuminated, ye endured a great fight of Afflictions.*

THE former reason was from the certain and most grievous punishments of Apostacy; the reasons following have some respect unto the Reward, and they are two: one in respect to time past, the other to time to come. The former is continued from this verse unto the 35. The latter from the 35. unto the end: In the former, we may consider

1. Their Suffering.
2. The Time when they suffered.
3. An exhortation to Remembrance of what they then suffered.
4. The End of this remembrance.

1. Their former Suffering is described and represented.

1. In general.
2. In particular.

The general, we have in these words of this Text, [*Ye endured a great fight of Afflictions.*] Where we have,

1. Afflictions.
2. A fight of Afflictions.
3. A great Fight.
4. The enduring of this great Fight.

Christians ought to be endued with all heavenly Virtues, not only such as encline and enable them to do good, but also such as fit and strengthen them to endure evil in doing good, and for serving their God. To suffer for doing evil, is no virtue, but to suffer for Righteousness sake, for Christ's sake, is a noble and excellent Grace. This is an high degree, and a perfection, of a Christian: Therefore we are exhorted to let *patience have her perfect work, that we may be perfect and entire, wanting nothing*, Jam. 1. 4. For without patience and fortitude, it's impossible to suffer as we ought, and to attain this perfection.

1. The thing to be suffered, is Affliction, which is some evil that doth vex, trouble, and bereave us of that peace, ease, safety which we might otherwise enjoy; and here it's not one single affliction, but a multitude of them; for they endured *Afflictions*. The word here turned by a Metonymy [*Afflictions*], signifies properly Sufferings; because when we are afflicted, we are patients, and the Subject afflicted, not the Agents afflicting; and the evil doth ly. and press hard upon us to bruise and break us; and all these tend to our destruction and misery.

2. Here is a fight and a contest of Afflictions; and the Contention is between the parties afflicting, and the persons afflicted; the one offending, the other defending, like two Enemies, wherein the assailant seeks to overcome and subdue the party assaulted. The great Enemy and Afflicter is the Devil; his Agents and Instruments are unbelieving and wicked men. His design is to break in pieces our Faith, which is the strength of our hearts; for Faith strives against fear, and seeks to overcome those terrors, which Satan would strike into us, that so we might renounce our profession. This is a spiritual Fight and Battle between spiritual Enemies; between Faith and Fear, between the Soul and Satan.

3. This fight is great: For the opposition on one side was cruel and violent, and the resistance was strong and powerful; so that the Enemy was beaten off and foiled. When Fire and Water meet and encounter, the violence on both sides, is very great according to the degrees of contrary qualities destructive one of another. Thus it is in the contest between the seed of the Serpent, and of the Woman the Church; and according as the enmity and the power of the Contendents are more intensive, so is the Fight more fierce. And this was a great Fight, because the Devil doth most violently assail new Converts, and the Dragon waits to devour the Church's newly regenerate Children, so soon as she shall bring them forth; and would certainly do it, if they were not taken up into Heaven, and into God's protection.

4. Yet though the Fight was great, yet they endured it; and this they did by patience

and divine fortitude. For they continued firm in their Christian profession, without doubtings and fears. Their Faith remained firm, and was like a Shield impenetrable; They bare and put off the blows, and stood their Ground, kept the Field, and caused the Enemy to retreat and draw off; and though they suffered temporally, yet spiritually they did not.

§ 33. Thus far of their Sufferings in general; but least this should be insufficient, he further expresseth, what their Sufferings in particular were; and he seems to reduce these to three heads. 1. Shame. 2. Pain. 3. Loss. For they were in disgrace, they were scourged, their Goods were taken from them; they suffered in their Names, in their Persons, in their Goods; and that not only for their own profession, but their association with others. Their first particular Sufferings we read,

Ver. 33. *Partly while ye are made a gazing stock, both by Reproaches and Afflictions, and partly whilst ye become Companions of such as were so used.*

THis Text informs us both what they suffered, considered in themselves; and also what as considered jointly with others. The evils which they suffered are said to be *Reproaches and Afflictions*; the manner how they suffered these, and that was by being *made a gazing stock*.

The words may be reduced to two Propositions:

1. They were *made a gazing stock, both by Reproaches and Afflictions.*
2. They were *Companions of such as were so used.*

Yet both these have reference to the words going before, and might be delivered thus:

1. They endured a great fight of Afflictions, *partly by being a gazing stock, both in Reproaches and Afflictions.*

2. They endured a great Fight, *by being Companions of such as were so used.*

In the first, for explication sake, we may observe:

1. That they were Reproached and Afflicted.

2. By these Reproaches and Afflictions, they were *made a gazing stock,*

3. This was part of their great Fight.

1. They were *Reproached*. Thus they might be used either by Words or Deeds. For to speak or do any thing, that tends to our disgrace and infamy, is to Reproach. Perhaps they called them Sectaries, Hereticks, Apostates, Innovators, seditious Persons; and also did so account them, and in this respect did hate, despise, and defame them. These Reproaches in themselves were bitter and grievous, yet they were more grievous, because of Afflictions; for they afflicted them by scourging, imprisoning, banishing them: these did straiten, press, vex, torment their Bodies, and deprive them of ease, peace, and liberty.

2. Yet these were made still more grievous, because they did reproach and afflict them; not so much privately as publicly, in open view, to make their shame and ignominy the greater. They brought them, as it were, upon a Stage, and as into a Theater, where multitudes, even thousands, might gaze upon them, revile them, scourge them, and make a sport of their Sufferings. Every one must take notice of them, as base persons, troublers of the World, the refuse and scum of mankind, and abhor them. And in this they followed Christ, and took up his Cross, which was a suffering of pain and shame.

3. This was part of their great Fight; and a great Fight it was, because naturally we much desire to preserve our credit, honour, and reputation, which to some high Spirits, which the World terms Generous, is dearer than life; for some men chuse rather to dye, then live in disgrace, and lose their Honour. And as we desire respect in the World, and abhor Ignominy and Contempt; so we love our liberty, ease, and peace, and are very unwilling to lose them. But to be reproached and afflicted publicly, and to be made a gazing stock unto the World, is so harsh and contrary to Flesh and Blood, that he must have some divine power above nature, that can endure them. And though we be endued with some competency of supernatural strength, yet without some conflict and contest with our natural inclination and corrupt appetite, we cannot endure, we cannot stand; and yet this was but part of the Fight and Battle.

The second Proposition is, That partly they endured a great Fight *whilst they became Companions of such as were so used.* This informs us,

1. Some

1. Some of their Brethren were so used,
 2. They became Companions of them.
 3. This was part of their Fight.
1. Some part of the Church doth Suffer sometimes, and not another. It's true, the Devil is an Enemy to the whole Body; and, if God Suffer him, he would not only vex, trouble, and destroy some, but all. The storm which fell upon them was past; yet another falls upon their Brethren; and they are reproached and afflicted, and made a gazing stock as they had been.
2. They became Companions of these; for they owned them, were grieved inwardly for their sufferings, and did relieve and comfort them. By doing thus, they were exposed to the derision of others: Their former sufferings might be called Passion, this Compassion. So near is the Union, and so dear and tender the Affection of Christian Brethren amongst themselves, that one Member cannot suffer, but another suffers with it. There is a divine Sympathy and Fellow-feeling of one another's misery, and in this respect they may suffer in the sufferings of others, and participate of their Afflictions; & though this may be an ease and comfort to the Sufferers themselves, yet Society is no Joy to the compassionate Brethren, who have more Grief than their own.
3. This also was made a part of the great Fight: For, Satan's Design in this was, to strike a terror into them, and to let them know what a dangerous and restless condition they were in, if they should continue to be Christians. And if he could not daunt and discourage them, yet he would at least grieve and vex them; for he knew the Passion of their Brethren would be their Compassion, and that in them suffering they would suffer.
- §. 34. Yet this was not all their suffering, either in their Brethren or themselves; for he further saith,

Ver. 34. *For ye had Compassion on me in my Bonds, and took joyfully the spoiling of your Goods, knowing in your selves, that ye have in Heaven a better and an enduring Substance.*

IN these words we may observe,

1. Their Compassion.
 2. Their Passion, and another part of their suffering.
1. Their Compassion: *For they had Compassion of the Apostle in his Bonds.* This
1. Imphieth, that the Apostle suffered, and was in Bonds.
 2. Signifieth, that they suffered with him.
1. He was in Bonds; that is, a Prisoner and restrained of his Liberty. The Cause was, the Gospel of Christ; therefore he styles himself a Prisoner of Christ, that is, for Christ's sake: For, whilst he obeys his Saviour's Command in preaching the Gospel, for the Conversion and Salvation of the Gentiles, and maintains the Cause of Christ against the unbelieving Jews, he was many times in danger; sometimes was scourged, sometimes stoned, sometimes imprisoned and set free again. At length he was taken at Jerusalem, made a Prisoner, sent bound first unto Caesarea, and thence to Rome.
2. When he was in Bonds, whether at Caesarea, or Rome, or both; they knew it, and were very sensible of it. And they signified their Love and inward Compassion unto him several ways; seeking to release him, or relieve him; they could do neither of these openly, but with danger, yet they were true and faithful to him, & did not like false friends forsake him. Thus we should honour and esteem God's Children and Ministers in their Afflictions, and own them most in their lowest condition: This is an Evidence of their sincere Faith, and Christian Charity, and the Apostle doth not forget it. He had said before, that they became Companions of such as were reproached, and he seems to prove it by this particular Instance brought in with the Causal *for*; *For, ye had Compassion on me.* This is a rare and excellent Example, and worthy of our Imitation.
- After Compassion follows Passion: They suffered loss of their Goods. Where we may observe,

1. The spoiling of their Goods.
2. The enduring of this joyfully.
3. The Reason and Ground of this joyful Suffering.

1. They were spoiled of their Goods. A Man may suffer in his Name, his Place, his Limbs, his Liberty, his Life, his Estate: This was a suffering in their Estate; for their Goods, which are called Livelihood, were taken from them, and that under pretence of Law by Fine or Confiscation. This made so many poor Saints at Jerusalem, for whose relief so many Collections were made in other Churches: The end of this was, to make them poor and miserable, and willing to deny their Christianity.

2. Yet they were so far from being discouraged, that they endured this spoiling joyfully. This did argue a lively Faith in, and a sincere Love unto, Christ; for, to be deprived of these necessary and convenient earthly Comforts, was matter of sorrow, and it goes near unto the hearts of Worldlings to part with them. But these valued Christ as infinitely more precious than all the wealth of the World; for they knew, if they could keep Christ, if Christ were not taken from them, if Christ remained with them, they should certainly be happy. It were Wisdom in any Man seriously to consider, what that is which he loves most; for by that he will easily understand whether his heart be upright or no: For, he will suffer much, and do any thing he can, before he part with the Darling of his Soul.

1. There was a better and an enduring Substance.

2. This Substance was in Heaven.

3. They had it.

4. They knew they had it.

1. By *Substance*, many times, and in several Languages, is meant Wealth, and an Estate of Goods acquired, possessed, and gathered together: And though sometimes it's strictly taken for Goods movable, as Cattel, Gold, Silver, Household-stuff; yet the signification is often extended to any kind of Goods or Possessions. This Substance is temporal or spiritual; and here it's spiritual, differing from temporal in two respects: 1. As better. 2. As enduring. It's better in respect of Quality, as far more excellent in itself, and more beneficial to Man. It's enduring, and will last long; it will not corrupt or waste and decay; for it is an Estate suitable to the immortal Soul which never dies: The Substance itself, the Possession, and the Possession of the Substance, continue for ever. This is called Treasure, and an Inheritance; but divine, and far aboe all other Estates, which may decay, or be taken from the Owners.

2. This Substance is in Heaven, because 1. It's in God, and in his Power, and at his disposal. 2. It's prepared for us in Heaven, and the place of eternal Glory, mounted far above the Sphere of corruptible things. 3. It's to be enjoyed fully and for ever in the Heavens.

That it's better, enduring, and in Heaven, we learn from that Exhortation of our Saviour, *But lay up for your selves treasures in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through and steal*, *Matth. 6. 20.* and from the words of the Apostle Peter, who informs us, that the *Regenerate* are born to an *Inheritance incorruptible, undefiled, and which fadeth not away, reserved in the Heavens*, *1 Pet. 1. 4.* In both these places we find,

1. Treasures and an Inheritance, which are the same with Substance.

2. These far better and more excellent than any earthly Substance.

3. Enduring both in themselves and in the Possession.

4. Laid up and reserved in Heaven.

3. They had this Substance; that is, by virtue of God's Promise they had a Title and Right unto it, and some security for the full Possession of it in due time, by the first-fruits and earnest of the Spirit: For this Substance was promised only to them, prepared only for them, secured only unto them. So that in Hope and Reversion, they were the richest men in the World.

4. They knew this in themselves: That which was the formal Object of this Knowledge was the Promise; that which was the particular Object was their own Qualification and fulfilling of the Conditions of the Promise. For, all that are rightly qualified according to the tenour of the Promise, had certain Right unto this Substance; and this they knew by Faith. But they were thus qualified, and did certainly know it: Therefore they might conclude thence that they had right unto it. Besides, the Spirit did testify to their Spirits, that they were the Sons of God; and if Sons, then Heirs. And this was the ground on which their Joy was bottom'd: For, to be Sons of God, and Heirs of this Substance and Inheritance was Matter, and to know this, was an immediate Efficient, of Joy. This, and this known, did cause them even in tribulation to rejoyce;

and

and so much the rather, because our Saviour had pronounced them blessed that suffered for Righteousness sake, and they might joyce and be exceedingly glad, because *grat* was their Reward in Heaven, Mat. 5. 11, 12. And, if we suffer with Christ, as they did, we shall be glorified with him, Rom. 8. 17. The Patience and Faith of the *Thessalonians*, in all their Persecutions and Tribulations, which they endured, were a manifest token of the just Judgment of God, that they might be counted worthy of the Kingdom of God, for which they did suffer, 2 *Thes.* 1. 5, 6.

§. 35. These were their Sufferings; it remain we consider the time, the remembrance of these Sufferings, and the end of this remembrance.

1. The time was after they were enlightened. Some understand enlightning to be Baptism: And it's true, that some upon their Baptism received a divine Light; yet the Doctrine of the Gospel is a divine Light, and when the blessed Spirit with this Light enters the Soul, it gives a divine vivifying Faculty and Power unto the Understanding, represents more clearly the Mysteries of God's Kingdom, and works powerfully upon the heart, and hence follows Conversion. And they were first enlightened, when they were first converted; they who were first the Children of Darkness became the Children of Light, and were translated out of the Kingdom of Darkness into the Kingdom of Light. The Reason of this Expression is, because Illumination is the beginning of Regeneration: For, as God first created Light in this visible World, so, in this second and more wonderful Creation, he first makes the Light of the Gospel to shine in the heart by the Power of the Spirit. The People to whom the Gospel was never preached are said to sit in Darkness, and when the Gospel comes Light comes unto them; and when by the Power of the Spirit it enters into our hearts, then Light is in us; and without this divine Light in us, there is no Regeneration. The sense is, that they were no sooner enlightened, converted, and born from Heaven, but they were persecuted, became Souldiers, and were put to fight.

2. They must remember what then they suffered. The Children of God must not only look forward, and know what they must do, but they must look back and consider both what they have done, and also what they have suffered. And so these Hebrews are exhorted to look back, and call to remembrance former times, especially those which followed upon their Conversion, when they were reproached, afflicted, and spoiled of their Goods. These Sufferings must be remembered, yet not only these, but their Patience, their Faith, their Joy, their Victory, and the foil of their Enemies; and God's Assistance and Support, the Battle; and the happy Issue must not be forgotten.

3. Yet, to what end must they remember all this? Not to boast and glory in their own strength, and ascribe this happy issue to their own Wisdom and Prowess: But they must remember they had been in the Battle, had fought a great fight, had conquered, That they might give the whole Glory unto God.

2. For time to come to depend upon him.

3. To be encouraged to go on and improve their strength more and more.

4. To be ashamed to give back now after their strength is improved. Did they, when *Tyrones*, and but newly-listed, endure so great a fight, keep the field, and beat off the Enemy, and will they now begin to faint, and after so much experience prove Cowards, and stain their former Honour? The greatest brunt was past, and the most violent Storm passed over; the final Victory was almost in their hands, and the great Reward almost obtained. Therefore the Remembrance of their former Success and God's Assistance should encourage them much to march on till God had given the *Anakims* into their hands, subdued all their Enemies, and attained certain and eternal Rest on every side.

§. 36. After this Motive of encouragement, from Remembrance of what is past, there is another from the great Reward, which certainly follows upon Perseverance. And because in the former great fight the Victory was obtained by Patience and Confidence, he sets them know how needful this Patience and Confidence was, for the attaining of the Reward: For thus we read;

Ver. 35. *Cast not away therefore your Confidence, which hath great Recompence of Reward.*

Ver. 36. *For you have need of Patience, that after ye have done the Will of God, you might receive the Promise.*

Some think that the Work of the Apostle in these words, and the rest of this Chapter, is, to give directions, and prescribe the means; whereby we may persevere; and do conceive these means to be three, 1. Confidence, 2. Patience, 3. Faith. But upon due consideration it will appear that he urgeth Perseverance by a new Argument taken from the Reward. And, as formerly he detested from Apostacy, from the Punishment, which would prove to be very grievous and unavoidable; so here he exhorts to Perseverance from the Reward, which was very great and most certain. And whilst he proceeds to this Motive from the Recompence, he by the way puts them in mind of their former constancy in Suffering, to encourage them to go on, and by the same makes way for the pressing further of the Duty from the Reward: So that the former Reason from Remembrance of Suffering past, is but a branch of this great Motive.

Before I enter upon the words, I must inform you of some things in general, as, 1. That Confidence, Patience, Faith, are but one and the same thing, which is Perseverance. 2. That the Motive is from the Reward. 3. That he urgeth the Performance of the Duty, both from the excellency and certainty of the Reward: For, first, He affirmeth it to be great. Secondly, To be certain unto Perseverance, and certainly and speedily to be received. 4. He proves it to be certain. 5. Applies the Proof unto themselves. This is the Sum and Scope of the Close of this Chapter, from the 35th Ver. unto the End. These things premised, we may consider, in the words of these two Verses, these two things,

1. The Duty.
2. The Reward.

The Duty is Perseverance, which is expressed by two words,

1. Confidence.
2. Patience.

And the words imply an Exhortation to continuance in and of both. The words implying this Exhortation are these, *Cast not away your Confidence*, and *You have need of Patience*. For, that which must not be cast away, and whereof they have need, must be kept, and kept unto the end; and to keep these to the end is Perseverance. The Reward is said

1. To be great.
2. Certainly to be received when they had done the Will of God.

And it's to be considered,

1. As a Recompence.
2. As promised.

The Argumentation of the Apostle, reduced to Form, is this;

That Duty, by which we have great Recompence of Reward, and by which, after we have done the Will of God, we receive the Promise, ought to be performed.

But by Confidence and Patience continued we have great Recompence of Reward, and after we have done the Will of God, we receive the Promise:

Therefore we ought to continue in both.

In the 35th Verse we have

1. Confidence.
2. The continuing of this Confidence.
3. The great Recompence of Reward.
4. The having of this great Recompence.

1. By *Confidence*, if we consider the word in the Original, it seems to signify their Boldness in Profession of the Christian Faith: For, they were not ashamed to confess Christ before men, no, nor before their persecuting Enemies, in the midst of Reproaches and

and Afflictions. Yet this profession without was grounded upon, and issued from Faith in Christ, and hope of eternal life within; and these two were, as the matter, so the Soul and Life of the profession. And to profess Christ, and their Faith and Hope in him in the midst of persecution, did argue their undaunted boldness, and divine fortitude and courage.

2. The continuance of this confidence is signified here negatively, [*They must not cast it away.*] The expression, some think, is taken from those cowardly Souldiers, which in a Battel cast away their Shield and Armour, and either begin to cry for Quarter, or to run away, and turn their backs upon an Enemy. This is suitable to his former Metaphor, whereby he had expressed their Courage and Constancy: For [*they had endured a great Fight*], and here exhorts them to endure still; which they could not do, if they did cast away their Confidence, which was like a Shield. These are military terms, and signify that we are spiritual Souldiers, who will not fear to fight till we have attained a final Victory, which, without continued and final confidence, we can never do. To cast this divine Shield from us, is an act of fear and cowardize, and argues a weakness of our Faith and Hope: Therefore the Duty is to be strong in Faith, and in the power of God, and not to shrink or give back for any thing man can do unto us; for it's but little, and if God be for us, who can be against us?

3. If they do not cast away, but hold fast their confidence, there is a great recompence of Reward. Recompence of reward is one word in the Greek, and is turned by some [*Remuneration*]. So that we have, 1. A Reward. 2. A rendring or returning of the Reward. The word [*μισθός*] signifies Hire or Wages given in recompence of some Work and Service. The Work or Service being done, the Reward is due, whether it be given, or not given and rendred: For to be due, is one thing; to be rendred, another: yet if it be due, it's injustice not to render it. In strict Justice, the Service and the Hire are equal: yet there is no necessity of this equality, in respect of the excess; for one may out of his own goodness give more than is deserved; and this is not injustice, but liberality. Any blessing, especially that great one of eternal Glory given by God upon the performance of some Duty by Man, may be called Wages, Hire, or Reward by a Metaphor. Yet no Man can deserve or merit any thing at God's hands, but yet the Reward may be due by virtue of the Covenant. The word doth signifie, 1. That there is a Reward. 2. That it's due to such as persevere. 3. That it shall be rendred. Yet a Reward may sometimes be taken Synecdochically for punishment, and the recompence thereof an actual punishment for Sin. Thus, as you may read, it's taken, Chap. 2. 2. A reward may be poor or rich, less or greater; but here it's said to be great, so great indeed it is, that no tongue of man can express the greatness or excellency of it. For here the Apostle speaks of the final Reward, which is unspeakable, according to the promise of God to Abraham, [*I am thine exceeding great Reward*, Gen. 15. 1.]

4. This continuance [*hath*] this great Reward. Which informs us, that it will be not only due, but certainly conferred upon, and rendred to the person persevering; for, by divine ordination, Perseverance and the Reward are inseparably joyned together, so that the one shall infallibly follow upon the other.

§. 37. Ver. 36. Agrees with the former in substance, though it differ in expressions, and (as the former) doth inform us.

1. Of the Duty.

2. Of the Reward.

The Duty is implied in these words, [*Ye have need of patience.*] The reward in those, which follow, [*That after ye have done the Will of God, ye may receive the promise.*] The former is the means, the latter is the end. For explication's sake take notice,

1. Of patience.

2. Of the necessity of it.

3. Of receiving the Promise.

4. Of receiving it after they had done the Will of God.

1. Patience, opposed to casting away our confidence, is not merely that virtue which moderates the passions of the mind in affliction, and keeps the Soul quiet, lest, being much grieved or afflicted, it should be unfit, and unable to go on with the work of Virtue and Obedience: but according to the Original Word, it includes Fortitude and Divine Courage, with constancy and perseverance in the midst of Tribulation and Difficulties.

It implies, that our Service and Obedience requires not only labour and great pains, but courage, patience, and constancy. Because our Duty is not only to do good, which shall be easy; but, which shall be difficult, to suffer much: For we shall be much opposed, and meet with many difficulties; therefore we must adventure upon, and pass through these Difficulties and Tribulations. This is that which is called patience in this place, and is turned *patient continuance*, Rom. 2. 7.

2. There is a necessity of this patience, and this a reason, why it must not be cast away; for that which is not only useful, but necessary, should be kept. The reason of the necessity of this heavenly Virtue, is, because the will of God hath ordained, *That through many Tribulations, we must enter into his heavenly Kingdom.* Israel must march through a Wilderness into Canaan, and so pass through Fire and Water, into a wealthy place. Christ must first suffer, and so enter into Glory; and we must follow the Captain of our Salvation, and take the same way. And if the way be long, and the Difficulties and Sufferings great and many, there can be no possibility of attaining the glorious prize without patience, fortitude, and courage, continued to the end. For perseverance here so much pressed, require many things: 1. An exercise of all heavenly Virtues. 2. A continuance in this exercise. 3. A continuance till we have finished our Work, ended our Warfare, and obtained a full and final Victory. And seeing they had begun to do, to suffer, to fight, to conquer; there was a necessity to go on and finish, if they will obtain that glorious Reward.

3. For Patience was necessary, for this end, that they might receive the Promise. Here is, 1. A Promise. 2. The receiving of it. The Promise is the thing promised, this is a Metonymy. The thing promised, is the great Reward, which was merited by Christ, and promised by God. And by virtue of this Promise, it's due to such as persevere; and God's faithfulness is the ground of our hope, and certain expectation. Without this, it could no wayes be due, nor God any wayes bound to give it: For though we should do and suffer far more and longer than any Saint of God ever did, and that by our own strength, without the help of God; yet we could not deserve any thing, much less so great and glorious Reward, which God will give, and we shall receive; for such as persevere shall not only have a right unto it, but a possession of it.

4. Yet we do not receive it at the first, but in the end, when we have done the Will of God, and not before. The Will of God is the Command of God, wherein he signifies, what our Duty is, and what we must do, and binds us to Obedience and performance. And his Will is, not only to begin to do, but to finish; and therefore we cannot expect to receive the promised Reward, before we have done; that is, finished to do that which God Commanded. And when the Work is finished, in the evening of the day God will give, and we shall certainly receive, and for ever enjoy, that full and everlasting Rest and Bliss which he hath promised. Therefore seeing the Reward is so great, it's promised, and we shall certainly receive it; let every one of us, who profess the Faith of Christ, resolve, and that steadfastly, and also endeavour with all diligence to persevere unto the end.

§. 28. Yet if any ask, When shall we receive the Reward? how long will it be before, our Saviour will come to Reward us? The Apostle doth answer,

Ver. 37. *For yet a little while, and he that shall come will come, and will not tarry.*]

These words seems to be taken out of the Prophet *Habakkuk* Chap. 2. 3. where we thus read, [*If it slay, wait for it; because he that shall come, will come, and will not tarry.*] Where *Judah's* deliverance from Captivity doth typify our Redemption and eternal deliverance by Christ. And as then they thought the time of their Captivity and Suffering to be long, they are exhorted patiently to wait for it, though it be delayed; and, to comfort and encourage them, He assures them, that deliverance will certainly come, and that speedily. Yet because that deliverance was but Temporal, and the eternal was principally intended; therefore the Apostle understands the words spiritually, and so in this place doth apply them. And whereas our Translators turn the words of the Prophet, [*It will surely come, it will not tarry*]; that is, the Vision will come, and not tarry: yet the Septuagint understand it of some certain person, and say, that [*he*] not [*it*] will come and not tarry. The words are meant of Christ's Coming, to put an end unto the Sufferings of his

his People, and to render unto them an eternal Reward. And of this Coming and receiving this great Reward, two things are affirmed;

1. The certainty.

2. The Expedition.

In the words therefore we may observe,

1. The certain

coming of Christ.

2. The speedy

1. The certainty is expressed in two words, [*Shall come, will come*]; or, according to the Hebrew, [*coming will come*], that is, as there translated, *will surely come*. Yet the Participle [*exhibetur*] in other places is turned, [*He that is to come*]. So that the words imply, 1. That there is a certain time appointed, and God hath decreed that he shall come. 2. That as it is decreed, so the Decree shall be fulfilled, and he shall actually come. This is the certainty.

2. The speedy coming is expressed, 1. Affirmatively. 2. Negatively. Affirmatively; yet a little while [*breve tempus*], how much, how much, that is, how little is the time; it's very little, very short, as the Syriack turns it. Negatively, [*He will not tarry or delay*]. The word may signify, that he will not stay a moment after the time appointed. And this latter part doth inform us, that the time of the Sufferings of God's Saints is but short, very short. Therefore they are said to be *Sufferings of this present time*; Rom. 8. 18. The present time is but an instant or moment, and also light affliction for a moment; 2. Cor. 4. 17. For, 1. They have their Calms as well as their Storms; their intermissions, and the intermixture of sweet and heavenly comforts. 2. The end of this Life, is the end of their Afflictions, and this Life is nothing to Eternity; their Sufferings shall speedily determine, their Joys shall never end. For when life is ended, all these Conflicts and cruel Fights are ended; and they are instantly at rest, cease from all their Labours, and are secured of their eternal full Glory. 3. A thousand years with Man, are but as one day with God; and in this respect his stay till the last Saint shall be perfected and finally Victorious, is not much. 4. When the day appointed is once come, he will not stay an hour, no, nor a minute; He will rend the Heavens, and come down, and do glorious things.

And is his coming so certain, and so speedy, and hath God said so? why should we be impatient, and complain of delay. The Saints of God sometimes will cry out; Oh when shall these Labours, these Difficulties, these Sufferings of ours have an end? How long will my Saviour delay his Coming? When will he come in the Clouds of Heaven, with all his holy Angels? Shall I never see an end of this Battel, and obtain a final Victory, and so triumph forever? And the Church is always praying, *Come Lord Jesus, come quickly*. To all this his answer is, *Surely I come quickly*. And, *Behold, I come quickly*; and again, *Behold I come quickly, and my Reward is with me, to render to every one according to his Works*, Revel. 22. 7, 12, 20. And if we will not be patient, strive, suffer, and fight a little while, and that for a great and glorious Reward, which we shall receive certainly, and without all doubt; we shall render our selves unworthy altogether of so blessed a Victory, and so joyful a Triumph as God hath of his free and unspeakable mercy promised us.

6. 39. Further, to encourage them, he proves the certainty of their Reward, to such as persevere, and his displeasure against all such as draw back out of the next words of the Prophet, which he renders thus,

Ver. 38. [*Now the Just shall live by Faith; but if any man draw back, my Soul shall have no pleasure in him.*]

IN the handling of these words, we must consider;

1. How they come in upon the former.

2. To what end the Apostle doth alledge them.

3. What the matter therein contained is.

4. For particular, and more distinct Explanation, reduce them to Propositions.

1. They come in upon the former, as agreeing with them in the matter, which is the great Reward. Yet they have more immediate Connexion with the words immediately antecedent: 1. As being taking out of the same place of the Prophets. 2. As

signifying that when Christ shall come he will accept and reward those that persevere, and reject the rest.

2. The End & Scope is, to encourage them; from God's own words and Promise (for they are the words of God), to persevere and not draw back.

3. The material parts are two:

1. The final Acceptation of such as persevere.

2. The Rejection of such as do not, but draw back.

The Propositions are two,

1. *The just shall live by Faith.*

2. *If any Man draw back, my Soul shall have no pleasure in him.*

In the first Proposition we have,

1. Faith,

2. Righteousness.

3. Life.

These three are subordinate; for by Faith we attain Righteousness; by Righteousness, Life; and by what we are justified, by that we live. No Faith, no Righteousness; no Righteousness, no Life; these three go together. In the words we have two Propositions at least implied,

1. We are justified or *just by Faith.*

2. We are glorified and *live by Faith.*

According to the former Proposition, the Apostle made use of this Text in the Prophet, *Rom. 1. 17. Gal. 3. 11.* to prove Justification by Faith in Christ without Works: For, because Man is sinful and guilty, his Justification is Remission of Sin, which, presupposing the party penitent and believing, depends upon the Satisfaction, Merits, and Intercession of Christ, and the Mercy of God expressed in the Promise. As there he makes use of this Text, to prove gratuitous Justification; so here he takes it up again, to assure them, that if they continue in this justifying Faith to the End, in the End they shall live and be glorified; and that Faith which is first justifying shall be Faith glorifying.

1. We have Faith, which is a divine practical Assent unto the saving Truths of the Gospel, and a reliance upon the Promises of God: And here it's taken for this Faith continued to the End, even in the midst of all Persecutions and Afflictions, and includes the former continued Boldness of Profession with Patience and other heavenly Virtues, with which it hath an inseparable Connexion, and is the foundation of all.

2. Upon Faith followeth Righteousness; for the just have Faith, and are just and justified by Faith: For, by *just*, are here meant the justified by Faith according to the Tenor of the new Covenant. For Man being sinful and guilty cannot be justified by his own Innocency, Purity, inherent Righteousness, and perfect Obedience: He is condemnable by Reason of his Guilt, and is freed from Condemnation by deprecating the Wrath of the Supreme Judge, and pleading Christ's Sacrifice, and God's Promise, according to his penitent Faith. God in justifying is merciful, because the Person justified is a Sinner; yet just, because Christ hath suffered, God hath promised, and Man guilty doth believe. This Justification doth not leave a Man under the Power and Dominion of Sin, but in freeing from Guilt he renews and sanctifies him by his Spirit, so that he is inherently righteous. So that he is justified and inherently just; yet the place is to be understood of such as are finally just, as they are finally believing. For he that hath Faith is just; he that continueth in Faith, continueth just; and he that is finally believing is finally just.

3. As guilty Man is just by Faith, so being just he shall live by Faith. By *Life* in this place is meant a spiritual, happy, and eternal Life; the Life of Glory, which is the great Reward, which will certainly follow upon final Faith: For it's Faith, which by virtue of Christ's Merit, and God's Promise, gives a Right to Life; and upon a final Faith, the Possession and full Enjoyment of this blessed Life doth certainly follow. The Duty therefore which the Apostle urgeth, is final Perseverance in Faith; and the Motive whereby he seeks to stir them up to Performance is the certain full Possession of the great Rewards for which he alledgeth God's own Word and Promise recorded in the Prophet. And if they will hearken unto God (speaking by the Prophet), and take his Word and Promise, there is great Reason why they should persevere.

§. 40. As the former Reason is taken from God's Promise of Life, so the latter is drawn from the Punishment and Displeasure of God; which, if they fall away, they must suffer, as certainly threatened by God; *For if any Man draw back, my Soul shall have no pleasure in him.* The Proposition is hypothetical or compound and connex, the Nature whereof is to deduce a Consequent from an Antecedent. And this is a certain Rule, that if the Antecedent be true, the Consequent is so too. The Connexion is not natural, but depends upon divine Ordination, who hath determined in general, that Punishment shall follow upon Sin; and in particular, that final Perdition shall follow upon Apostacy. This is part of the Text, which the Apostle alledgeth out of *Habakkuk*; and therefore the Original is Hebrew: And this gives occasion to consider the difference of the Translations; the Vulgar, *Jamus, Vatablus*, the Divines of *Zurick*, following him and our English, differ amongst themselves in translating the Hebrew; and the Septuagint, which the Apostle follows, seems to differ much from all the Rest. Besides, the Hebrew Copy, which they turned, did not agree with these of latter times: This difference will appear in the Explication of particulars, which are two,

1. Apostacy.

2. God's Displeasure.

1. The Apostacy, which is signified by the word *חָזַק* is said to be *Pride*; so some, to be *Unbelief*; so others, to be a *Lifting up*; so our English, to be *drawing back*; so the Septuagint. These may be reconciled; for *חָזַק* is to *draw back*, and out of fear to *hide ones self*, and also to *remit and abate of our former Boldness and Courage*; this signification agrees well enough with the Arabick signification of *قَسَل* *Gafal*, which some tells is to *hide or neglect*: For, all Apostacy issues from fear, and a Remission of our more intensive Courage in time of Persecution, so as to yield basely and cowardly unto our Enemy, whom we might have resisted and overcome. This drawing back is an Unbelief; *after* Belief and Profession of our Faith: And it may, and sometimes doth, proceed from Pride, which will not suffer the heart to submit unto the Will of God, and depend upon that Righteousness which is by Faith; it will scorn to bear the Cross of Christ, and it will despise the Promises and Comminations of the Gospel: Yet it may issue from other Causes.

2. The Punishment is expressed in these words, *My Soul shall have no pleasure in him.* In our present Hebrew Copies, we read [*נַפְשִׁי*] *his Soul*, whereas the Septuagint read [*נַפְשִׁי*] *My Soul*. To change the Affix *Jod* into *Vau* was an Error easily committed in the Transcription. By *Soul* therefore is not meant the Soul of the Apostate, but of God; and the Soul of God is God, who is only Soul and Spirit, and hath no Body. Of God it's said, *He will have no pleasure in the Apostate*, which is a *Meiosis*, and signifies, *He will be highly displeased with him.* The word *נַפְשִׁי* which is translated to *be upright*, doth signify also to *please*; so the Septuagint divers times do turn it, and I know no Reason why the Translators should vary from them, especially in *Habakkuk*. By this Phrase is declared God's high displeasure against them for their Sin; for as their Sin was high and hainous, so was his Displeasure; who would punish them severely, that the penalty might be proportioned and made adequate to their Sin. So in these words, the words of God; we find the Arguments both a *Premio & Pœna* briefly contracted.

§. 41. Yet, lest the *Hebrews* should think, that the Apostle had conceived some Jealousy and Suspicion of an Inclination in them to Apostacy, he, as in the sixth Chapter, prevents all such thoughts by these words following,

Ver. 39. *But we are not of them which draw back unto Perdition, but of them that believe to the saving of the Soul.*

THis is an Application of the former Doctrine, delivered in general to *Paul*, and these *Hebrews* in particular. There is little need of Explication; for the words are easily understood from that which went before: For to *draw back* is Apostacy, and *Perdition* is utter Destruction, which issues from the Displeasure and severe Justice of God. To believe, is the Duty; Salvation of the Soul, the Reward; and to *believe unto the Salvation of the Soul*, is, to persevere in Faith unto the End, and the full Possession of eternal Glory. By these words we learn, 1. To have a charitable conceit of Professors, when we see and know nothing contrary to sincerity. 2. To examine and thoroughly search our hearts, that we may more clearly understand our spi-

ritual condition, Whether it be good or bad? Whether our Faith be sincere, and our Profession real or no? Whether we tend unto Perdition or Salvation? 3. They imply a secret Exhortation to Perseverance, and a Dehortation from Apostacy, upon the two main and principal Reasons of *Perdition and Salvation*.

4. They serve for Comfort; for, to have a certain Knowledge of our Sincerity, Constancy, and Performance of our Duty and the Conditions of the Covenant, is a Ground of great Joy and Comfort in the midst of our Afflictions and Tribulations; for upon this Knowledge we are assured, that God doth love us, we are freed from the danger of Damnation, have a firm Title unto everlasting Glory, and all things shall work together for our good. And happy we, if we can truly say, as here the Apostle doth, *We are not of them who draw back unto Perdition, but of them who believe unto the Salvation of the Soul*. The Sum and Substance of the whole Chapter is, 1. The Doctrine of the Excellency and Efficacy of Christ's Sacrifice, which once offered doth consecrate the sanctified for ever. 2. Exhortation to several Duties, and especially to the principal, which is Perseverance, which is urged upon them by severall Arguments, especially that of the fearful Punishment of Apostates, and the glorious Reward of Perseverance.



CHAP. XI.

Concerning the excellency of Faith, exemplified in the Saints of former times,

§. 1. **T**HE Connexion of this Chapter with the former, the Scope, and Method, are obvious, and easily understood by the observant and considerate Reader. 1. The Connexion is this; the Apostle continues his Discourse concerning Faith, and Profession, and Perseverance in them unto Life, Salvation, and the receiving of the great Reward, and his Exhortation unto Perseverance: So that they agree in the same subject matter. 2. The Scope, is, by a new Argument to stir them up unto continuance in the Exercise of this heavenly virtue. 3. The Method is easily perceived by the Disposition of the parts, which are,

1. A Description of Faith, *Ver. 1.*

2. An Instance in two general Effects, *Ver. 2, 3.*

3. An enumeration of many Saints and Worthies of former times, who by this Faith did suffer grievous Afflictions, did rare Exploits, and obtained many great Blessings.

These Saints are represented unto us, as marshalled and set in Array, according to the times wherein they lived, and

1. Some are expressed by Name,

2. Some are not named at all,

Of such as are named,

1. Some are honoured with the Testimony of the rare Acts and Effects of their Faith, related in particular out of the Scriptures,

2. Some are only named, and the Effects of their Faith are reckoned up jointly with others which are not mentioned by Name.

After the Catalogue of these Worthies is finished, the Argument taken from their Example is applied: In all this Discourse you must observe, 1. That the end of the Apostle is to shew the Excellency of that Faith and Perseverance, which was spoken of in the former Chapter. 2. That the Argument or Suasive here used for to confirm them in the Faith is taken from Example of many of the most eminent Saints and Servants of God recorded in the Old Testament, and of such as lived before the Exhibition of Christ. 3. That the force of the Argument is not only in this, that they believed and persevered in the Faith; but chiefly from this, that all their rarest and most heroick Acts and Sufferings, whereby they attained so many and great Blessings, did issue from their Faith, without which they could have done little or nothing.

§. 2. But to enter upon the Chapter and the Text it self, we read

Ver. 1.

Ver. 1. *New Faith is the Substance of things hoped for, and the Evidence of things not seen.*

This is said to be a Description of Divine Faith; a perfect Definition it cannot be. That Faith is such a virtue as here is described may easily be known from the former text, whence it may be and is deduced. And the Apostle thought good to premise these words for the better understanding and application of the following Examples. In the words which speak of Faith, we have two Propositions,

1. *Faith is the Substance of things hoped for.*

2. *Faith is the Evidence of things not seen.*

In both these we may note,

1. The Object

of Faith.

2. The Act

In the first Proposition *things hoped for* are in the Object, and the Act is signified by the word [*Hypostasis*] here turned *Substance*. The whole Verse may be understood either of Faith in general, whether Moral or Divine; yet here it's principally meant of that Divine Faith, whereby we obtain Salvation. To define what Faith in general is, belongs to Logick, which is the Rule of Man's Understanding, whereof Faith is an Act, and that Act which we call Assent; and so it differs from Dissent and Doubting: Yet Assent may be imperfect, and mixt with some degrees of Doubt, and this is ordinarily called Opinion; and it may be perfect and certain, and that without Doubt. Yet this Assent may be firm, and given unto a false Proposition conceived to be true, or to a Proposition true in it self, either as clear in it's own Light, or upon demonstration and evident Proof, or at second hand, and represented unto us by some extrinsecal Lights, as by the Testimony of another, of whose certain Knowledge and Integrity we make no doubt. This Testimony is humane or divine: The ground of this Faith and Assent here intended, is the Testimony of God. And here two things are required,

1. That the thing testified be credible. 2. That we have certain Knowledge, that the thing to be believed be testified by God. The Tradition of the Church being but an humane Testimony, cannot fully satisfy us herein, but we must have other artificial Arguments, to prove that which the Church saith is the word of God indeed: And so far only as we know the things to be believed to be testified by God, so far only can we believe with a divine and an infallible Faith: So that the Testimony of God, known certainly to us to be his Testimony, is the ground of this Faith here intended. One Object of this Faith is, *things hoped for*: *Things hoped for*, in this Text, are, 1. Things and Rewards, promised by God as to come, and not yet received. 2. The principal of these is eternal life, and that great and glorious Reward mentioned in the former Chapter, and to be received upon final Perseverance in Faith. Of these things, or of their fruition, we can by Nature and the Light of Reason have no inuitive or demonstrative Knowledge. The Truths concerning them and their fruition are revealed from Heaven; and as so revealed, they are fit and proper Objects of our Faith, which is here said to be the *Hypostasis* of these things. This word is interpreted several wayes; for some will have it to signify the Substance, Ground, Foundation of things hoped for: Others, a certain persuasion and expectation of them: Others, the Subsistence or Existence of this great Reward to come. This variety of Opinions concerning the signification of the word in this place makes the Proposition doubtful unto many. The Syriack Translator turns the words in this manner, *Faith is the Certainty or certain Persuasion of those things which are in hope, as though they did actually exist or were in effect to them that do believe.* This Certainty or certain Persuasion, is an act of the Soul of Man divinely enlightened, whereby it doth as firmly believe that such as persevere in Faith shall as certainly receive the great Reward as though they did actually enjoy it. This is that we call a firm Assent, grounded upon the Word and Promise of God; for this Word and Promise is the *Hypostasis*, Ground, Foundation, & Basis of this Assent, in respect of things hoped for, upon which the Soul is firmly fixed; and this Assent is the Principle of all other heavenly virtues, and in particular, and more immediately, of our Hope. So that by this Assent, these *things hoped for*, though in themselves yet to come, have a kind of mental, ideal, intellectual Existence, as present by Faith

unto

unto him that hath Faith, and this is a mighty motive to perseverance. And here is to be noted,

1. That though things future as hoped for, are here only mentioned as the object of Faith, yet it's not the adequate object; for Faith extends further, and moves in a larger Sphere. 2. That this Faith is not only a certain assent, persuasion, and belief of the Truths and Revelations of God concerning these things, but also a certain expectation of the things promised, and a firm confidence and reliance upon God promising, concerning the performance of the promise. Yet neither this expectation, nor this confidence can be Faith strictly taken; though it's certain, that in respect of things hoped for, as such, it's often taken in this large sense. The firm assent is indeed always presupposed as the ground of both.

§. 3. The second Proposition, which is, That [Faith is the evidence of things not seen.] Where,

1. The Object, is things unseen.

2. The Act, is evidence of those things.

1. The Object, is something not seen. Things unseen are not only such things as are invisible, and such as cannot be received by the eye, but also such as are not perceivable by any of our senses. Neither are things insensible meant, but such as are above the reach of reason. Most of our knowledge is acquired by our senses, especially of hearing and seeing; according to that Maxim, [*Nihil est in intellectu, quod non prius fuerat in sensu.*] Though this be true only of things sensible; for no sensible thing can be received into the understanding; but by virtue of our outward and inward senses: yet we have an intuitive knowledge of many things, as of the inward intellectual and moral acts of the Soul, without any act or operation of the senses. So that things unseen, are such as are neither perceivable by the sense nor reason, so as to have either an intuitive or demonstrative knowledge of them. These are such as are conveyed to the Soul by divine Revelation, without which, man could not have known them; and such propositions as the connexion of the terms depend upon the Will of God.

2. Faith is the evidence of these things unseen; because we having a certain knowledge of God's veracity, and his testimony and revelation of these things, are as certainly persuaded of the truth of them; and give us firm assent unto them, as if they were seen and intuitively and demonstratively known unto us. Yet here you must consider, 1. That though the things and propositions be above reason, yet this persuasion or firm assent, and this certain knowledge of the divine Revelation are acts of reason, and in the Book of Reason are they written. 2. That this object is of greater latitude than the former. For things hoped for, which are to come, are not seen; and not only they, but many things past and present. 3. That the things not seen in this place, are not all things not seen, but such as God hath revealed to be the matter and object of our Divine Faith. 4. That though substance and evidence may differ, yet both are a firm assent; but [*Hypothesis*] in respect of the things hoped for, may include a firm confidence and a certain expectation: for in respect of that object, that assent is more practical than this evidence, which respects things unseen: So that here wants but little of a perfect definition. 5. The Faith here defined is divine Faith in general, not that which is called justifying as justifying; for that is but a particular branch of this general, looking at a particular object, which is Christ's Sacrifice, and his Intercession. *Lushington's Exposition of these words, as it's singular, so it's gross, and not worthy taking notice of.*

§. 4. This foundation being laid, the Apostle proceeds not only to prove it to be true by many instances, but also that this Faith thus described, is excellent, and that by divers Acts and Effects thereof. And that it's excellent, it appears; for,

Ver. 2. For by it the Elders obtained a good Report.]

THE meaning of this in brief is, That by Faith the Elders became famous, and men of renown, so far as to be commended by God himself. But for the more particular and distinct understanding hereof, I will divide the whole into two propositions:

1. The Elders obtained a good Report.

2. They obtained this good Report by Faith.

Both these jointly taken, prove the excellency of Faith: For that virtue whereby the Elders

Elders became so famous, and were so highly honoured both by God and Men, must needs be rare and excellent. But let's handle them severally.

1. The Elders obtained a good Report. In the Original [*vere Wunisset*]: Where we may observe,

1. The Elders.

2. The Testimony concerning these Elders.

These Elders were the Saints of God in former times, called so in respect of these *Hebrans*, their Posterity, and those who succeeded them in the times of the Gospel. Yet principally we must understand such as are mentioned afterwards, and such as were upon record in Scripture; as *Abel, Enock, Noah, Abraham*, and the rest. The testimony concerning these Elders, is expressed in the general, [*They were wunisset*.] Now a Testimony concerning a person is good or bad, and this concerning them is good; and thus the word in Greek and Latine is often taken by a Synecdoche, and here its taken for the good Testimony which God gave of them, for their rare and excellent virtuous acts, which were such, as that they were not only famous amongst the Saints of their times, but also commended by God. And many of them and their works he caused to be Chronicled and written in his own Book of the Sacred Scripture so that their names are upon divine Record. And this was a rare priviledge, and granted unto few eminent persons; so that their Fame and Glory is of perpetual continuance, and their names shall never be blot-
ted out, or their virtues ever buried in the grave of Oblivion.

2. They became thus famous by their Faith, without which their remembrance could not have been so precious and honourable to succeeding Generations. That which is matter of praise and honour, is some virtue shining forth in some excellent deeds: Their excellent deeds are many, and recorded in the Scripture, and recited in this Chapter. Yet all these rare Gifts and Acts issued from one Fountain and one particular Faith, without which, they could not have done so glorious things, so worthy of praise and honour. For as the Apostle shews afterward; By Faith *Abel* offered so excellent a Sacrifice, *Enock* pleased God, *Noah* prepared the Ark, and so of the rest. From all which he intimates, 1. That without Faith they could not have performed what they did perform. 2. That it was the Foundation of all their other virtues, and all their virtuous acts. 3. By Faith is understood that Faith, which was formerly described. 4. This Verse is an abridgement of the whole Chapter, and of the Old Testament, and signifies the harmony and agreement thereof with the New. 5. By those words the Apostle doth tacitely exhort them to Faith and Perseverance therein, because, as the Elders, so they should obtain a good Report.

6. 5. The Apostle in the former words made mention of Elders in general; and because he intended to descend unto particulars, and to inform us who they were, and some of them lived near the time of the Creation of the World, he thought good to premise an act of Faith about an object necessarily presupposed before the particular instances. For seeing he was to begin his enumeration with some of the Elders, who lived near the beginning, he must say something of the beginning of the World, which could not be known by sense or reason, but by Faith. For,

Ver. 3. *Through Faith we understand, that the Worlds were framed by the Word of God; so that the things that are seen, were not made of things that did appear.*

THis act of Faith, in respect of this object, is not proper to any particular Elder or ancient Worthy; but a common act of all, and therefore prefixed before the Examples and Instances following, and proves in part, *That Faith is the evidence of things not seen, which are hoped for.* These words inform us,

Of an $\left\{ \begin{array}{l} \text{Object} \\ \text{Act} \end{array} \right.$

1. The Object is the Creation of the World. 2. The Act is the understanding of this by Faith, which usually is reduced under the first article of our Creed. The Propositions are these,

1. *The things that are seen, were not made of things that did appear.*

2. *They were made or framed by the Word of God.*

3. This

30. This is understood by Faith.

Or rather thus,

1. The Worlds were framed, so that things seen, were not made of things that did appear.

2. They were thus framed and made by the Word of God.

3. That they were thus made, we understand by Faith.

Where we have two Propositions concerning the Object, one concerning the Act. In the first Proposition we have,

1. The Worlds and Things seen.

2. The Worlds framed, and things seen made.

3. Things seen, not made of things that did appear.

1. By Worlds, must be understood Heaven and Earth, and all things therein, the Hosts of them; the reason of the name Worlds, you may read, Chap. 1. 2.

Things seen may be visible part of the World, which is conspicuous, and may be seen by bodily Eyes, as the frame of Heaven and Earth, with the Lights of Heaven, and Creatures upon Earth, and also the Waters and the Seas, and all things therein, in which respect they are contra-distinct to invisible Creatures. For all things were made by Christ, and these were either visible or invisible, other wayes things seen may be things existent, and in perfect being.

2. These were framed and made, that is, they received their being and existence; for the act and work of Creation gave existence to things, that had no actual being before. Yet the Word framed, is extended by some to signify not only the work or act of Creation, but also the union, order, and perfection of the whole and all the parts; but howsoever it may connote these, yet the intended force of it is to be Created; so as that creation and Making are the same.

3. The things seen, were of things that did not appear. By things not appearing, some understand the Samplar and Idea of things in the Mind and Counsel of God, but this can hardly be the sense. But others say, *That things not appearing, are, things not pre-existent or in being.* And this may be taken two wayes, 1. To signify, that the first Creation did presuppose no matter, stuff, or atoms, or any such thing; because all things were purely and merely Nothing, had no being, nor principle, nor rudiment, nor part of being at all. And this doth differ from the powerful and wonderful active strength, and productive force of God from the power and active force of all other Agents; in respect of which, that's true, [*Ex nihilo nihil fit.*] 2. To signify, that the things now seen, were made of that Earth, that seminary and imperfect Rudiment, which Gen. 1. 2. as the Septuagint translate it, was [*darkness*] invisible, and darkness was upon the face of it. For out of it God created the Elements and mixt Creatures, which when Light was made and they finished, did appear, and most of them were visible. This last sense is good, and so is the former; and both may agree, because that Earth and imperfect Chaos, concentered with the Heaven of Heavens, was first nothing, then invisible, and not appearing before the things made out of it could be seen. Where note, that, not to be made of things appearing, and, to be made of things not appearing, are the same.

2. The second Proposition is, That these were made by the Word of God. The Word of God is either the Word which was God, and begotten of the Father from everlasting; and so it cannot be taken here, or the Word of God expressing something out of himself. And this is also two-fold, 1. That Word whereby he effecteth something. 2. That which signifieth his mind, and is not effective and productive further then to make his mind known. But here his effective and productive Word is meant; For God said, *Let there be Light*, (this is his Word); and there was Light, this is the production of his powerful Word. This Word is called the Will and Command of God, not that it was so, but because it did signify that it was his Will, that at such a time such or such a thing should be made or created, and did, as it were, command himself and his almighty power to effect it. For he spake unto himself as almighty, and his Word was his Deed: and as his Wisdom, Word; and Power are not separated in himself; so neither were they separated in this Work. So that the World was made without any difficulty, toil, tumult, tools, or other adjuvant ministerial Causes. The mighty glorious Work was done instantly, and with ease by him, to whom nothing is impossible.

The third Proposition is, That by Faith, we understand that the World was thus created. Where three things,

1. The

1. The thing understood.
2. The understanding of it.
3. The understanding of it by Faith.

1. The thing understood, is not this, that the World was made; for that may be known by Reason. For it's clear enough, that it's an Effect, and must necessarily have an efficient Cause, which must produce and effect it. And they which hold, it was [*ab eterno*] from Eternity, some of them do confess this; only they affirm that it was meant necessarily by the Supreme Agent, and the Production of it was like the Production of Light from the Sun, which was no sooner in Being, but Light did necessarily flow and issue from it, so that there could be no Priority of time between the Sun and Light, but the Being of both was simultaneous. But that this World should be made at such a time, and at first of no pre-existent matter, and in the space of six days, and in that order one part after another, and by the Word of God as the sole efficient, and so many years ago, is far above Reason.

2. Yet this is understood, and it's our reason and intellectual faculty which doth apprehend and understand it: For without it we can know nothing, by it we know all things that are known unto us, even the deep things and Counsels of God revealed. Neither is Reason merely passive, but really active, in this Work; for it moves, acts, knows this Creation of the World as certainly as it doth things cognoscible by the senses, or those whereof we have intuitive or demonstrative Knowledge.

3. Yet we know it by Faith, which is a divine and supernatural Light, and elevates Reason above it's natural Sphere. Faith sometimes by a Trope is taken for the Rule of Faith, which is the Word and Revelation of God. The proper Act of this Word is to represent, and this Representation may be made either outwardly or inwardly in the Soul; so as to inform it; and that either immediately, which is Inspiration; or mediately, which is a more imperfect Discipulation: When the Soul is once informed, it receives the Impression, knows the thing represented, and assents unto it; and this assenting Knowledge is a vital Act. The thing here represented is such as Reason by it's natural Active Power cannot reach; therefore this divine Representation is necessary as a supernatural Light, which by the Power of God piercing the Understanding, enables it to understand and know and believe such things, which otherwise could not be understood, known; and believed. Yet this Assent may be mortal and probable, or divine; here is meant a divine Assent, which without the Power of the Spirit cannot be in the heart of Man. Thus by Faith and not by Reason we understand how the World was made, that it was not eternal, that the Wisdom and Power of God was wonderfully manifested in that glorious Work.

6. 6. These things premised, the Apostle enters upon his Argument from Examples, which are set forth according to the order of time: 1. By a particular Enumeration. 2. By Accumulation. He might have instanced in far more, but these were the most eminent, and for number sufficient for his purpose. He begins with *Abel*, who

Ver. 4. *By Faith offered unto God a more excellent Sacrifice than Cain, by which he obtained Witness, that he was righteous, God testifying of his Gifts: And by it he being dead yet speaketh.*

YOU must here observe, that one thing wherein all these Saints and Worthies do agree was Faith. 2. That this Faith is the principal thing to be noted in them all. 3. His End is, by a kind of Induction, to prove the excellency and necessity of Faith. 4. That according to the History of the Old Testament, which he makes his Rule, *Abel* is the first most eminent Person in whom he thought good to instance: For, as *Stephen* was, though not the first Sufferer, yet the Proto-Martyr of the New Testament, so *Abel* was the Proto-Martyr of the Old, and was the first Man who after the Creation and the Fall suffered death, and sealed the Truth of God with his Blood. And though his Father *Adam* and his Mother *Eve* had Faith, yet the Scriptures do not relate unto us any special and eminent Work of their Faith; so that there was no Example of eminency in Faith before him: For, seeing by Faith we believe the Creation of the World, and the Fall of the first Man who was his Father, by whom Sin came into the World, there could not be any before him

him so near the beginning of the World so fit for Example. Of this *Abel* two things are related,

1. His Virtue.

2. His Reward.

His Virtue in general was Faith, manifesting it self in his excellent Sacrifice, His Reward, God's Testimony of him, and his perpetual Fame. The words may be reduced to three Propositions:

1. That *Abel* by Faith offered a more excellent Sacrifice than *Kain*.

2. By this he obtained Witness that he was righteous, God testifying of his Gifts.

3. By this he being dead yet speaketh, or is spoken of.

In the first Divine Axiom we may observe,

1. That he offered Sacrifice to God.

2. This Sacrifice was more excellent than that of *Kain*.

3. That he offered this so excellent a Sacrifice by Faith.

By Ceremonial,
understand Ty-
pical.

1. To offer Sacrifice was a religious Worship, and may be considered as Moral, Positive, Ceremonial. As offered unto God in acknowledgment of his Supream Dominion, it's Moral; so is the Gift and Offering of some part of our Goods for pious Uses and Maintenance of his Worship. As it was a part of God's outward Worship, depending only upon Divine Institution, it was Positive. As this Sacrifice signified a far greater Sacrifice to come, it was Ceremonial: For, after Man had sinned, besides the Confession and Amendment of the Sinner, Satisfaction to God's Justice by a Sacrifice was required. That this was Typically an expiatory Sacrifice for Sin, seems to be implied by the thing sacrificed, which was of the Flock, which must be slain, and the Blood shed; as though for compensation Life was given for Life, and Blood for Blood, so that this was a Shadow of Christ's Death and Offering. This Sacrifice was offered unto the true and living God, and not unto Idols, and this according to the first Commandment; For no Worship or Service Religious is due to any but to God, who alone is Supream Lord, and to whom alone the highest degree of honour is to be given. Yet all these bloody Sacrifices began to be out of date upon the Death and Resurrection of Christ; and now only the spiritual Sacrifices of an humble broken Spirit of Praise, of Prayer, of Thanksgiving, and such like, continue in force.

2. This Sacrifice was more excellent than that of *Kain*. This *Kain* was his Elder Brother; He offered, and *Abel* offered too: They both offered unto the same eternal and universal Lord. The matter of his Offering was according to his outward Profession and Employment, of the fruits of the Earth; and besides the difference in the matter, there was a great Inequality: For *Abel's* compared to his, was far more excellent and acceptable. Here we might take occasion to consider, 1. *Adam's* care in the Education of his Children, to fit them not only for the matters of this Life, but for Religion and the World to come. 2. That two Persons may worship God with the same kind of Worship, and yet differ very much in the manner of their Service.

3. This more excellent Sacrifice was offered by Faith, and this Faith did make it so excellent: For it was not the matter offered, but the Qualification of the Person, and his manner of Offering, that gave the worth unto the Sacrifice, and made it more precious. *Kain* offers without Faith sincerely and lively, his Offering is base: *Abel* offers with Faith, his Offering is excellent, and of great value. This Faith is the Soul of all Religious Worship, and here the principal thing to be observed is, that Faith was the Principle which did animate and honour this piece of Service.

4. The Reward follows, and it is, a good Report,

1. In his life-time.

2. After death.

1. In his life-time: For,

1. It was testified of him, that he was righteous.

2. This was done by God, testifying of his Gifts.

3. He was righteous: For to our Saviour terms him, speaking of the Blood of righteous *Abel*, Mat. 23. 35. He was righteous, not without all Sin, for such no Man after the Fall ever was; yet he was without Wickedness. He was upright, and his Faith was sincere; and his Worship of God, and his Obedience, were without Hypocrisy. He was justified and sanctified, and continued in the State of Justification and Sanctification, and in such a manner, as that he may be said to be eminently righteous. This Righteousness was not

by

by Nature, but Grace; not by his deserts, but by the merit of Christ, and the mercy of God. As he was righteous, so he was manifested to be so; and it was testified to his comfort and honour.

2. It was God who testified of his Righteousness, by testifying of his Gifts. His Gifts were his Sacrifices offered to God; these God did accept, and some wayes signified his acceptation, both of the Person and his Offering. In Gen. 4. 45. we read thus, [*And the Lord had respect to Abel, and to his Offering: But unto Cain, and his Offering he had not respect.*] The words give occasion of noting several things. As, 1. That the Word turned by our English [*to respect*] in the Hebrew, signifies to behold or look upon with delight, as well pleased with it. The Chaldee Paraphrast useth a word, which signifies to be well pleased with, or graciously to accept. *Symmachus* turns, [*The Lord was delighted.*] The Syriack translates to the same purpose. But *Theodotian* saith, [*ἀντιπαρσιν, inflammatum*], He fired, or, consumed with fire. For by fire sent from Heaven, God did signify his acceptation of *Aaron's* Sacrifice, *Levit.* 9. 24. Of *Solomon's*, 2 *Chron.* 7. 1. and of *Elijah's*, 1 *King.* 18. 38. 2. God had respect first unto the Person, then unto his Offering; for if the Person be not rightly qualified, the Sacrifice cannot be pleasing unto God. 3. The thing which rendered both him and his Offering so acceptable, was Faith. 4. That he did not thus accept *Cain's*, because he was not righteous, had no Faith. Some, and amongst other *Cornelius Bertram*, think, that by this acceptation of *Abel's* Sacrifice, God designed him to the Priest-hood, and rejected *Cain*; and this was the cause, first of Envy, then of Murder. But whether God did testify of his Gifts by Fire, and by that testimony design him to be Priest, we need not trouble our selves. This is certain, he accepted *Abel* and his Offering, and that acceptation was some wayes signified, and by that signification he testified of him that he was righteous. All persons, who worship God, are *Cains* or *Abels*, offer with or without Faith; how careful therefore should we be, in the Service of our God, to come with prepared and disposed hearts. For it's a blessed thing, and a matter of sweetest comfort to be accepted of our God, and a sad and woful Curse, with *Cain* to be rejected.

The Reward after his Death is expressed in the third Proposition, [*And by it, being dead, yet speaketh.*] Where it's said,

1. He yet speaketh, or, is spoken of.
2. Being dead, he speaketh.
3. By it he speaketh.

The Copies and Books differ; for some read *he speaketh*, some *he is spoken of*: yet both these may signify his fame and good report continuing in the Church to this Day. He may be said to be spoken of, because his Name and his Faith are upon Record in Scripture, where he, though dead, is remembered and commended, and shall be remembered and commended to the World's end; and no length of time, which consumeth many things, shall ever raze his memory, he shall never be forgotten. Yet most do read, [*he speaketh*], and the Translators most do follow that reading. Now the Question is, what he speaketh, and to whom, and what this speaking is. 1. He speaketh Faith, and Righteousness, and Virtue, and the Reward of Virtue; and calls aloud for imitation of his Faith and Righteousness, that we may be accepted of God, and rewarded as he was. This is the Voice of all good Examples made known unto us. There is another thing, which he is said to speak, of which hereafter. 2. He speaketh first to Men; for to whom God in the Scriptures speaks, to them, the Saints and Martyrs, by their good Example may be said to speak. Now the Scriptures were written for men living; and God in them doth speak unto us, whilst we living read or hear them. 3. This speaking is not like the speaking of *Abel*, when he was living, nor as one man speaketh to another; but this Speech is Metaphorical. For as by Speech we declare and signify something unto others; so Virtues, Rewards, Crimes, Punishments, made known unto Mortal: by word or writing, declare and signify that Virtue shall be rewarded, and that Sin shall be punished; and by the punishments warn us to take heed of Sin, and by the rewards encourage us to Virtue: This is not a speaking immediate of the person by words, but a speaking by things. In this respect it may be said, that the dead, whose Voice shall never be heard on Earth, do speak: But seeing *Abel* speaketh, it's further inquirable by what he speaketh. It's said, *by it he speaketh*; and by it may be his Faith, and Sacrifice, or Blood: By the former, he speaks as you heard before; and the voice of Deeds and good Examples is far

more effectual, then the voice of Words, and continues to sound far longer. For the Voice is but heard, whilst those who live can speak; but the voice of Deeds is heard after Death: yet some understand that he spake by his Blood, and that he might do two wayes: 1. As living, he spake by his Faith and Offering, but being dead by his patience and suffering; and by this he exhorteth us, not only to live well, but with patience to suffer Death for Righteousness sake. This is an Alarm to Martyrdom, the highest pitch of Virtue and of Obedience. 2. As dead, he speaketh by his Blood, not only as famous for his Martyrdom, but as crying for Vengeance. For so God said to Cain, *The Voice of thy Brother's Blood cryeth unto me from the Ground*, Gen. 4. 10. And in the following Chapter Christ's Blood is mentioned *as speaking better things then the Blood of Abel*, Chap. 12. 24; Abel's Blood cryed aloud for Vengeance, but Christ's for Mercy and Pardon. Abel's Blood, joyntly with the Blood of all Martyrs, may call for justice unto the Supream Judge; and when the Sufferings of all are finished, then full Vengeance shall be executed upon all bloody Persecutors. Something to this purpose we may read, *Rev. 6. 10, 11*. In this sense it may be said, they being dead, do yet speak, and will speak as dead, and being slain by their cruel Enemies; And by Faith they speak thus; for without Faith, they might have suffered justly for their Crimes, and then they could not sollicite the Supream Judge to revenge their innocent Blood, nor expect any Reward and Crown of Martyrdom.

§. 8. After Abel follows Enoch the seventh from Adam, yet the second from Abel of eminent note in the History of Moses. Of him it's said,

Ver. 5. By Faith Enoch was translated not to see Death, and was not found, because God had translated him: for before his translation, he had this Testimony, that he pleased God.

IN this Text, we may observe;

1. The Reward, which was Translation.
2. The Virtue, he was translated by Faith.
3. The Testimony and good Report of him, he pleased God.

Yet these may be reduced to two:

1. The Reward, he was translated.
2. His Virtue, by Faith he pleased God.

If we take the two Verses together, we may reduce them to two Propositions thus;

1. Enoch was translated.
2. By Faith Enoch was translated.

And because the latter Proposition is not evident, as not expressed in the Text, the Apostle, first presupposing this Translation to be a great Reward, and obtained by Faith, he proves it thus,

He that pleaseth God, must have Faith;

But Enoch pleased God:

Therefore he had Faith.

That he pleased God, he proves it by Testimony; for that he did so, is express Scripture. The major [*That he that pleaseth God, must have Faith*] is thus made clear and confirmed,

If it be impossible for any to please God, who doth not believe that God is, and a Rewarder of them, who diligently seek him; then he that pleaseth God must believe:

But without believing thus, no man can please God;

Therefore he that pleaseth God, must thus believe.

Where it's to be noted, That he infers Enoch's Faith, from his pleasing God, and the inseparable and necessary connexion of Faith and pleasing God. For where there is an Effect, there must necessarily be a Cause, and no Effect can be without its proper Cause. For Method's sake I will begin,

1. With his Translation.

2. Proceed to the demonstration of his Faith.

1. This Translation was a Reward, and therefore signifies the change was to the better.

1. He was translated not to see Death, so the Apostle understood the Text of Moses; not to see Death, is, not to dye or suffer Death. There was no separation of Soul and Body, they remained, united, the Soul was not unclothed or divested of the Body; yet it was changed, and made immortal. Of all the other Patriarchs before the Flood, it's said,

[*They,*

[*They, even Mechufelah dyed*]: To this their Death, this Translation is opposed; for it's not said, that *Enoch* the great, and most eminently pious Prophet, dyed: This was a distinction with that general Law and Judgment past in *Adam* upon all mankind; [*Dust thou art, and to dust shalt thou return*]; and it was an act of that power, which God reserved to himself as above his Law. In the Chaldee it's said, *That God did not slay him*; that is, he did not take away his Life; this was a singular exception from the general rule of his Judgments.

2. In the Hebrew, it's said, [*He was not*]; In the Chaldee, [*He appeared not*]; In the Greek, [*He was not found*]. These two latter expresse the meaning of the Hebrew Phrase. For this followed upon his Translation, that he did not appear, nor was found upon Earth amongst mortal men; for he ceased to be in that place with living mortal men, he changed the place and company.

3. Left we should be ignorant either of the Place to which he removed, or of the Person who removed him, it's said, [*God took him*], so the Hebrew; [*God took him to himself*], so the Arabick; [*Because God had translated him*], so the Text. The place to which he was removed Physically considered, is not expressed; yet he after his Translation, must be in some place; this place was not this Earth, for there he was not found. It was some better place; and seeing there is no place fit for man's Habitation, better then the Earth, but only Heaven, the Habitation of Angels, a glorious place of eternal peace, holiness, and security; therefore most do positively affirm, that, as *Elijah*, so he, was taken into Heaven. The Person translating him, was God; for none but he could make him immortal, and invest him with Glory: This signifies, that he was brought nearer unto God, and had more full and perfect Communion with him, then he enjoyed on Earth. So that this Translation was a change of place, of company, of condition; for he was removed from Earth to Heaven, from Men to God; from the estate of Mortality and Misery, to an estate of Immortality and Bliss. This was an anticipation of the great Reward, and it was like the change of all God's Saints, who shall be found living, when Christ shall come to Judge the World. This God did to signify his great respect unto eminent Piety, and to let men know his high and special reserved Power, and that there is a Reward of Glory after this Life, and such a Reward as shall make men fully happy in Soul and Body too, and that for ever. This doth further inform us, that God can make the Body Immortal, without any separation of it from the Soul, and also that he can raise and re-unite the Body turned unto Dust, and make it Immortal, and eternally inseparable.

The second Proposition was, that he obtained this Translation and glorious Reward by Faith. For [*by Faith Enoch was translated*]; But because it was not expressed in the Text of *Moses*, that he was translated by Faith (for there is no mention of his Faith); he proves his Faith, the Cause from the Effect [*He pleased God*]; and his pleasing of God, from the testimony of God. For before he was translated, he had this testimony, that he pleased God: And here we may observe,

3. Propositions, 1. That he pleased God.

2. That he had this testimony.

3. He had this testimony before he was translated.

1. He pleased God: *He walked with God*, so the Hebrew; *He walked in the fear of God*, so the Chaldee; *He walked in the Obedience of God*, so the Arabick; *He pleased God*, so the Septuagint, whom the Apostle followeth. The meaning therefore is, that he served God, observed his Commands, and was obedient unto them: The word [*walked*] used by the Hebrew, Chaldee, Arabick Translators signifies, that this was the constant tenour of life; it was a life of Righteousness and Holiness, and the repetition of this walking in the Text of *Moses*, may imply an eminent degree of Holiness in him more then in other men; for his Conversation was so ordered, that it was very pleasing and acceptable to God, who delights in sincere and constant Obedience, whereby men do resemble him as holy and righteous: We must not think that he could have walked thus with God by the power of Nature, the sanctifying Spirit of Grace was the principle of this Obedience.

2. It was testified of him, or he had this testimony, *That he pleased God*. This was a good Report, and so much the more certain, because God gave it by his Spirit in the Prophet *Moses*, who hath recorded it to all Generations. And this is reported of him, not

not only once, but twice: Therefore there can be no doubt of it.

3. This was testified of him before he was translated; the sense is not, that *Moses* testified this of him before he was translated, but the thing testified was this, that he had pleased God before he was translated. For the Text doth testify that he was translated, yet it testifies that he pleased God before this Translation. This is brought to prove, that by Faith he was translated.

9. 9. It might be said, that though *Enoch* pleased God, yet it doth not appear how this pleasing of God will prove and infer his Faith, neither is the Connexion of Faith and walking with God so evident. Therefore to prevent all doubts in this Point he adds

Ver. 6.^o *But without Faith it is impossible to be please God; for he that cometh unto God must believe that God is, and that he is a Rewarder of them that diligently seek him.*

IN these words he proves the impossibility of separation, and the absolute necessity of the Connexion of Faith and pleasing God; and they must be considered,

1. In themselves.

2. As an Argument to prove something antecedent.

In the first consideration they yield two Propositions,

1. *Without Faith it's impossible to please God.*

2. *He that cometh unto God must believe that God is, and that he is a Rewarder of them that diligently seek him.*

1. *Without Faith it's impossible to please God.* Where we might observe,

1. The Effect, *pleasing God.*

2. The Cause, *Faith.*

3. The inseparable Connexion of both.

When one thing doth depend upon another for its being, then it's impossible for it to exist without that other upon which it doth so much depend; as the Effect depends upon its Cause, as receiving Being from it. Therefore Causes and Effects are said to be Arguments absolutely conserancy, and of inseparable Connexion and impossible Separation. If there be a Cause formally and actually as a Cause, there must of necessity be an Effect; if there be an Effect there must needs be the Cause that gave it being. If there be the beams of the Sun, there must necessarily be the Sun from whence they issue: The World created is an Effect, and cannot exist without God as creating it. So here, *to please God* is an Effect, and *Faith* is the Cause, without which we cannot possibly please God. The Sum is, that as it is impossible for an Effect to be without a Cause, so it's impossible without Faith to please God.

2. This is made more clear from an Act of Faith. Some think that the Text is dialectical or discursive; as though the Apostle should argue in this Form,

If he that cometh unto God must believe that God is, and that he is a Rewarder of them that diligently seek him, then without Faith, it's impossible to please God.

But the Antecedent is true:

Therefore the Consequent.

They are induced thus to think from the Conjunction *For*. This seems to be an arguing a definition ad definition: For in this latter Proposition we have a more accurate definition of that Faith, whereby we attain eternal Life, than in the first Verse. In it we may observe,

1. The Object } of Faith.

2. The Act }

3. The Subject }

1. The Object complex is two-fold,

1. God is.

2. *He is a Rewarder of them that diligently seek him.*

So that the Object of *Enoch's* Faith, and so of all saving Faith in general, is God. This most noble Object may be considered,

1. As God.

2. As Rewarder of *Man* seeking him.

1. *God is.* This is *prima veritas complexa*, the first Categorical, Positive, Affirmative Proposition: For, as God's Being and Existence is first, and before all other things and existences; so that *God is*, or doth exist, must needs be the first Truth. The Subject of this Proposition being *God*, by *God* we must understand the most perfect and excellent Being, which is known unto us in some measure by his Works, but is more fully represented unto us by his Attributes, and his eternal necessary acting upon himself, as we read in Scripture. Of these things I have written more at large in my *Theologia*. This Being and Existence of God, so far as it cannot be understood by Reason, but by a distinct Light of Revelation, is the first Object of Faith.

2. The second Object of this Faith is *God, as beatificans hominem, rewarding Man*: where we must consider,

1. The party rewarding.

2. The party rewarded.

The party rewarding is *God*, who first is, and doth exist in himself, before he can be a Rewarder. This Act of Remuneration presupposeth the Creation of the World, especially of Man as a Rational Creature, capable of Laws, Rewards, Punishments, and God's Supreme Dominion and Laws, and his Judgment according to the Laws given Man, and Man's Observation of the same, nay, even the Observation of those Laws, according to which sinful guilty Man is rewardable.

The party rewarded, or to be rewarded and made happy, is

1. Man. 2. Sinful Man. 3. Sinful Man seeking God. 4. Sinful Man, seeking God with that sincerity and constancy as to find him. This seeking God in this manner is the Observation of his Laws.

2. This being the Object, the Act is, *to believe: He that cometh unto God must believe.* To this Act is required an Object, not only materially but formally considered; a Rule, and an intellectual Faculty. The material Object you have heard before; the formal Object are these as intelligible and credible, without which there can be no Act. That which makes them credible is the Rule, which is the divine Revelation or the Word of God representing the Object as intelligible and credible. For Reason without Revelation cannot attain any certain Knowledge and Evidence of these things: Something it may conclude and determine of God from his Works; something may be taught and testified by Man without Divine Revelation. But that God will render eternal Rewards unto sinful Man, to be redeemed by Christ upon condition of Repentance, Faith, and new Obedience, is far above Reason not elevated above it's Sphere: Therefore the Rule must be supernatural and divine Revelation and Testimony, which is infallible because of God's veracity; and this Revelation must be in the Soul, and known to be divine, before it can be a Rule to Man. This Faith is a vital and elicit Act of the Soul as intellectual; for without this intellectual active Power, the Soul is not capable of the divine Representation, nor can be informed by it. The Act therefore is a Belief of these things thus represented; this Belief is an Assent unto these things revealed as true: This Assent must be certain, infallible, practical.

1. It must be certain, because the things to be believed concern Man's everlasting Estate. 2. It must be infallible, for the same Reason. 3. It must be practical, because it must stir up men effectually to seek eternal Life, and deliverance from eternal Death: Yet the Cause of the certainty, infallibility, and practical force, is the Word of God conveyed into the Soul, and made powerful by the divine Spirit illuminating and inspiring Man in an inextinguishable manner; for a divine Faith is a supernatural Gift of God: And as it is divinely practical and effective, it's inconsistent with any predominant Lust and Corruption.

3. The Subject of this Faith is one that cometh unto God, even every one that cometh unto God. To come to God, is, for Man to turn unto God, and to make him the chiefest Object of his Understanding and Will, so as to serve him, and walk with him so as to obtain eternal Life from him. If we reflect upon *Enoch*, it is to come to God, for to walk with him; for before *Enoch* could walk with God, he must come to God. Therefore this coming may be Conversion, which depends upon divine Vocation; yet this coming as also this walking, presupposeth Faith, and follows upon it, as an Effect upon the Cause. For Faith is the Principle of this divine motion, both as first begun and after continued: So that the sense is, that a man cannot begin to walk with God, without this Faith; for to walk with God, doth presuppose we are with him; and with him we cannot be, except we first come unto him; and come unto him for to walk with him, we cannot without this Faith. And here I might take occasion to speak of the distance between God and

Man by Nature; caused by Sin; and also of Man's return and first approach unto this Fountain of eternal Bliss; but of these things I have spoken in my *Thre-Palique*: yet here you must remember, that *he that cometh unto God* is the Subject of this divine vertue of Faith. This is a definition of Faith in general, the Object whereof is the whole Scripture, representing God, the Cause and Fountain of eternal happiness, whereof justifying Faith as justifying, is but a Branch.

After the absolute consideration of this Text, in the second place it remains we examine the words; as they are an Argument or Reason to clear and prove something that went before. And for this purpose we must remember, that his intention was to prove that *Enoch* obtained the great Reward of his blessed Translation by Faith: This he proves, because *he pleased God*; the Connexion of Faith and pleasing God is proved, because *without Faith it is impossible to please God*; and that it is impossible he makes evident from the definition of Faith, necessarily required in every one that will come to God: For if a man believe not that God is, or that there is a God, he can never come unto him; for no God no Worship of God, no thoughts of the Worship of that which is not believed to be. Therefore all Atheists are profane Scoffers, and not only neglect but deride Religion: The belief of a God is the first Ground of all Religious Service. But let a man believe there is a God, and yet not be perswaded that this God is a Rewarder of them that diligently seek him, his Religion will be very cold, if any at all. The mighty Motive to come to God; and to walk with him, is a certain Belief, not only that *God is*, but that *he is a Rewarder of them that diligently seek him*. Upon this Ground (because upon the Resurrection we receive this great and glorious Reward,) the Apostle exhorts the *Corinthians* to be steadfast and immovable in this Faith of the Resurrection, always abounding in the Work of the Lord, in as much as they knew their Labour in the Lord was not in vain. This presupposeth, that the end is the Principle of Motion in Morals, and this end as known: The End whereat Man should aim chiefly is eternal happiness in the enjoyment of his God; the means, to walk with God; and so diligently seek him. These things are known by Revelation, and if Man upon Revelation do not certainly believe that *God is*, and that he will richly reward with eternal Bliss all such as diligently seek him, he can have no Principle of divine Motion in him, but will think all Religious Service and Obedience to be in vain. If any therefore ask what Faith, divine and saving Faith, is, this Text will teach us, that Faith is a Belief that *God is*, and that *he is a Rewarder of them that diligently seek him*. This definition is an Abridgment of the whole Creed; it begins with Faith in God, and ends with Life everlasting, which is the great Reward. It is true that the Creeds and Confessions of the Ancients were not so full, so clear, so explicit, as these of the Gospel; yet they included implicitly the great work of Redemption by Christ as yet to come, and somewhat darkly represented unto them.

§. 10. This rare Example of the great Reward obtained by Faith, was a mighty Motive to perswade them to Perseverance; yet he staves not here, but proceeds to a third, who also lived before the Flood, and survived the old World, as a Man of both. This was *Noah*, of whom it followeth,

Ver. 7. By Faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an Ark for the saving of his House, by the which he condemned the World, and became Heir of the Righteousness which is by Faith.

IN these words we might observe, *Noah's Faith*, *His Obedience*, *The Issue of both*. Yet for the better handling of them I will reduce them to three Propositions.

1. By Faith Noah being warned of God of things not seen, was moved with fear.

2. Being moved with fear, he prepared an Ark for the saving of his House.

3. By this he condemned the World, and became Heir of that Righteousness which is by Faith.

The first informs us, of the Ground of his Faith.

2. Of the Object of his Faith.

3. Of the Effect in his heart.

1. The

1. The ground of his Faith, was the Word of God; *for he was warned by God*: This we may learn at large, both that God spake unto him, and what he informed him of. For these few words of this Text are a pithy abridgment of a larger History delivered by *Moses*, *Gen. 6. 7, 8.* Chapters. And here it's observable, that the rule of the divine Faith of God's Saints in all Ages, was the Revelation and the Word: For the matters of their Faith are such, as that without this word it could not have any certain and firm ground. How God spake unto him, whether by Angels, or by audible Voice, or by immediate inspiration, or some other way, is neither here, nor in *Moses* his History expressed.

2. The object of this Faith materially considered, *were things not seen*: formally, these things not seen as revealed; for he was warned, or rather informed, by God. For it was God who spake unto him; and because that information did represent some danger of a great end yet avoidable, the word, which hath many significations, is turned, [*being warned*], so warning is sometimes taken. Those things were then not seen, and so matter of Faith; yet after they were seen. But first whilst these things were in the mind of God, no Man nor Angel could know them. After that God had revealed them, they might be known and seen by Faith, but no wayes else.

3. The Effect of this Faith in his heart, was this, *That he feared*. The object of fear is some danger apprehended: The danger revealed unto him by God was an universal destruction by a deluge, this he understood by Faith. The effectual belief of this, caused fear: fear made him careful to provide for his safety. The word in the Original may signify to fear, yet so to fear, as to be cautious and wary; and by caution to seek out to avoid some danger: and because there may be some danger of Sin, and punishment for Sin; therefore [*in a sense*] is sometime taken for a devout and religious fear. So that in this Effect of Faith may be fear, caution, and a care lest we offend our God.

This was his Faith: his Obedience signified in the second Proposition followeth. For being moved with fear, he prepared an Ark to save his House. As fear was an Effect of his Faith, so the preparation of the Ark was an Effect of his Fear. And here we have,

1. A preparation of the Ark.

2. The end of this preparation.

1. This Ark was a kind of Ship, a Building, and Vessel of great receipt and capacity; fit to store upon, and be carried up by the Water: the materials with the form thereof are described, *Gen. 6.* He prepared and built it, so as to be finished and ready against the time of the Flood. The direction for the materials, and the fashion and dimensions he received from God: and it was, as some collect out of *Moses*, 120 years in Building. And *Noah* believing that God, as he had said, intended to drown the World, made this Ark according to God's prescription, as a means to preserve him. This implies, that he was a man of a great estate.

2. Therefore the end of this preparation, was to save his House. By House, is meant his Family, as his Wife, and his three Sons with their Wives: These must have perished with the rest of the World, if they had not been preserved in this Ark. And because God intended not to create Mankind anew, he thought good to save those, that they might be a seminary for the propagation of Mankind, to people the Earth: Yet not only they, but some of all living Creatures breathing and living upon the Earth, were preserved with them, that they also might multiply and replenish the World, and that some of them might be Sacrificed after the Waters were dried up. With these he also laid up in this great Vessel Food for his House, and other Creatures, lest they should perish for want. For the Ark could save them only from the deluge; yet this it could not do, except God had stored it, and had a special care of it. And it's strange, that by Virtue of this Ark, that Water which destroyed others, saved them which were in it. This is the reason why the Apostle comparing the Flood to the Water of Baptism, saith, *The like figure whereunto; even Baptism, doth also now save us*, 1 Pet. 3. 21. As God threatened a fearful Judgment, so he made a gracious promise of deliverance to *Noah*, and revealed the means of his safety, and gave him a Command to use it: And it was Faith which caused him to fear the Judgment, and to rely upon the Promise, which he believed as certainly, as he did the Commination.

3. The issue and consequent of this Faith, and Obedience was two-fold:

1. He condemned the World.

2. Became the Heir of that Righteousness, which is by Faith.

For the third Proposition is, That by this he condemned the World, and became Heir of the Righteousness, which is by Faith.

1. *By it he condemned the World.* By *World*, is meant the whole body of Mankind, besides his Family. The persons were many thousands, and millions dispersed over the face of the Earth; for it's probable, the World at that time was very populous; yet very corrupt and wicked, and besides that impenitent and hardened, though they had sufficient warning, and time to repent. For God had given them an 120 years, by Repentance to provide for their safety, and prevent their ruine: This World is said to be condemned by it, that is, by the Ark; or, as some say, by his Faith; the truth is, he condemned them by both. For by Faith he made the Ark; and by making the Ark out of Faith, he warned the World, and exhorted them to repent. To understand this, we must consider, that *Noah* was a kind of Prince and Prophet in those dayes, and very famous, and his Name known far and near. A private man, of mean and poor estate, was neither fit to make the Ark, a Building of so vast Charge, nor to give a general warning to the World. And perhaps as he was a Preacher of Righteousness, so he sent many into several parts of the World, to signify the great danger, and to exhort them to Repentance. And as by his Doctrine and Words; so also visibly, by building the Ark, he signified to the World the Will of God requiring Repentance, or resolving to drown and destroy the World. And they, not believing his Doctrine, nor his design in making the Ark, as God had commanded him, nor repenting of their Sins, were condemned. For he testified his Faith by making that great Vessel, and confirmed his Doctrine by his Example and Righteousness of Life, and did what in him lay to persuade all others to repent, and by repentance provide for safety. But they not hearkening unto him, aggravated their sin so high, as that they made themselves liable to Condemnation unavoidable. There is a three-fold Condemnation, 1. By Law. 2. By Witnesses. 3. By Judgment. The condemnation by Law and Witnesses, are not properly condemnation: For that is in strict and proper sense a judicial act of the Judge; yet so, that, if a man be not condemnably by Law, and proved to be so by Witnesses, or some other way, he cannot justly be condemned. *Jonah* preached to *Nineveh*, Forty dayes and *Nineveh* shall be destroyed: So *Noah* preached to the Old World; An hundred and twenty years, and the Word shall be destroyed, *Nineveh* repented, and by repentance prevented destruction. The Old World, at the preaching of *Noah*, repented not, and so were condemned: The Doctrine and Word of God, did virtually and conditionally condemn them; God's Sentence did absolutely condemn them, because they repented not. So that *Noah* by his Faith, and the Ark was not only a Witness against them, but a Judge, and God by him might be said to give the Sentence. Again, whosoever or whatsoever actively concurs to Judgment, by a Metonymy, may be said to judge; in this sense both Law and Witnesses may be said to Condemn; and not only rational, but irrational Creatures may be said to be Witnesses, and rise up in Judgment against Offenders.

2. The latter Consequent of this Faith, and preparation of the Ark, is, that by it, that is, his Faith preparing the Ark, *He became Heir of that Righteousness, which is by Faith.* To understand this, we must consider, that the saving of *Noah* by the Ark from the Flood, was but a Type and Shadow of eternal Salvation by Christ; and God by saving him from the Flood, which drowned and destroyed the impenitent World, did justify *Noah*, and declare Righteousness by Christ, and his deliverance from eternal Death. And because the Ark wherein he was saved, was made and prepared by Faith; therefore he obtained this Righteousness, and became Heir of eternal Salvation by Faith. For though *Noah* was a righteous man, and testified so to be, and that by God himself; yet that righteousness was but the evidence of the sincerity of his Faith. For without Faith, that Faith, whereby he prepared the Ark, he could not have been saved either from temporal or eternal destruction. Not so, as though he had not had faith formerly before he was warned by God (for that he had many years before); but this was one special act of that Faith, which was from former dayes habitual in his Soul, and often exercised, and exerted in the course of his whole Life. This is an excellent argument to persuade to perseverance in Faith, because, by it, we may condemn the World, be saved from the deluge of God's wrath, and be made Heirs of Righteousness, that is, justified before the Tribunal of God. And whosoever being warned of the eternal penalties threatened by God, doth not repent, shall be

be condemned. Therefore seeing we are all warned of God, let us be moved by fear and by faith, to prepare the Ark of Repentance, that we may be saved from the Streams and Flood of eternal Fire and Brimstone. And here we must note, that Faith, Repentance, and Fear are opposed to Unbelief, Impenitency, and security in Sin, and Condemnation to Justification; for to be Heir of Righteousness, is, to be justified not by Works, but by Faith. The destruction by the Flood was but part of that punishment, which the wicked impenitent World did suffer; and deliverance from the Flood was but part of the great Reward; and that eternal Salvation, which is obtained by Faith in Christ. All this is plainly signified by this Doctrine of *Sau-Pau*, 1 *Pe*. 3. 21, 22. Where we have Salvation, and the Causes of it: as water of Baptism; the answer of a good Conscience (which is Faith and Repentance); and the Resurrection of Christ. To close up this Example, let us prepare this Ark, and enter into it betimes; lest we perish with the wicked World.

§. 11. The former patterns of Faith, were such as lived before the Flood; the following are such as lived after the Flood; and first, they who lived before the Law. These are *Abraham, Isaac, Jacob, Joseph and Moses*. The first is *Abraham*, whose Faith was so eminent, that he was called the *Father of Believers*; and therefore, the Apostle enlargeth his Discourse concerning his Faith, and instanteth in four rare and excellent Works and Effects of the same. As,

1. His obedience to the heavenly Call.
2. His seeking, as a Pilgrim on Earth, an heavenly Country.
3. His receiving of *Isaac*, as the promised Son.
4. His offering of *Isaac*, as the promised Son.

The first we thus read, *Ver. 8. By Faith Abram, when he was called to go out into a place, which he should after receive for an Inheritance, obeyed; and he went out, not knowing whither he went;*

IN the Text, we may observe;

1. God's Call.

2. His obedience to this Call.

In his Call or Vocation, we have;

1. A Precept.

2. A Promise.

In his Obedience likewise two things are to be noted;

1. His Faith as the principle of his Obedience.
2. The parts of his Obedience, which are two.

1. His departure out of his own Country.

2. His going towards *Canaan*.

To begin with his Vocation, which is briefly expressed in this place, but more largely,

Gen. 12. For the Apostle doth contract the words of *Moses* into one Proposition, concerning his Calling; and into another concerning his Obedience. So that the Text may be reduced to these two Divine Axioms;

1. *Abraham was called to go out into a place, which he should after receive for an Inheritance.*

2. *Abraham being called by Faith obeyed, and went out, not knowing whither he went.*

In the first of these we have a Command expressed, and a Promise implied. The party calling him was God; therefore it's said to be an heavenly Calling. The party called was *Abraham*, who thought of no such thing. The condition of this Vocation, wherein God found him, was a condition of Sin and Misery; for he lived in an Idolatrous place, and, very likely it is, he was an Idolater himself. This seems to be implied by those Words, *Your Father's dwell on the other side of the Flood, in old time, even Terah the Father of Abraham, and the Father of Nachor; and they served other Gods*, *Josh. 24. 2.* Upon which *Masius* observes, that these words were added to signify God's free mercy towards them, in that he not only adopted them freely, when they neither deserved nor desired any such thing; but when they were Enemies. This Vocation therefore must needs, as an Act of free mercy; whereby he shufeth and singles man out of the World, and draws him near unto himself;

himself, for his eternal Happiness. It is a gracious translating of Man out of Darkness into his marvellous Light, and out of the Kingdom of Satan into the Kingdom of Jesus Christ. And if we would seriously consider our Unworthiness, and the glorious Estate we are called unto, we might easily understand, that as the giving of his only begotten Son, so this Vocation, is a Work of stupendous Mercy. The means which God did use in calling *Abraham*, and so in calling us, is 1. A Precept. 2. A Promise. The Precept informs Man of his Duty, and binds him to Obedience; the Promise informs of God's Will and the great Reward, and so encourageth us; and as Man by the Precept is bound to obey; so by the Promise God is bound to Reward. The Precept to *Abraham* was, *Get thee out of thy Country, and from thy Kindred, and from thy Father's House, unto a Land that I will shew thee*, Gen. 12. 1. This signifies, that God requires of Man that he should forsake the World, and all things therein, even Life itself, though never so near and dear unto us; and because our Sins are most inconsistent with his Commands, we must forsake them. Therefore *Abraham* was commanded to renounce Idols and false Gods; we must also in forsaking these resign up our selves wholly to the Will of our heavenly Father, and resolve to obey him alone, and follow his directions; we must leave the World and love our God; and fix our thoughts and affections on Heaven. This is the Precept. He must go out into a place. The Promise is here implied, that he should have a full Compensation, and instead of the Country he left he should have another, and the same more excellent, for an Inheritance. This Promise is far more largely expressed, Gen. 12. 2, 3. for there the Promise consists of several Branches, and the last and principal was this, that in him all the Families of the Earth should be blessed. For, this was a Promise of Christ and of eternal Life in him; for so afterward it is explained of his Seed, that is Christ, in whom the Believers of all Nations are made for ever happy. Yet you must know, that neither *Abraham*, nor any other Person, can so understand, believe, and obey this Command, and rely upon this Promise, as to come to God, except he enlighten and inspire Man by his Spirit, and make him able to perform this Duty.

Thus *Abraham* was called: His Obedience followeth; for by Faith he obeyed, and went out, not knowing whither he went.

1. He obeyed.

2. He went out, not knowing whither he went.

3. He obeyed, and did thus, by Faith.

1. Obedience presupposeth a Superiour, who hath power to command one subject to that commanding Power, a Command given and made known unto the party subject, an Acknowledgment of the Power, and the receiving of the Command; and it is a willing and free Obligation of the Command. The Superiour here is God, who is the Supreme Lord: *Abraham* is the Subject; to come out of his Country, is the Law and Command; *Abraham's* coming out of his Country, and that willingly, as bound by God's Command, is his Obedience. And here it is to be observed, that except Man first submit unfeignedly unto God as his Supreme Lord, renouncing his own Will, he can never sincerely obey. For this voluntary total Submission is the ground of all Obedience, and may be said to be the Observation of the fundamental Law of Allegiance, which is required in the first Commandment upon which all the rest do depend. Obedience in general is no particular Duty to be restrained to any particular Command, exclusively; for it extends to all.

2. He went out, not knowing whither he went. In that he knew not whither he went, it doth inform us of the total absolute Resignation of his Will and heart to God. This high degree of Resignation and Submission is due only unto God, as absolutely wise, and just, and infinitely merciful. There be two parts of this Obedience,

1. He went out.

2. He knew not whither he went.

1. He went out: This was a difficult part of Obedience. To forsake his Country, Kindred, Friends, Inheritance, which his heart did so much affect and dearly love, and to renounce that Religion which he had learned and observed, seems to be above natural Power. To part the heart and that which it most loveth, is a Work that cannot be performed without some mighty conflict and torment of the Soul; to overcome our strongest Affections, and to forsake our darling-sins, is an Heroick and Divine Victory. Yet this was done by him, and must be done by us all, if we will be saved. To deny our selves, take up the

Cross,

Cross, forsake Father, Mother, Wife, Children, Brother, Sister, and Life it self, was first of all required by Christ, as without which no Man could be his Disciple. The Promise of eternal Life and Treasure in Heaven, could not part the young man and his great estate, and therefore he continued incapable of eternal Bliss.

2. As he came out, so he went he knew not whither; for the Command was, that he should go unto a Land which God should shew him, a Land he never knew; for he neither knew it, nor the way unto it. This made the business more difficult; for he must depend wholly upon God for his Protection, Assistance, and Direction. And when we leave out Sin we must come unto our God, and when we forsake the World we must come unto our Saviour; and though the way may be very rough and troublesome, we must pass through it. We must not take up our Rest untill we come unto our *Canaan*, whither our God will bring us.

3. This he did by Faith, which without Faith was impossible to be he done: For, except he had certainly known that it was God who called him, and believed God's Command and Promises, he could not have obeyed so as to come out and go towards *Canaan*. So that this Belief was the very principle of his Obedience; without this Faith, this Obedience had been not only irrational but impossible. But God, who was his absolute supreme Lord, did command him, and, as almighty and most faithful, did promise him a great and glorious Reward, which would abundantly recompense his Damages, which he should suffer in obeying him; and these did effectually move him and powerfully incline his heart to Obedience: For God doth know what will work most strongly upon Man's heart, and therefore by a divine Light and Inspiration penetrateth the heart, and lets him assuredly know that he calls him to eternal Glory; so that by this divine Vocation, Faith is produced in the Heart of Man, and by it he most willingly and joyfully comes unto his God, and continues to obey him. From all this it's evident, that Man's Conversion is a supernatural Work of God's great Mercy and Power; for that which is impossible with Man is possible with God. The natural freedom of the Will is a poor impotent thing; let us therefore pray earnestly to our God, to give us with his Word, his blessed Spirit.

4. This was the first and fundamental Effect of Faith in *Abraham*, the second is that whereby he was content to be a Pilgrim and Stranger on Earth, that he might attain an abiding City in Heaven, which God had promised and prepared for him: For so it followeth,

Ver. 9. *By Faith he sojourned in the Land of Promise, as in a strange Country, dwelling in Tabernacles with Isaac and Jacob, the Heirs with him of the same Promise.*

Ver. 10. *For he looked for a City which hath Foundations, whose Builder and Maker is God.*

These words inform us, that after that *Abraham* was once by Faith converted, and became obedient to the heavenly Call, he presently changed his Condition, and was a Stranger in this World and a Citizen or Denison of Heaven: Such are all the Saints of God upon their Regeneration. In them we may observe two things,

1. The sojourning of *Abraham* with *Isaac* and *Jacob* in the Land of *Canaan*, Ver. 9.

2. His Expectation of a better Country, Ver. 10.

In the first we have three Propositions,

1. That *Abraham*, *Isaac*, and *Jacob* were Heirs of the same Promise.

2. That they sojourned as Strangers, in a strange Land, dwelling in Tabernacles.

3. They thus sojourned by Faith.

In the first, observe

1. A Promise.

2. Heirs of this Promise.

3. The parties who were Heirs.

1. By Promise, understand the thing promised, which was the Land of *Canaan*. This was the Inheritance, yet they had it not by natural Descend, nor by Purchase, nor by Exchange, but by free Promise. For it was promised, and that by God, who is the Proprietary

etary of all Land and Coun teys, and could not only convey it, but give Possession. ¹¹ This Inheritance was but a Type of a far better, and this Promise was added to another far greater and more excellent.

2. There were Heirs of this Promise or Land promised; and to be an Heir, in this place, is, to have a Right unto that Land, and the Title and Ground of this Right was God's Promise, which was the best and surest Instrument of conveyance in the World: Before this Promise they could challenge no Right unto it; after the Promise their Right was firm, good, clear, without any flaw at all. This is the great Mercy of God, that when upon his Command we part with any thing, he will give us something better, that will more than countervail our damage.

3. *Abraham, Isaac, and Jacob* were the Heirs: For the Indenture and first Promise was made to *Abraham*, sealed and confirmed, *Gen. 15.* and in him it was made to them, in which respect they were Joynt-Heirs; but the same Promise was made severally to *Isaac*, and then after that to *Jacob*. The parties, who then possessed this Land were *Canaanites*; so that they were but Heirs in Reversion: This seemed good to divine Wisdom, 1. Because the Sins of that People were not ripe. 2. *Abraham's* Posterity was not yet sufficiently numerous to take Possession of that Land, and to husband it.

Abraham, with *Isaac* and *Jacob*, though Heirs of this Land, did but sojourn in it as in a strange Country, dwelling in *Tabernacles*. This is the second Proposition, wherein we have

1. The Place or Country.

2. Their Pilgrimage in it.

1. The Place or Country was a certain Land: It was not their native Soil, but it was to them a strange Country: it was the Land of Promise: that is, that Land which God had promised them, and whereof by vertue of this Promise they were Heirs; and it was an excellent Land, far too good for that wicked People which did inhabit and possess it. It is said to be a pleasant Land, a Land flowing with Milk and Honey.

2. Their Pilgrimage in this Land is signified, 1. In this, that the place was to them a strange Country, in opposition to their native Soil, which was *Ur* of the *Chaldees* beyond the River *Euphrates*, out of which God had called *Abraham*.

2. In that they had no fixed habitation in that strange place, but dwelt in *Tabernacles* or *Tents*, which were removable. 3. In that they did but sojourn in this Land, though they were Heirs of it. So that they were not *Citizens*, either natural or naturalized and incorporated into any State: neither were they *Indians*, because they had no fixed habitation in *Canaan*: They were only *Peregrins* Pilgrims, and as such they could have no Privileges as other free Persons had. Neither did they purchase any hereditary Estates except a burying place, nor did they build any House, Town, or City: They had indeed some Confederates, and abode in some places longer than in others. *Stephen* tells us, that God gave *Abraham* no Inheritance in that Land, no not so much as to set his foot on, *Ab. 7. 5.* This was so ordered by divine special Providence, to teach them, that though they were in the World, yet they were not of the World: and that they should remember, that as they were born from Heaven, so their native and hereditary Country was Heaven: For, when we once resort unto our God, we renounce the World, and account our selves but Strangers in it. But of this more hereafter.

The next thing is their Faith: for by Faith they thus sojourned, and were content to be Pilgrims in a strange Land. In this Peregrination of theirs we have an Act of their Faith, whereby they understood, and did assuredly believe, that they had no abiding City on Earth, and that they were of no Association in this World: For they believed the Word of God, which informed them, that as there was no rest, so there was no content, in this World. It was but a strange place, where they must stay a little while, pass thorough it to a better Country; and that all Inhabitants thereof, not born from Heaven, were Strangers to them, with whom they must have no spiritual Society. This by Faith they did believe, and out of this Belief did wean their hearts from this World, as from a place of vanity, misery, and discomfort. There was another Act of Faith, whereby they did rely upon God's Promise; and the Effect of this was, a patient waiting for the Possession of the Inheritance.

6. 13. The second thing in the Text is, their expectation of a better Country. The words inform us,

1. Of a City.

2. Of their expectation of it by Faith.

1. The City is described from the stability and the Builder thereof. A City is sometimes taken for a place of habitation, consisting in the vicinity of many Houses: For multitude and vicinity of Buildings do commonly make a City in this sense. Sometimes it's taken for a Political Society and Community; which, if it be reduced under one Supreme governing Power, is called a Common-wealth. Sometimes it's taken for the condition and estate of these Societies. In this place, the word City must be taken (spiritually, for such a kind of Habitation, Society, and Estate, (for all these may be here meant,) as is not found in this World; for it signifies the Habitation of Heaven, the Society of Saints and Angels, and the perfect peace and eternal happiness of this Society in that place. Therefore is it said, 1. To have Foundations, which is the stability thereof, and to signify the Excellency thereof.

2. It's said, that God is the Builder and Maker of it. 1. It hath Foundations; for nothing can be firm which is not firmly fixed upon an immovable Ground: To signify the firmness and eternal stability of this City, it's said to have Foundations, that is, a most firm and immovable Foundation. This doth difference it from Tabernacles and Tents, and also from all other Buildings, Habitations, Societies, States, Kingdoms, and their Prosperity: For they are infirm, movable, obnoxious to change, decay, and ruine. Experience doth sufficiently prove this by the ruine of so many Castles, Palaces, Cities, Societies, States, and Kingdoms, which have flourished in great Splendor, Power, and Strength, yet now lye in the Dust and do not appear. This City is no such thing; but the place of abode, the persons, and their felicity, endure for ever.

2. The Builder and Maker is God: All other Cities, Societies, and their Condition is from men, but in this Man hath no hand at all; for God is *Artifex*, & *Opifex*, he contrived it, he made it according to the Model contrived by himself. These words are added, to inform us,

1. That it was so far above the Art and Power of Man, that only God could make it; He was not only the principal but the sole Efficient of it, 2. That it was most excellent, and far above all other Cities of the World for firmness, duration, beauty, and felicity; for the peace, pleasures, and felicity of it are full and everlasting.

2. The next thing is, *Abraham's* expectation of this City by Faith. This looking for, or expectation, includes many things; as, 1. He had a Title to it by virtue of God's Promise and his Qualification; and this was not a meer Title, but something more: For there was a time limited in the grant of the full enjoyment, and he had received the first-fruits of Glory.

2. He desired and longed after the enjoyment of this City far more than for any thing in this World. 3. These desires were very effectual and working upon his Soul, and stirred him to seek this City, and constantly to use all means appointed by God for to attain it; and the whole course of his life was a continued Motion and an Approach towards this eternal Rest and glorious Estate. 4. The actual Possession of this blessed Estate was deferred; yet he with Patience did wait for it, and made no doubt but to obtain that which he so much desired. And here it's to be observed,

1. That no man can be a right Sojourner on Earth, who doth not look for a City eternally stable in Heaven: For, that which most effectually draws the heart of Man off from this World, is, the expectation of a far better Estate in the World to come. 2. That Believers and Expectants of Heaven, who are Candidates of Eternity, are of a most noble and divine Spirit. Amongst men of this World, the Ambitious, who aspire to Crowns and Kingdoms, and aim at perpetual fame by their heroick Vertues and rare Exploits, are judged persons of far greater Gallantry than covetous Muck-worms, or brutish Epicures; yet in their thoughts and highest designs they are very base in Comparison of these Pilgrims, in whose breast the Sparks of heavenly fire do ever burn and move, and carry them upward, far above the World.

3. That neither *Abraham*, nor any other, without Faith could look for this glorious City: For, by it they did not only understand how glorious it was, but also were verily perswaded of God's Promise and fidelity; and without this Faith they could not possibly hope or look for it. And as by Faith they did sojourn, so by the same Faith they did look for this City.

4. The third Work of *Abraham's* Faith was, the obtaining of *Isaac*: For,

Ver. 11. *Through Faith Sarah her self received strength to conceive Seed, and was delivered of a Child, when she was past Age, because she judged him faithful that had promised.*

This is attributed to Sarah's Faith, yet it was a Blessing obtained also, and that principally, by the Faith of Abraham, of whom it's thus written, *That against hope he believed in hope, that he might become the Father of many Nations; according to that which was promised, So shall thy Seed be. And being not weak in Faith, he considered not his own Body now dead, when he was an hundred years old, nor yet the deadness of Sarah's Womb. He staggered not at the Promise of God through Unbelief, but was strong in Faith, giving Glory to God.* Rom. 4. 18, 19, 20. So that, in this particular, we must consider the Faith of both, and though Sarah only be expressed, yet Abraham, as the chief Believer, is to be understood. Upon this Faith it followeth, that not only Isaac, Sarah's immediate Issue by Abraham, but a numerous Posterity was given upon this Faith: For,

Ver. 12. *Therefore sprang there even of one, and him as good as dead, so many as the Stars of the Skie in multitude, and as the Sands of the Sea-shore innumerable.*

In these Verses taken jointly we may consider,

1. A Promise made by God.

2. The receiving of this Promise by Faith.

3. God's fidelity in performing this Promise to the parties believing.

1. The Promise is only implied in these words [*who promised*]; where you must know that the party promising was God, and the thing promised was, that Abraham should have a Son by Sarah, and by that Son his Posterity in after-times should be multiplied as the Stars of Heaven, and the Sand upon the Sea-shore. This Promise was made to both though not expressed, at several times: 1. Gen. 15. 4, 5. 2. It was renewed to both of them, and that more expressly Gen. 17. 15, 16, &c. In both these places mention is made not only of one Son, but a of very numerous Posterity. 3. This Promise was repeated the third and last time, Gen. 18. 10. The parties to whom this Promise was made, were Abraham and Sarah: The Mercy promised was considerable, not only in this, that they should have a Son of their own Bodies, to continue their Name and inherit their temporal Estate, but chiefly because of his Seed—Christ should be brought into the World, and his Posterity should enjoy the means of Salvation, and be included in the special Covenant of Grace.

2. This Promise was received by Faith: for Sarah counted him faithful that had promised. She seemed indeed to doubt, till she was reproved, and heard that nothing was impossible with God, and the Promise was again repeated unto her; Gen. 18. 14. So Abraham, upon the first Promise of Isaac and a numerous Posterity, is said to have believed in the Lord, Gen. 15. 6. And the Apostle, to signify the firmness of his Faith, informs us, as you heard before, 1. *That against hope he believed in hope.* 2. *He was not weak in Faith.* 3. *He staggered not at the Promise.* 4. *He was strong in Faith.* 5. *He was fully persuaded,* Rom. 4. 18, 19, 20, 21. This Faith was grounded upon divine Revelation, and was a firm and practical Assent unto the Word and Promise of God, which did settle his mind: For he looked not upon secondary Causes, nor upon the Barrenness of Sarah, nor their Age, nor the deadness of their Bodies, and Impotency of Generation by reason of Age; But he considered, that it was God who had promised; that he was Almighty, that he was faithful. This Faith was required in both, as necessary for to attain this great Blessing, not that it had any Physical force to enable them for Generation, but that it was a Moral Qualification required in them. This their Faith is made known unto us for imitation, that as they did so we should do, rest upon God's Promise in greatest extremities, perplexities, and seeming impossibilities: We must look higher and above all created Power, and not measure God's Almighty strength, according to and within the bounds of created activity.

3. This Promise was fulfilled according to this Faith: For Sarah received strength to conceive, and in her Old-Age, above the Course of Nature became the Mother of Isaac, which was part of the Promise. And from this one so good as dead sprang a posterity numerous, and in some sort innumerable, amongst whom Christ was born, in whom all Nations

Nations were blessed, by whom *Abraham* became the Father of a far more numerous spiritual Posterity, which were Believers of all Nations. So excellent a thing is Faith, and upon Faith so wonderful the Works of the glorious and almighty God, who begins with small things though unlikely at the first, and multiplies a few to a vast number, and magnifies small things to a stupendous greatness.

9. 15. After this third Effect the Apostle returns unto the second, concerning the Pilgrimage of *Abraham*, *Sarah*, *Isaac*, *Jacob*, and their expectation of that better and more glorious City, which God had promised to them and their Heirs upon the condition of their Faith: For thus we read in the words following,

Ver. 13. *These all dyed in Faith; not having received the Promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were Strangers and Pilgrims on Earth.*

Ver. 14. *For they that say such things, declare plainly that they seek a Country.*

These words, with the two Verses following, are an Amplification of that which was briefly delivered in the 9, and 10. Verses. They are fully brought in upon the former, as presupposing the Birth not only of *Isaac*, but *Jacob*; and the Apostle doth not only enlarge, but also polish his Discourse, and excellently set forth their Faith and the fore-named Effects thereof. The whole is an excellent Testimony of the three eminent Patriarchs: and therein we have

1. The Duty they performed.

2. God's owning them, and expressing his dear Affection towards them.

The first of these is continued from the beginning of Ver. 13. to the latter end of the 16th, in the last words whereof we have the second thing here observed. Their Duty and the Performance thereof may be reduced to certain Propositions.

1. *These all, not receiving the Promises, dyed in the Faith.*

Of which, two parts,

1. Their not receiving the Promises.

2. Their dying in the Faith, though they received them not.

They received not the Promises. Whereby Promises, understand the things promised: For otherwise it cannot be true: because it's certain, that Promises were made unto them; they knew them, and received them by Faith. But the things promised were neither given, nor received, till long after; and these are reduced to four heads, which be these,

1. A numerous Posterity.

2. The Land of *Canaan*.

3. The Incarnation and Exhibition of Christ.

4. The Resurrection to eternal Glory.

The parties here meant are *Abraham*, *Isaac*, and *Jacob*, not any named before, nor any mentioned after these Three; for they were the Persons who came from beyond the River *Euphrates*, who sojourned in the Land of *Canaan*, who dwelt in Tabernacles. Of these it's said, that they received not the things promised: For neither was their Posterity made as yet so numerous; nor had they any hereditary Possession of the Land of *Canaan*; nor did they see Christ in the Flesh, or hear the Gospel (for that followed about 2000 years after the Promises were first made); nor did they attain the Resurrection and Immortality.

Yet they dyed, even all of them, in the Faith: Which words signify, 1. They did believe.

2. Continued firm in the Faith unto the end, though they received not the Promises. The meaning is, they not only lived but dyed Believers; delay and non-enjoyment did not break their hearts: neither could Death itself, when they might perhaps be put to the greatest Conflict, separate their Souls and their Faith, though it separated their Souls and their Bodies: For this divine vertue was deeply rooted and fastned in them, and was immortal as their better part was, and followed the Soul into another World. Death might bereave them of their Friends and their temporal Estates, and all

their earthly Comforts, but of Faith it could not: And it's to be noted, that not only one but *all* of them dyed in the Faith. These were rare Patterns of Perseverance in this rare and incomparable vertue of Faith.

The second Proposition is,

That seeing them afar off, they were perswaded of them, and embraced them.

This should not have been a distinct Proposition, for it's part of the former, and added to those words, *not receiving the Promises*. And it's somewhat observable, that the word *perswaded* is wanting in several Manuscripts. They received them not, but 1. *Saw them afar off*: For they were distant, and to come, and not to be accomplished or enjoyed in their dayes; and some of them were more distant from their times than others, some were nearer. The principal, which were the Exhibition of Christ, and the universal Resurrection, stood at the most remote distance of time from them. Yet these they saw; for divine Revelation, as a celestial Light, did represent them unto them; the Promise did signify they had a Right unto them, and part in them. And as by this divine Light they were manifested unto them, so by the Eye of Faith, which is the spiritual visive Faculty of the Soul, they saw them, as they were represented, that is, at a distance: For Faith can see beyond and above the World, and hath some glimmering or imperfect sight of Eternity. 2. *They were perswaded of them, and assured, that in God's good time, which was the fittest, they should be fulfilled.* The Revelation and Promise was a sure Ground of this Perswasion, and *the Substance of things hoped for, and the Evidence of things not seen*. 3. *They embraced them*; the word signifies to salute, to draw near, to rejoyce, to embrace; for in saluting dearest friends, we draw near unto them, embrace them, rejoyce to see them. Some think the word here is Metaphorical, and the Expression taken from such as after a long and tedious Voyage at Sea come within ken of Land, and discover their own dearest Country, where they expect to abide and rest: For so soon as they discover and have sight of their own dear native Soil, they wonderfully rejoyce, and begin with joyfull Acclamations, to say, *Land, Land, Land! Haven, Haven, Haven! now Rest and Safety are near*. So it's certain that these Saints and heavenly Worthies drawing near their end, beheld these excellent Blessings, and especially their Saviour and their heavenly Country, and being sure of the fruition and enjoyment of them rejoyced with exceeding great Joy. Our Saviour saith thus, *Abraham rejoyced to see my day, and he saw it, and was glad*. Joh. 8. 56. When Abraham lived, the day of Christ's Incarnation, and the blessed Redemption of sinful Man, was to come, and afar off: Yet Abraham by Faith saw that day; and seeing it, though not near, or so clearly, he was glad, and rejoyced wonderfully. And now our Faith and Hope of eternal Glory though afar off, is a Cause of unspeakable Joy.

The third Proposition.

They confessing themselves Strangers and Pilgrims on Earth, declared plainly that they sought a Country.

Here we may consider,

1. What they did express.

2. What they did imply.

1. The thing expressed is, That they were Pilgrims and Strangers on Earth: For,

1. They were *Pilgrims and Strangers on Earth*.

2. They did openly confess this.

1. They were *Pilgrims and Strangers on Earth*. That they did sojourn in the Land of promise, as in a strange Country, you heard before; yet they sojourned not only there, but in other places, as in *Gerar* and *Egypt*; and for the whole time of their mortal Life, they were *Pilgrims and Strangers on Earth*, and could not be said to be Free-men, Denizens, or Members of any Community or Commonwealth in the World. But they might be such, either Politically or Spiritually, and they were in both respects such; for Man being immortal should provide for some place of perpetual Abode; and many thinking only of their Settlement on Earth, and of perpetuating themselves and their Names in their Posterity by successive Generations, look no higher than this World. If these tra-

vel out of their native Country, they must needs be Strangers in all Forreign States, if not naturalized in some of them. As for these Patriarchs, they had forsaken their own Country, out of which God had called them, and lost all their native and birth-right Privileges; yet they did not seek to settle themselves in any other part of the Earth, neither did they incorporate with any other People in the World; in this respect they were Pilgrims and Strangers politically. Besides, by the Light of Faith, they knew this Earth to be no place of perpetual abode; but only made and appointed by God as an habitation for a little time, through which we must only pass, and out of which, after a little stay, remove into a more certain continuing mansion: From all this we understand, that on Earth they were Pilgrims and Strangers every way. For many are either natural or naturalized Subjects of some earthly Common-wealth, and yet knowing by Faith that this is not their resting place, and continually expecting a removal, are spiritually considered as Strangers and Pilgrims, and are such indeed. That these Worthies were such on Earth is evident; and as they were such, so they openly and plainly professed it, and that by their words: For Jacob calls the dayes of his Life, *the dayes of the years of his Pilgrimage*, Gen. 47. 9. So David confesseth before God in this manner, *We are Strangers before thee, and Sojourners, as were all our Fathers*; and he gives the Reason to be this, *Our dayes on Earth are as a Shadow, and there is none abiding*, 1 Chron. 29. 15. They did profess this not only by their Words, but their Works, and the whole Course of their lives. For they were men above the World, who clearly apprehending the Vanity, Uncertainty, and Misery thereof, did judge it far below them, as base and unworthy the seeking. They knew the End of their Creation and Regeneration was far more noble: And this should be the mind of all the Saints of God. Therefore Peter exhorts the Christians to whom he wrote, as Pilgrims and Strangers to *abstain from fleshly Lusts*, 1 Pet. 2. 11. For, *We must not love the World; nor the things that are in the World*, 1 Joh. 2. 15. This is the thing they did express.

2. The thing which by this Confession they did plainly imply, is, That they sought a Country. There is no man in the World, but if he follow the Light of Reason, much more if he be guided by the Light of Grace, but will seek a place and an estate of Rest, wherein he may finally quiet his mind. The Land of Canaan was called God's Rest, because therein he gave Rest unto Israel. But this was but a temporal and earthly Rest, as the place of any Man's settled Inheritance may be: It was a Type of an eternal Rest, as their Sabbath was the Type of an eternal Sabbath; Such a Country, such a Rest, these Saints did seek. No man seeks that which he hath and enjoyeth; therefore this word sought implies, that they were not possessed of this Country; they were as yet only Seekers. Yet Seekers they were, and aimed at some better thing which they did most of all desire: And they were resolved to seek till they should find, and never rest till they attained their final Rest. Such Seekers we should all be, and continue to be such until we reach our heavenly Mansion. He that takes up his Rest in the World, or any earthly thing, and seeks no further, is of a base Spirit, and unworthy of an Immortal Soul.

§. 16. If they sought a Country, it must be earthly or heavenly; Earthly it was not, therefore heavenly it must be: This we learn from

Ver. 15. *And truly, if they had been mindful of that Country from whence they came out, they might have had opportunity to have returned.*

Ver. 16. *But now they desire a better Country, that is, an heavenly: Wherefore God is not ashamed to be called their God; for He hath prepared for them a City.*

IN these words we find two more Propositions concerning the Duty,

1. They sought not an Earthly Country.

2. They desired a Heavenly

The first we may easily understand to be the Substance of Ver. 15. The second is the express words of the 16.

1. That they sought not an earthly Country, is implied two ways: 1. In that they sought not that out of which they came. 2. By Opposition, for they sought an heavenly

heavenly. If they had sought any earthly Country in the World, surely they would have sought their own native Soil: And this is very likely. For what place doth take or affect us more than that of our Birth, Inheritance, Kindred? This Affection is naturally ingrafted in the heart of Man. Yet if it be said, Perhaps they had no opportunity to return; He answers, They had, and yet never did return; for they were not so mindful of it, nor so affected with it. This informs us, that as they voluntarily left their own Country at the first; so they continued their Absence, and so their Pilgrimage, voluntarily, and they were constantly obedient to the heavenly Call: From hence we learn, that our Obedience must be willing, or else it's no Obedience. They were, and we must be, content to be Pilgrims for a while in this World. To return was God's Prohibition, implied in God's Command to come out of it; and both the leaving of it, and the continuance in a strange Country, out of a willing heart; as it was acceptable to God, so it was part of their Self-denial. We must follow their Example: God calls us out of the World, as he did *Israel* out of *Egypt*, and *Judah* out of *Babylon*; we must not only come out, and that willingly, but we must willingly resolve never to return again. We must not with *Lee's* Wife look back at *Sodom*, after that God hath delivered us out of it, lest God be offended with us and severely punish us; for if we return again to the World, our latter end will be worse than the beginning.

2. They desired an heavenly Country. Here you must observe, 1. That this Country is the same which in *Ver. 10.* was called a City; and here it's said to be heavenly, which before was said to have Foundations; and that which here is affirmed to be prepared by God, is there affirmed to be built and made by God. So that a City that hath Foundations, which is made and built by God, and an heavenly Country prepared by God, are the same. 2. Strangers, Pilgrims, and Sojourners, are taken for the same, though by Writers of Politicks they may be distinguished. 3. That which before they looked for, here they are said to seek and desire; for they desired, hoped for, and sought a stable, firm, heavenly City and Country, built, made, prepared by God: To do thus was their Obedience and Performance of that Duty which God required at their hands. This Country or City is said to be Heavenly, not only to distinguish it from all earthly Countries, Cities, Societies, Common-wealths, but also to signify the Original of it, as being from Heaven, and also the Excellency of it; for, as high as Heaven is above the Earth, so excellent is this Country and City above the most pleasant Countries and most glorious Cities in the World. By this also we understand, that it is spiritual and invisible, safe, and of eternal continuance: Besides, Heaven is the place of our eternal Mansions and Rest, where our glorious Inheritance is to be fully and for ever enjoyed. And Heaven is fit for those who were born from Heaven: Therefore our Hope is said to be laid up in Heaven, our Inheritance to be reserved in Heaven, and our many Mansions to be prepared in Heaven. This heavenly Country they desire, out of their Belief of the Excellency thereof, and desired so much as they counted all earthly Countries base and contemptible in Comparison of the same; and whosoever doth not desire it in this manner and measure, as they did, shall never enter into that glorious place of eternal Bliss. Some think the Patriarchs, and the Saints after them, under the Law, neither had any better Promise, nor higher thoughts, than of temporal Felicity; but the contrary is evident from this place. According to the Covenant made at *Sinai* with *Israel*, as a Civil Society, and a Church under Ceremonies, they could expect no more; but according to the Promise of Christ in whom all Nations should be blessed, they looked higher; and as they did believe in Christ, so in him they looked for the Resurrection unto everlasting Glory.

Thus far we have heard of the Duty which they performed; now follows the Reward or Consequent of this Performance, and the manner how God was affected toward them; And this Affection appears in two things,

1. He was not ashamed to be called their God,

2. He prepared for them a City.

In the first we may note,

1. That God was their God.

2. That he was not ashamed to be called their God.

1. God was their God. God may be said to be a God,

their Creator, Preserver, and Governor.

1. To all men, as he is, 2. To be such by Covenant, so far as he promises

miseth to protect them and bless them, upon condition that they take him to be their God.

3. To be such in a special, peculiar, and eminent manner, as he hath bound himself to be the Author of eternal Salvation by Christ, to all such as sincerely repent, believe, and upon their Belief seek an heavenly Country. Thus to be a God to any, is to justify, sanctify, adopt, raise up at the last day, and make them for ever happy. He was called their God, that is, *He was their God*; for in the Hebrew sometimes *to be called*, is to be; yet that is not all, for to call himself their God, was not only to be their God, but to signify that he was so; and that not only by Words, but really by Actions. It was God himself who first promised to be their God, and when they were dead, said unto *Moses* *I am the God of Abraham, the God of Isaac, and the God of Jacob*: And again, *The Lord God of your Fathers, the God of Abraham, the God of Isaac, the God of Jacob*, — *this is my Name for ever, this is my Memorial to all Generations*, Exod. 3. 6, 15. So that the Apostle might truly say, that *He was not ashamed to be called their God*, neither did he think it any Derogation from his eternal Excellency, to own them. To own base and unworthy Persons is a Disgrace to any man of Reputation; and to own impenitent Sinners would be a Dishonour to God: Therefore to Workers of Iniquity Christ will say at the last Day, *Depart from me, I know you not*. Therefore we must take special notice of the Persons whom God did own, and of their Qualification. They were Persons of a sincere Faith, and an heavenly Conversation; and such we must be, or else there will be no Hope that God will own us. God will not be ashamed of any man because he is poor, mean, miserable, blind, deformed, or of no account in the World; but he will be ashamed of any Person, though never so great, that is not ashamed of Sin. If we seek not an heavenly Country, and manifest our selves to be Pilgrims and Strangers in this World, though we be never so rich, wise, potent, famous, he will not own us, because his Justice and Holiness will not suffer him to own our Sins. Let us therefore seriously consider, what a Comfort it is to have God to be our God, and what an Honour it will be for Christ to confess and acknowledge us before his Father and all his Holy Angels. All this you may learn from the Illative Particle *Wherefore*. For, because they desired a better, that is, an heavenly Country, and that by Faith, therefore God was not ashamed to be their God. Nor that their Faith and Desire of an heavenly Country was any meritorious Cause of this Honour, Priviledge, and near Relation to God; but that they qualified the Persons so, that without any violation of his Justice, or any diminution of his Majesty, he might according to his gracious Promise thus acknowledge them.

2. For he had prepared for them a City. These words may seem to give a Reason, why they sought a heavenly Country: And why? Because God had prepared it for them: Or, they may prove that God was their God in that eminent manner, from this Preparation of a City for them: Or, they may manifest, That God was not ashamed to be called their God, and he did manifest this in that he had prepared a City for them. Here we have

1. A City.

2. The Preparation of it.

3. The Preparation of it for them.

1. This City is that which hath Foundations, that better and heavenly Country spoken of before, and it signifies not only a Place but an Estate. The Place is excellent, and the Estate glorious, and both everlasting.

2. God prepared; For he loved them so much as he decreed to give Christ for them, that by his precious Blood he might purchase and acquire a Title unto it. He promised to send him into the World for that end, and sent him: He makes a Covenant with them, and binds himself upon condition of Faith in his only begotten, to give them this City. He works Faith in their hearts, gives them a Title, and by sanctifying them prepares them for the possession and enjoyment. As for the estate, it was ready in his Power from everlasting; and as for the place, it was finished and furnished from the Creation. It was God, who inwardly moved by his own goodness and most free Love, hath done all this; for God hath prepared, and made it ready, before they be ready for the Possession.

3. He prepared this City for them, not as deserving it, but as through the Power of his Grace, desiring, seeking, looking for it; for it was never prepared for Unbelievers, and such as loving the World do not prize it, or long for it. For though this Preparation be

a Work of his free and abundant Mercy, yet it's tempered and limited by his Justice, which will not suffer him to give such holy things to Dogs; nor cast such Pearls before Swine; and by this Preparation of this City for *them*, and not for others not rightly qualified, he signifies his Love to heavenly virtues, and his dear Affection to them who are enriched with them. So that sinful Men may hope for this City; yet upon condition, that they will be Pilgrims and Strangers in this World, and desire above all other things this better and heavenly Country.

For to clear this Doctrine more fully, we must observe, That the World morally and spiritually considered, is divided into two Societies; the one is of the Devil, the other of God. This distinction the learned Father took notice of, when he wrote his excellent Treatise *De Civitate Dei*: For all men either seek their Rest and Happiness on Earth, or an eternal Peace in Heaven; and by Nature, till God transplant us, we are not only in, but of, this earthly Society, and in the Kingdom of Darkness, and under the Power and Dominion of Satan; and whilst we are in this Kingdom of Satan, we are Strangers to the Common-wealth and City of God. But when God out of his unspeakable Mercy hath called us, made us meet to be partakers of the Inheritance of the Saints in Light; and delivered us from the Power of Darkness, and hath translated us into the Kingdom of his dear Son, *Colos. 1. 12. 13. Then we are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Household of God, Ephes. 2. 19.* Being once naturalized and made Burgesses of Heaven, we have our Conversation in Heaven, and carry our selves as Children of a Celestial extraction, and the Progeny of the eternal King. This Doctrine doth not only inform us of our Duty, but minist'reth unspeakable Comfort if we do perform it: For if our Goods and earthly Estates be sequestered, plundered, or any wayes taken from us; we have a better Estate in Heaven. If we be disgraced and reproached in this World, yet we shall be Kings and Priests, and for ever honoured in Heaven. If we be banished and persecuted from place to place, so that we can find no Rest and Safety, but are wearied out with Removals; yet we have a place of Rest and Safety and eternal Abode in Heaven, and of this no man can dispossess and disinherit us. If our Sufferings be grievous, many, and continue long; yet we have a City where is no Suffering, Pain, Persecution, Poverty, Sorrow, where God will wipe away all Tears. In this City are eternal Riches, Pleasures, Honour, Peace, Safety, and full Joy; there is nothing wanting which the heart of Man can desire. This is that City, which, as it is the expectation, so it's the universal Comfort of the Sons of God: And though the time of our Pilgrimage seem long and tedious, yet it will shortly expire, and then begins our everlasting Rest; for God hath prepared a City for us.

§. 17. The Apostle proceeds in proposing *Abraham* unto us as a Pattern of Imitation, and instanceth in a fourth Work or Effect of his Faith; for thus we read,

Ver. 17. *By Faith Abraham, when he was tryed, offered up Isaac; and he that had received the Promises offered his only begotten Son.*

Ver. 18. *Of whom it was said, That in Isaac shall thy Seed be called.*

Ver. 19. *Accounting that God was able to raise him up, even from the dead; from whence also he received him in a Figure.*

IN these words we may observe,

1. *Abraham's Obedience.*

2. *His Faith, whereby he performed this Obedience.*

In this Obedience we have

A Description of the

Party obeying,
Act of Obedience.

1. The Party obedient, who was *Abraham*, is described in reference to this Act of Obedience,

1. *As tempted.*

2. *As having received the Promises.*

3. *As one to whom it was said, That in Isaac shall thy Seed be called.*

1. He was tempted or tried. The party tempting or trying him was God: not that God tempts any Man to Sin; but that he would try and manifest unto *Abraham* himself his Faith and Love to God, that so he might be a rare Example in both to all future Generations, who should be informed of it. The means whereby he tryed him was, by giving him this singular and extraordinary Command of sacrificing his Son *Isaac*. This Command we read of in the Books of *Moses*; and this it is, *Take now thy Son, thine only Son Isaac, whom thou lovest, and go thou to the Land of Moriah, and offer him there upon one of the Mountains which I will tell thee of Gen. 22. 2.* The End of this Command was, to try whether *Abraham* loved God or his Son *Isaac* more. The Effect of it was an Obligation of *Abraham* to perform this Service, and to offer his Son: Neither in this was God's preceptive Will contrary to his decreative Will; for the decreative Will binds God absolutely to do that which he hath decreed, and is indispenfable; but the preceptive Will bound only *Abraham* to do this, yet so that God reserved a Power to dispense with him, and to hinder the Performance. And this was fulfilled instantly upon the signifying of his Will unto *Abraham*, who instantly upon the Knowledge thereof was bound, whether he did or did it not: There was no decreative Will of God, or Intention, that *Isaac* should be slain and offered. This Command was just, and no wayes contrary to that other Command of God, *Thou shalt not kill*; for though it's true, that it is unjust and contrary to that Law for any Man to take away the life of a party innocent, not guilty of any Capital Crime, which is the thing there forbidden: yet it is just, and God may justly command Man to take away the Life of such an innocent Person. And the reason hereof is not only this, that that Law did not bind God, but only Man; but because he is the Supream Lord, and hath absolute Power of Life and Death, which no Creature hath or can have. Again, he could restore Life taken away, which *Abraham* could not do; nay, it was above all created Power: So that the Reason whereby God in this Command is freed from all Injustice is taken a *Potestas & Potentia Dei*; for his Power was absolute and supream, and his strength was Almighty.

2. *Abraham* had received the Promises, of the Land of *Canaan*, of a numerous Posterity sufficient to inhabit it, of Christ in whom all Nations should be blessed.

3. He was fully assured by God, that in *Isaac*, who was the Son of Promise, all these Promises should be fulfilled: For God had excluded *Ismael*, and that peremptorily; and had several times expressly signified, that in *Isaac* and his Posterity, and in none else these Promises should be accomplished. Neither need we here trouble our selves about the words *Gen. 22.*, for it may be turned to *whom*, that is, to *Abraham*: or of *whom*, that is, of *Isaac* it was said, &c.

This was the Description of the Party obeying: The Act of Obedience was this, that he offered up *Isaac*, he offered up his only begotten Son, that Son of whom it was said, *In Isaac shall thy Seed be called*. The Sacrifice commanded, as commanded, was bloody, and required the Death and Slaughter of the Person to be sacrificed, and he trust be offered as a burnt Offering upon the Altar. This Offering once consummate would be the total Destruction of *Isaac*, as to this mortal Life, and that before he had any Issue. *Abraham* is said to have offered him, though he did not consummate and compleat the Oblation: For, 1. In his heart he had parted with him; and given him wholly unto his God; and was resolved to slay him, and burn his Body upon the Altar. So that this Oblation was finished in his heart.

2. He proceeded further; began really to do what he had resolved, came to the place of Offering, had prepared the Wood, bound *Isaac*, laid him uppon the Altar, and had lift up his hand to give the fatal blow, and had done all the rest of his Work, if God by the Voice of his Angel had not instantly staid his hand. This was a difficult piece of Service, and the more difficult the more excellent his Obedience; for it was *Isaac*, his only begotten of *Sarah*, whom he was commanded to offer.

4. 18. The next thing to be considered, is his Faith; for by Faith he offered *Isaac*. This Faith was high and excellent, because having so many difficulties to encounter, yet conquered all, and became finally victorious; so that nothing could stand before it. The difficulties may be reduced to two sorts,

1. Such as seemed to be contrary to Reason.
2. Such as were contrary to dear and tender Affection.

1. Reason might doubt whether the Revelation was from God, or a delusion of Satan; and this was the first debate. Yet upon serious consideration, he knew assuredly that it was from God, and as from him he by Faith receives it.

2. But suppose it were from God,

God, and as from him he by Faith receives it. 2. But suppose it were from God; yet he might scruple whether it was a Command, and of absolute Obligation. 3. Let it be so. He might question the matter of the Command, as contrary to an express Law, against the Light of Nature, and against all Justice and Equity: to slay an innocent Person seemed so to be. 4. Reason would most of all plead the Promise of God; which was to be fulfilled in *Isaac*, and would alledg, that if *Isaac* be slain, offered, burnt; then the Performance would be impossible, and God would not prove faithful. But *Abraham* in all these particulars wholly resigned up and sacrificed his reason to the Wisdom of God, and by Faith was perswaded, that the Commandment was from God, was just, did absolutely bind him; and rested upon God's Almighty Power, as able to raise him again out of the Ashes, as he created the first man out of the Dust. And he had an Experiment of this Power, which in his very Generation, and Conception, and Birth, did, above the Power of Nature, as it were, raise him from the dead, according to those words, *From whence he received him is a Figure*; whereby is signified, that his Generation was a kind of Resurrection from the dead, and was very like unto it. For his Body when he begot him, and *Sarah's* Womb when she conceived him, were, in respect of generative Power, both dead. So that the Knowledge and Experience of God's Almighty Power; and his full Assurance of God's fidelity in fulfilling his Promise, did wholly silence and refuse the debates of Reason, natural and not enlightened.

2. As his Reason, so his dear and tender Affection not only natural but moral, was hardly and sorely put unto it. For, 1. God did not command him to offer his Bulls, Goats, Rams, or Lambs, but his Son; not his Son *Ismael*, but *Isaac* the Son of his Joy, the Son of his Love, whom he loved as his own Son, as his only Son by *Sarah*, as a dutiful and pious Son, as a Son given him extraordinarily from Heaven, as the Son of Promise, and, which is more than all, a Son from whom he expected Christ, and in whom all the Promises were to be fulfilled. To part with a Son, with such a Son, to have him slain, to slay him himself, and embrace his hands in the innocent Blood of so dearly beloved a Child, whom he prized above any thing in the World, for whose life he would have given his greatest Estate, in whose Person so many of his Comforts were treasured up; was grievous to Flesh and Blood, and a Service and Work above the Power of Nature; yet Faith was strong, and overcame his Affection. By this Act of Obedience we learn, that Faith is a rare virtue, and a great gift from Heaven; that when God requires hard and difficult things from us, as, to forsake Father, Mother, all our dearest Relations, Life it self, and to bear the Cross, we must deny our Reason, and our Affections, and resign our selves wholly up to God's Wisdom and Will, and the more we love our God, the more we love our selves in God. This *Isaac*, in this particular, was a lively Type of Christ, whom God gave for us: For Christ was the only begotten, and the dearly beloved Son of God, better than all the World; yet God, to manifest his Love unto us, sent him into the World, and made Him a Burnt-Offering for us. And he suffered most cruel pains, was slain indeed, and suffered a cruel and ignominious death. In this Example which we are all bound to follow, we may observe God's great Mercy unto *Abraham*, in that he put him not to this hard Trial till his Faith was highly improved, and was taught to love nothing above his God.

19. The Apostle observing the Order of time descends from *Abraham* to *Isaac*, of whom it is written thus,

Ver. 20. By Faith *Isaac* blessed *Jacob* and *Esau*; concerning things to come.

BEfore I enter upon the Example, I will put you in mind of some things only hinted and darkly implied, or not mentioned formerly. As 1. Though God commanded *Isaac* to be sacrificed, upon which Sacrifice and burnt-Offering once consummate, the Performance of God's Promise seemed impossible; yet God did fulfil in *Isaac* what he promised, in that manner that the Command was no wayes contrary nor prejudicial to the Performance of the Promise. 2. That though *Abraham* thought that the raising of *Isaac* from the dead might be a way for God to shew his faithfulness, yet that was not God's way but another; for when *Abraham* was ready to give the fatal and mortal blow, God stayed his hands, prevented his death, and saved his Life: Yet this was till that very moment concealed from *Abraham*, that he might fully try him and manifest his

total Renunciation of himself to God. 3. That though *Abraham* was willing, yet resolved and ready to sacrifice his Son; and for this was highly accepted of God; yet this doth no way warrant or justify such as sacrificed their Children; or were ready to offer the fruit of their Body for the Sin of their Soul. For, 1. They had no Commandment or Warrant from God, as *Abraham* had. 2. They offered their Children to Idols and Devils. 3. If they had offered them to God, their Blood could not have expiated their Sins. The Case being so different, though the Obedience of *Abraham* was so pleasing to God, yet their sacrificing was plainly unnatural Murder, and abominable Idolatry. 4. If our Faith be sincere, we must sacrifice our *Isaac*, even what we love most unto our God. The Lord increase our Faith, that we may do this Service readily.

In the Text two things are observable, 1. *Isaac's* Blessing, an Effect or Work of his Faith.

2. His Faith, whereby he blessed his Sons.

In the Blessing we have, 1. The Parties blessed.

2. The Matter of the Blessing.

3. The Blessing it self.

1. The Parties blessed were *Jacob* and *Esau*, these were Twins conceived and born together: For, as their Birth, so their Conception, were simultaneous in respect of time. They were both his Children, both Sons, and all the Children which he had; for we read of none others born unto him. *Jacob* was the Younger, because born the latter, yet preferred before the Elder by God's free Election, and also in this Blessing; for he received the Privileges of the first-begotten, and in him, not in *Esau*, he made the Covenant good.

2. The Matter of the Blessing were things to come, hoped for, not seen, and therefore fit Objects of Faith, as no wayes certainly intelligible by the natural Light of Reason. These things were Blessings, and the same both temporal and spiritual. *Esau's* Blessings were only temporal, and not spiritual; *Jacob's* both temporal and spiritual: From which dispensation of these Mercies we may observe, 1. That profane Persons, as *Esau*, may enjoy temporal Blessings and Prosperity, and that in a greater measure than God's Children do, and therefore they are no Argument of God's special Love; for God causeth his Rain to fall, and his Sun to shine, as well upon the unjust as upon the just.

2. That the godly (such as *Jacob* was) have the Blessings of this Life, and of that which is to come. And because they desire heavenly more than earthly Blessings, therefore God, though sometimes he denyes them earthly Prosperity, yet will be sure to give them heavenly Comforts.

3. The Blessing it self was an Act of *Isaac*, though God was the principal Cause. Of blessing others I have spoken, Chap. 7. 6, 7. All Blessings come from God; for he is the Fountain and first Cause of them, and dispoth of them as he pleaseth. He sometimes communicates them by Man to Man, as in this particular Example, and makes Priests, Prophets, Parents, instrumental, and gives them Power to bless in his Name, and that either in an ordinary or extraordinary way. This Blessing was extraordinary, wherein God made his words effectual; for what he said came to pass. The words of Benediction were Prophetical; yet not merely a Prophecy or Prediction, but a Prediction with Power: And though he intended to have blessed *Esau* with the principal Blessing, yet *Jacob* obtained it. It was God's Will to order it so, yet his Will gave no Warrant to *Rebekah* of *Jacob* to use any unlawfull means, neither did their frailties hinder God's Mercy; so gracious he was. When the Blessing of *Jacob*, intended for *Esau*, was once past, it proved irrevocable; though profane *Esau* sought it even with tears, yet there was no place found for Repentance.

But how did *Isaac* thus bless his Sons? The Text informs, that he blessed them by Faith; and this is evident, because the Benediction was concerning things to come. This Faith required some divine Revelation and Promise, as a necessary Ground and Foundation. God had promised before great Blessings to his Father *Abraham*, and to him, yet to be fulfilled to their Posterity; by this he understood, that they should fall upon his Children: but whether the principal Mercies should be given to *Jacob* and his Posterity, or to *Esau* and his Children, he knew not, that was not revealed unto him, and therefore

he was so much mistaken. Yet, besides the former Revelation and Promise, he had some more particular Illumination concerning his Sons and their Children for time to come, and his Faith did believe both, and relied confidently upon the Promises; and out of this Faith he blessed them really, which without Faith he could not have done. This shews the excellency of Faith, and may persuade all Parents to believe, and may encourage them to continue in Faith; for by it they may derive some Blessings to their Children if they shall prove capable. For some Children prove to be profane as *Eisau*; and are not capable of spiritual Blessings. *Jacob* succeeded *Isaac*, and being blessed by his Father, he blessed *Joseph's* Children. For,

Ver. 21. By Faith *Jacob*, when he was a dying, blessed both the Sons of *Joseph*, and worshipped, leaning on his Rod.

It's an happiness to be the Children of believing Parents, who by their Faith transmit Blessings to Posterity: For *Jacob*, the Son of believing *Isaac*, was blessed, and he by his Faith transmits God's Blessings to *Joseph's* Children. In the words we may note,

1. *Jacob's* Effects or Works of Faith.

2. His Faith.

The Effects are two: 1. His Blessing of *Joseph's* Children when he was a dying.

2. His Adoration, leaning upon his Staff.

1. To begin with the Blessing, which was both predictive and effective, as the former was: we may observe, 1. The Persons blessed, 2. Divers Circumstances and Passages of this Act. The Persons were not his own immediate Children, but his Grand-Children by *Joseph* (every one of the Sons of *Joseph*). These were *Manasseh* and *Ephraim*; and, as we read of no other, so it's likely these two were all the Sons of *Joseph* at that time. The Blessings by him solemnly then declared, were to be expected and received by their Posterity. 2. The Circumstance of time is expressed to be, when he was a dying, that is, a little before, and when he was drawing nigh unto death: For then, having some thoughts and care of his Posterity, and especially of *Joseph* and his Children whom he dearly loved, the Spirit of the Almighty came upon him, to inform him of things to come, especially concerning his Nephews, and moved him to bless them, and that being done, he leaves the World. The Passages are many. *Joseph* presents his two Sons before him, and perhaps by some divine Instinct or Impulse, that he might bless them before his death; and intended the Priviledg of Birth-right to his Elder Son, as *Isaac* did formerly purpose. *Jacob* lays his hands upon them, a Rite used in Benediction. He guided them so, that he laid his right hand upon *Ephraim* the Younger, and this was purposely done by divine direction. This being done, he adopts them, and by Adoption makes them his immediate Children, and by his Blessing gives them the Portion of two Tribes with the rest of his Sons, and prefers the Younger before the Elder.

2. The second Effect is his Adoration leaning upon his Staff; where you must observe that the Apostle follows the Septuagint, as in most part of this Epistle he doth: Whereas others, following the Hebrew Copies we have now, translate the place thus, And *Israel* bowed himself upon the Bed's-head. To reconcile these, some tell us of the difference of *Mittah* and *Matteh*, the one signifying a Bed, the other a Staff; and say, that the word being at first unpointed might be taken to signify the one or the other, or both: so that he might be at the head of his Bed, leaning upon a Staff. It's true that the *Chaldean* and *Samaritan* read it (*Mittah*) a Bed. The *Syriack* turns the word *Sceptrum*: Yet this is clear enough, that the Apostle followed the Greek Translation, and we may safely follow him being divinely inspired. Upon this Staff he leaned, and by it supported himself, after that *Joseph* had sworn to him that he would bury him in the Land of *Canaan* in the burying place of his Fathers. He leaned thus upon his Staff that he might bow and worship. But the Question is, To whom he bowed? Some think he bowed to *Joseph*, not looking upon him now as his Son, but as a Prince and Administrator General of the Kingdom of *Egypt*; and this might give occasion to the *Syriack* Interpreter to think this Staff was *Joseph's* Scepter, as though by this Posture he gave not only Honour but Thanks unto his Son, that

he

he would not only promise, but confirm his Promise by Oath. Others conceive that he had far higher thoughts, and that with all humility he adored the divine Majesty, and did praise his glorious Name, that he had provided for his Burial in the Land of Promise, where his Posterity should settle, where his Saviour should be born, and where he should rise again to eternal Glory; and this outward bowing was a Sign of his most humble Submissiō and Adoration of the supreme and eternal Lord. This doth teach us, 1. That the Object of religious Adoration is God, as Supreme Lord of infinite and eternal Excellency. 2. That Humility is essential to this Act of Adoration. 3. That by outward Carriage in the Worship of God, we should signify our inward Humility. 4. That near our End we should think not only of Death, but of the Resurrection, and with the thoughts thereof support and comfort our hearts.

Thus Jacob blessed, thus he bowed, and both by Faith: For they were Effects of Faith, without which it was impossible to do either of them, as he did them. This is the principal thing intended in all the Examples, to shew the necessity and excellency of Faith, and by both to persuade Perseverance therein: And surely Jacob had some divine Revelation concerning the future Fates of his Grand-children, and upon Joseph's Oath of his Burial in the Land of Canaan, and he did most certainly believe it and rely upon it; and this Belief and Reliance was the inward Principle of his Benediction and Adoration; otherwise they had neither been effectual nor acceptable.

§. 21. Thus both Joseph's Sons were blessed by the Faith of his Father Jacob; and Joseph also had his Faith, which was effectual too: For,

Ver. 23. *By Faith Joseph when he dyed made mention of the departing of the Children of Israel, and gave Commandment concerning his Bones.*

Here likewise we have,

1. The Effects of Joseph's Faith.
2. His Faith the ground of these Effects.

The Effects are two,

1. *Mention of Israel's Departure.*
2. *A Charge or Command concerning his Bones.*

1. Joseph made mention of Israel's Departure. Israel was the divine Name of Jacob; for it was given him from Heaven, because by his earnest and fervent Prayers he prevailed with God. This Name was after given to his Posterity according to the Flesh, and in the New Testament to his Children according to the Spirit: In this place it signifies those Children, and that Posterity of his, who were living when God sent Moses to Pharaoh. This Departure here meant, is their departure out of Egypt, and Freedom from that miserable Bondage they suffered there. This Deliverance, Joseph being ready to dy, and knowing his End to be near, remembered as a matter of very great moment, and out of this remembrance puts the Israelites his Brethren, and probably his own Children and Nephews, in mind of it; and this perhaps also he did with a special Charge, they should make it known to their Childrens Children, that it might not be forgotten. Of this we thus read, *And Joseph said unto his Brethren, I dy; and God will surely visit you, and bring you out of this Land unto the Land which he swore to Abraham, to Isaac, to Jacob,* Gen. 50. 24. These words do fully explain this part of the Text. This was the first Effect.

2. The second was, That he gave Commandment concerning his Bones. This is explained by the words following, Gen. 50. 25. *And Joseph took an Oath of the Children of Israel saying, God will surely visit you, and ye shall carry up my Bones from hence.* These words imply that he had a great desire that his very Bones, and that part which at the time of their Deliverance remained, might be buried in Canaan, and so take Possession of that Land, where his Saviour should be born, redeem sinful Man, and rise again to Glory. Out of this desire he gives a strict Charge unto his surviving Brethren, and their Posterity, to carry his Bones with them out of Egypt into that Holy Land; and if their Love to him could not persuade them, as his Father took an Oath of him, so he took an Oath of them to do this last Service and Office of Love, that so not only Affection and Respect to him, but the fear of the eternal God by whom they had sworn, might make them and their Posterity mindful of their Promise. And according to his Command, their Promise and Oath,

the thing was done: For Moses took the Bones of Joseph with him, for he had straitly sworn the Children of Israel, saying, God will surely visit you, and ye shall carry up my Bones hence with you, *Exod. 13. 19.* And they were buried many years after in *Shechem* the Portion of Joseph, *Josh. 24. 32.* All this was done by Faith, which was grounded upon that Promise, which was confirmed by an Oath unto Abraham, Isaac, and Jacob, that he would give them the Land of Canaan, and bring their Children out of Egypt, for to settle them in that Country which was a Type of Heaven, and in which by Christ they should rise again to everlasting Life. This Revelation from Heaven he did assuredly believe; and rested upon the Promise. This Example should teach us to remember, and never to forget, the Promises of God, to mind others of them, perswade them to rest upon them, and deeply to engage them to their God, and the Performance of their Duty: This doth also inform us of the Excellency of the Bodies of the Saints, which have been Temples of the Holy Ghost, and one day shall be made immortal.

9. 22. And now we are come to the great Prophet Moses, whose Preservation was wonderful, and his Works glorious: The Apostle instanteth,

1. In his Preservation, as an Effect of his Parents Faith.
2. In his Works, which were Effects of his own Faith.

His Preservation is expressed thus,

Ver. 23. *By Faith Moſes, when he was born, was hid three Months of his Parents, becauſe they ſaw he was a proper Child, and they not afraid of the King's Commandment.*

IN which words we have,

1. The Work of his Parents.
2. The Intimation of their Faith whereby they did this Work.

1. The Work of his Parents was, that they hid him three Months: For, 1. Moses was hid. 2. He was hid three Months. 3. He was hid so long by his Parents. The hiding of Moses was a concealing of his Birth for to prevent his Ruine, and it was of great difficulty, and no less danger, and of strange Consequence; for this hiding was a means of his Preservation, and his Preservation the Ruine of Egypt and the Deliverance of Israel: Yet unto this concealment we must add the exposing of him in that manner, as that Pharaoh's Daughter did adopt him, take care of him, and brought him up like a Prince; so that he was skillful in all the Learning of the Egyptians. We may read the History at large, *Exod. 2.* where we may observe divers special Passages of God's Providence. The time was three Months, a thing hard to be done; because, as some relate, and it's very likely, the King of Egypt had Searchers amongst the Hebrews to find out their Male-Children as soon as they were born: For, no sooner were they born, but they were to be destroyed, as designed to destruction before their Entrance into the World: Thus long he was hid, and no longer could they conceal him, so the Text saith *Exod. 2.* This is said to be the Work of his Parents: It's ascribed only to the Mother in the History, yet no doubt with the consent and advice of the Father.

2. This was done by Faith; the Faith of his Parents, intimated in two things:

1. In that they saw him to be a proper Child.
2. In that they feared not the Wrath of the King.

1. They saw him to be a proper Child. 1. He was a proper Child. 2. They saw it. 3. Because they saw it, therefore hid him three Months. 1. He was a proper Child; that is, fair, comely, beautiful, and that not in an ordinary but an eminent measure; God perhaps had imprinted some extraordinary Characters upon him. 2. This his beauty and comeliness they saw, and as it did appear unto them, so they took special notice of it, and began to conceive that God had designed him for some extraordinary Work. 3. Because he was such, and they saw it, therefore they resolved to hide and conceal him so long as they could, and when they could no longer do it, they expose him in the wisest way they could unto divine Providence. It's true, that natural Affection might incline them much, and his divine beauty might move them more to use all means to prevent his Ruine: Yet this could not be all, there was some divine Revelation and Instinct which was the Ground of their Resolution and their Confidence; and some tell us that it was so. Out of Confidence and Trust in God's Mercy, they might earnestly pray,

pray, and upon their Prayer God might further manifest his Will concerning that Child, and so more fully settle their minds.

2. That they had some Faith, it further appears by their boldness, that *they feared not the Commandment of the King*. This King was one of the *Pharaohs* and Lord of *Egypt*, who, out of State-Policy, fearing the multiplication and strength of *Israel* being Strangers, sent out a cruel Edict and Command to murder all their Males so soon as born. And it's very likely he appointed certain Persons, as the Mid-wives with some others, for the Execution, with a strict Charge, upon pain of death if they should not execute his Command, and either spare them or conceal them. This Command made it so full of danger and hazard to his Parents to hide and conceal him so long: Yet this Command or Edict they did not fear, so as to bewray him. No doubt their fear was great, yet their Faith was greater, and overcame their fear; and this undaunted and resolved boldness was an Evidence of their Faith. Therefore is it said, that *by Faith they hid him three Months*, and so he was preserved; if it was by Faith formerly described, then there must be some divine Testimony and Promise, which was both the Ground of their Faith and also of their Hope.

3. Thus far his Preservation by the Faith of his Parents: Now follow the Works and rare Effects of his own Faith; for,

Ver. 24. *By Faith Moses, when he was come to years, refused to be called the Son of Pharaoh's Daughter.*

Ver. 25. *Choosing rather to suffer Affliction with the Children of God, than to enjoy the pleasures of Sin for a season.*

Ver. 26. *Esteeming the Reproach of Christ greater Riches than the Treasures of Egypt; for he had respect unto the Recompence of Reward.*

THE Apostle doth instance in four several Effects of *Moses* Faith: The first whereof is the principal, upon which he doth most of all enlarge; and in the same we may observe,

1. His Obedience to the principal Command.
2. His Faith an effectual Principle of his Obedience.

Of his Obedience we find two parts,

1. His Self-Denial, or his Refusal.
2. His bearing of the Cross, or his Choice.

1. His Self-Denial was this, That *when he came to years, he refused to be called the Son of Pharaoh's Daughter*. Where I must explain,

1. Who *Pharaoh's Daughter* was.
2. What it was to be called her Son.
3. What the Refusal of this was.
4. When he did refuse it.

1. *Pharaoh's Daughter* was a Lady and great Princess; for she was the Daughter of a great King. Whether she was the only Daughter, or, if the only Daughter, the only Child, and Heir Apparent to that rich and potent Kingdom, we know not; yet howsoever, her place was a place of great Honour, Power, Wealth, and Delights; and such, as that she might advance *Moses* very high, not only because he was her Son by Adoption, but also because he was so goodly a Person, of such excellent parts, and of so great desert; for he was skilful in all the Learning of the *Egyptians*, and mighty in words and deeds, eminently qualified, and above the ordinary rank not only of ordinary men but of Princes.

2. He was called the Son of this great Princess. To be called, as I have formerly observed, is sometimes for to be; therefore in this sense to be called her Son, was to be her Son: so that this Name was not a meer Title, but a Reality. Yet to be called, may signify something more; for it's implied here, as it is expressed in the History, that he was not her natural but her adopted Son; he was not of her Flesh and Blood, but of her Will and Choice: For Adoption is a Choice of one that is no Son, to be a Son. So he was called, is, that he was chosen and adopted; which kind of Filiation is accounted good in Law, by the Consent of Nations: Yet there is another thing which may be signified by

this

this word *called*; that is, he was not only so called by her, but so accounted, called, honoured, by others. God had made her an Instrument not only of his Preservation, but his excellent Education, Honour, and high Advancement.

3. Yet he refused to be called her Son. It's not meant, that he was base and unthankful, as not acknowledging her tender Compassion towards him, when he was ready to perish, or her singular Love to him, and special care of him, manifested in his Education and Advancement. No doubt he did account her as his best friend under Heaven, and his greatest Benefactrix under God, and he did give her all Respect and Honour due unto her as his Mother: His own natural Mother might have been willing, but was no wayes able, to do so much for him. This Refusal therefore was no unworthy Incivility, Disrespect, or base Ingratitude, but a free and noble Act of his divine and sanctified Soul, whereby he being illuminated from Heaven did see the baseness, uncertainty, and danger of that great Estate of Honour, Wealth, Power, and rare Contents of the World; and did judge the Enjoyment of it, if not inconsistent with, yet prejudicial to, his spiritual and eternal Happiness: And upon this account he was willing to part with them for a better end, and a great good. Whilst we are seeking the eternal Bliss of Heavens Kingdom, we must be willing to part with and forsake all things, even the most delicious and glorious, though we affect them much. In this Case, we must not only forsake Sin, but such things, which at other time, upon other occasions, we may justly love, and lawfully enjoy. *Isaac* must be sacrificed, if God command it; and Christ himself for a time must lay aside his Glory, if it be the Will of God that he should sacrifice himself upon the Cross: Whosoever loves not Jesus Christ above all, more than his Life, more than himself, he cannot be Christ's Disciple, nor expect Salvation and eternal Life by him. This was not the Spirit of the World, for most men will rather refuse to be called the Sons of God, that they might be the Sons of *Pharaoh's* Daughter, and advanced in Princes Courts, than refuse to be called *Pharaoh's* Sons, that they might be the Disciples of Christ and Sons of God. Man devoid of Grace and heavenly Wisdom is strongly bent and strongly inclined to the Glory, Honour, Wealth, and Delights of this World; they seem so glorious, and taste so sweet, that they much take the Soul; they promise some rare Content and perfect Happiness. Therefore men seek and pursue them eagerly, hoping and expecting much from them; and if they once are possessed of them, and enjoy them: Oh! How unwilling are they to part with them? They prefer them before Heaven, and the eternal felicity thereof. The young man, who so much desired to enter into the Kingdom of Heaven, and yet refused to receive it upon our blessed Saviour's terms, is an Example universally to be remembered and considered; for it plainly tells us, that to part with them, and the heart of Man once strongly affected with them, is impossible to any created Power, and only possible to the Almighty Power of God. Hence it doth appear how highly elevated, and how excellently qualified, the Soul of *Moses* was, who could so fully and freely refuse to be called the Son of *Pharaoh's* Daughter: This perhaps was not done without some great Conflict, the issue whereof was a clear and glorious Victory.

4. This mighty turn and change was made in *Moses*, when he came 30 years of Age. The distinct and particular Year of his Age, when he made this Refusal, is not mentioned: As for Instruction or Example for any such heavenly virtue, it was not likely he should find any such thing in the Court of an Heathen Prince. It might be that he might have some concealed Converse with his Parents, or his Brethren, in whom that Heavenly aspiring Spirit which was in *Abraham*, *Isaac*, *Jacob*, might remain. These might inform him of some divine and saving Truths, and of that Seed in whom all Nations should be blessed, yet in the midst of so many Temptations, these could work little upon him. Therefore it is to be presumed, that as *Abraham*, so he, was Partaker of the heavenly Call, and this did enable him to make this noble Resolution. Howsoever it was with him; yet we are born and bred up in the Church, upon whom the Light of the Gospel doth continually shine, and at the door of whose hearts Christ stands continually knocking, should learn this Lesson betimes: We having so many helps and means of Conversion should consecrate our tender years, and much more the flower and time of our riper dayes, unto God: But woe unto us, because we will not know the day of Visitation, and the things which belong unto eternal Peace, we are worse than the Ox that knoweth his Owner, and the Ass which knows his Master's Crib, than the Turtle, the Swallow, and the Crane, which know their times; and yet we do not know our God, we do not know our Saviour.

9. 24. This was his Self-Denial, after which the Apostle informs us of his bearing the Cross: Where we must consider,

1. His Choice.

2. The Ground of it.

1. His Choice was rare and wonderful; for he chose the Cross: Two things indeed were proposed unto him.

1. The Suffering of Affliction with God's People.

2. The Enjoyment of the pleasures of Sin for a season.

The one was sweet, and in present Possession; the other, bitter: Yet if we consider the Society and Company with whom he must suffer, they were the People of God; but the other were cursed profane Wretches. So that if he look at the Company, the Choice was easily made; yet if he compare Afflictions and present Sufferings, with present pleasures and the Enjoyment of them, it would prove very difficult to forsake the sweet, and pitch upon the bitter. And here we must observe,

1. That Self-Denial and bearing the Cross do go together.

2. That to refuse to be called the Son of Pharaoh's Daughter, and to forsake the Enjoyment of the pleasures of Sin, and the Riches of Egypt, were the same; and he that refuseth the one must forsake the other.

The matter will be more plain, if we reduce this Text to Propositions in this manner,

1. God's People suffered Afflictions.

2. He was willing to suffer with them.

3. He was willing rather to suffer with them, than to enjoy the pleasures of Sin for a season.

1. By People of God in this place, may be understood the *Israelites*, who at that time were the only Nation in Covenant with God, and were his People, in a special manner, and then under grievous Afflictions, by reason of the Cruelty of the *Egyptian King*: Yet this Title of *God's People* may be given to the Church of all times, which began to suffer in *Abel*, and continued suffering to our dayes, and shall do unto the end: For as Affliction is the common Lot of all Christ's Members, so it is the way of God's training them for an eternal Crown of Glory.

2. He was willing to suffer with them; For they were his own Brethren, and the best Society in the World, and had the highest Promises with the greatest Privileges, and the best Hopes. Yet, though these were in a suffering condition, he had rather partake with them in their Miseries, than forsake their Hopes and Privileges: Though Suffering, as Suffering, was grievous, and no way desirable or eligible as such; yet, as it was the Lot of God's People, and tended to a most excellent End, it put on the notion of Good, and might be willingly accepted, and as the Case then stood not to be refused.

3. When there is no better Condition to be expected, a wise man will make a virtue of necessity, and make the best use of that which in it self was bad, and no wayes avoidable. But there were pleasures which he either did enjoy or might have enjoyed: Yet these were pleasures of Sin, and but for a time, and these abated much; and it was better to suffer a little Misery for an eternal Reward, than to enjoy a little momentary pleasure, and after that endure eternal Punishment. As eternal Pleasures do far excel temporal, so Justice is infinitely better than Sin. *Honestum* is far above *Jucundum*, and infinitely more desirable. To suffer with God's People willingly and patiently, was a rare virtue; but the Delights of *Pharaoh's Court*, though they should have been lawful, were no such thing: But they were not lawful, they were Pleasures of Sin, that is, sinful Pleasures; they could not be enjoyed without Sin. The matter of them might be base, and no wayes allowable; and besides the Use and Enjoyment of them might be immoderate and inordinate; and with all unsanctified Persons addicted to them they prove sinful in both respects. These being carnal, blind the hearts of men, and cause them to forget their God, and neglect their Souls and eternal Estate: Besides, they were but for a time, a little season, and vanish suddenly away, a little pleasure leaves a cruel Sting behind it which will torment for ever. The just and virtuous Suffering with God's People, upon which followed a glorious Estate of Bliss, was far more eligible than momentary sinful Pleasures: Therefore he did prefer and choose the one before the other. He saw two wayes before him, the one was rough, the other smooth; yet at the end of one he saw a Paradise, and at the end of the other a Lake of Fire; he refuseth the smooth, to avoid the Lake of Fire, and

and takes the rough that he might enter into the Paradise to which it led him. This was *Moses* Choice, which few in the World take: Most men look at present Pleasures, not at future Joyes.

§. 25. The next thing to be enquired is the Ground of this Choice, and that was the ultimate Dictate of illuminated and elevated Reasons, whereby he did believe: For by Faith he made both this Refusal and this Choice, resolved to deny himself, and to take up the Cross, and actually and constantly did both; for they were the principal parts of his Obedience: The Objects of this Reason were three,

1. *The Reproach of Christ*, 2. *The Treasures of Egypt*, 3. *The Reward of the Reward*.

The divine inspired Truth gave a true Representation of every one of these, and did so direct him, that he judged aright both of the *Reproach of Christ*, and the *Treasures of Egypt*, and that not only absolutely but comparatively too; and did furnish him with a strong Reason taken from the Reward to determine his Election. The first Object was the *Reproach of Christ*, that is, such a Reproach as that of the Cross, which Christ was to suffer, or which he resolved to suffer for Christ's sake, and by the Dictate of Faith in Christ: For *Moses* his Faith was conformable unto that of his Fathers, whereby they believed in that Seed of theirs in whom all Nations should be blessed, which was Christ. Some Apprehensions they had of Christ's Sufferings, and his Glory which should follow after; but whether they had any distinct Notion of the Cross, which was the Sum of all Afflictions and Sufferings, may be doubted of us, because we know not what special Revelations they might have. This Cross was not only a suffering of Pain, but of Reproach, for that kind of death was both cruel and very ignominious, and therefore much abhorred by Flesh and Blood, which sometimes fears Reproach more than Pain. This Reproach, if suffered for our own Crimes, and not for Christ and Righteousness's sake, can minister no Comfort, or be in any wise gainful. Yet it was counted Riches, and a rare Revenue, an incomparable Treasure, not in respect of itself, but of that which followed by virtue of God's Promise: Thus it was considered, if suffered patiently for Christ, out of Faith in Christ and Love to Christ. The second Object was the *Treasures of Egypt*: These he considered, and knew to be great, yet of a finite value, for though men dote upon these earthly Treasures, idolize them, take them for a God; yet the price and worth of them was not very much, they were like the Pleasures, that is, sinful, and only for a little season: Thus he considered them absolutely; but not content with that, he weighs them in a true Balance, and compares them, and finds the *Reproach of Christ* greater, the *Treasures of Egypt* less; the latter base in respect of the former, which was far more excellent. And if we would compare the Treasures of the Earth, which men so much affect, with the Treasures of Heaven, which few seek after, they would appear no better than Trash or Dung. The third Object was, *The Reward of the Reward*: *Reward* here must be understood of the great and final Reward of eternal Glory; this Reward, though excellent in itself, is little worth except it be rendered, that is, given by God, and received and enjoyed by us. *Midwest* signifies both, that is, the *Reward*, and the *rendering of it*; yet it is given only to such as are willing to bear the Reproach of Christ, in compensation of our Sufferings for Christ. At this Reward, promised by God, merited by Christ, and to be rendered unto Man, he looked; he eyed it very much, and understood, and that most certainly, that it put a very high price upon suffering the Reproach of Christ, and made it of far greater value than the Treasures of *Egypt*, because it was the way and means for to attain eternal Glory; a Reward, which neither the Treasures of *Egypt*, nor of all the World, could purchase or parallel: So that the Reproach of Christ was not so excellent in itself, but as leading to the Estate of Heaven's Glory; not that it could merit the Reward, but only qualify him for the Enjoyment, and give a Title to it by virtue of God's Promise made upon the Merit of Christ, who by the Cross did merit this Reward for all such as by Faith should bear the Cross and follow him. This Faith moved him to this Obedience of Self-Denial, and bearing the Cross, and gave him Power to overcome the World; and that Faith which is not thus victorious is not justifying and saving. The Philosopher's *ἀρετήν ἐν ἐλπίδι* of Temperance and Fortitude, seem to have some Affinity with this Doctrine, but comes far short. And here it is observable, That the Honour to be *Pharaoh's* Daughter's Son; the temporary Pleasures of Sin, and the Treasures

fures of *Egypt* go together; so do Afflictions of God's People, and the Reproach of Christ. The Reproach of Christ is opposed to Honor, the Afflictions of God's People to the Pleasures of Sin, the Riches of Reproach for Christ to the Treasures of *Egypt*. The Reproaches of Christ and Afflictions are better to Man, as his Case now stands, not only in this, that they tend to the Reward, but also through Sanctification of the Spirit they exercise and improve our heavenly virtues, and prevent many grievous Sins. If we will be happy with *Moses*, we must make *Moses* Choice, and pray for the Power of the Spirit to enable us, not only to resolve but also perform as he did, and also often to eye the great Reward which will be a mighty Motive to Obedience. Neither must we think it mercenary to look at the Reward: for God's Glory and our Happiness are linked together, so that the Belief and Expectation of the Reward do no ways abate of our Love to God in Christ.

Ver. 26. The second Work of *Moses*, his Faith, wherein the Apostle instanteth, was his forsaking of *Egypt*: For,

Ver. 27. By Faith he forsook *Egypt*, not fearing the Wrath of the King; for he endured, as seeing him who is invisible.

FOR the better understanding both of this and the former part of the Example of *Moses*, we must observe, 1. That *Moses* had some divine Information of God's Intention by him to deliver *Israel*, as is implied by this, that he visited his Brethren when he was forty years of Age; for when it came into his heart to do so, and in this Visitation he slew an *Egyptian* who wronged and oppressed one of his Brethren. By this Visitation on and Act he supposed his Brethren would have understood how that God by his hand would deliver them, but they understood not, Acts 7. 23, 24, 25. 2. That if he would have laid aside all Affection and Care of his Brethren, and all thoughts of delivering them, he might have still continued to have been called the Son of *Pharaoh's* Daughter, and to have enjoyed the Pleasures and Treasures of *Egypt*. 3. That he was resolved, though with the loss of all, to attempt and undertake this Work, and began it with this Visitation and Deliverance of one particular Person; yet this way proved ineffectual, for the time was not yet come. 4. That in this Visitation it so fell out, through the Folly and Iniquity of one of his own Brethren, that *Pharaoh* was incensed against him, and sought to kill him; and now he begins to suffer Affliction with God's People, and to bear the Reproach of Christ. And now his Case was this, that he must either fly and forsake *Egypt*, or be slain. He cared not so much for the King's Wrath, nor did he fear Death so much, as he was grieved for the sad condition of his Brethren, and troubled that the design of their Deliverance did for the present fail. But to return unto the words, wherein we may observe these Propositions.

1. *Moses* forsook *Egypt*, not fearing the Wrath of the King.

2. In this he endured, as seeing him who is invisible.

In the former we have,

1. His leaving *Egypt*.

2. The manner how he left it.

1. He forsook *Egypt*. Two several times. 1. When he fled into the Land of *Midian*, where he was a Stranger and a Shepherd for many years. 2. When he brought *Israel* out of *Egypt*. The great doubt is, Whether of these is here intended? Some think the former; some, the latter; some, both: Yet, whether it be one or both, it's certain, both that he did leave *Egypt*, and that he did leave it in this manner. In the former Departure, he fled to avoid danger; in the latter, he marched out like a Prince and General with a mighty Host. The former was the loss of all his Honour, high and happy Estate, which he formerly enjoyed in *Pharaoh's* Court, and the beginning of his suffering Affliction and Reproach with the People of God. This was from himself, who, out of Pity and ardent Affection to his Brethren, brought himself into this Condition. This seemed to be a great Fall, for a great Prince became a poor Fugitive; yet he was well content, nay judged the Estate of the latter to be far better than that of the former. For it was far more free from Temptation, and more calm, so that he might freely give himself to contemplation and converse with his God. Therefore if we well consider this, the former forsaking *Egypt* is rather to be referred and ascribed to that Faith, whereby he denied himself

himself and took up the Cross looking at the great Reward.

2. In the latter, though the Wrath of the King was great, yet he feared it not. The last time he was in the King's presence, he did fearfully menace him, saying, *Get thee from me, take heed to thyself, see my face no more; for in that day thou shalt see my face, thou shalt die*, Exod. 10. 28. This signifies that he was enraged against *Moses*, and though, upon the last and greatest Execution upon the *Egyptians* in the death of the first born, he did for the present remit his fury, and sending to *Moses* and *Aaron* did dismiss them, and all *Israel*, yet he suddenly changed his mind, and armed all *Egypt* to pursue them. This *Moses* knew full well, yet he marched with all the Armies of *Israel* out of that wicked Country with invincible Boldness, and certain Confidence that God would make his March good, and their Deliverance full and effectual, against all the fury and force of that wicked King.

The Reason of this Boldness was his Faith, whereby he endured, *as seeing him who is invisible*, which is the second Proposition. Where,

1. The Object of his Faith was, the *Invisible*.
2. The Act was, *he saw him*, or looked upon him.
3. The Effect immediate was, *he endured*.

1. He that was invisible was God, who is said to be the eternal, immortal, invisible God, 1 Tim. 1. 17. *whom no man hath seen nor can see*, Cap. 6. 16. and *the invisible God*, Colos. 1. 15. To be *invisible*, as here is meant, must needs be proper unto God: It's true that many things, especially spiritual Substances, as immortal Souls and Angels, are not visible or perceivable by bodily Eyes, and in that respect invisible; but not in that manner as God is. No Man, nor *Moses*, can see God and live, as Angels and glorified Saints do, neither can they see him as he sees himself; so that in some respects he is invisible to all, and only visible to himself.

2. The Act of his Faith, was that whereby he, as it were, and in some manner, saw this invisible God: He saw him, not by his Senses, nor by the natural Light of Reason, but by a diviner and more excellent vivify faculty, to which he did represent himself in his Wisdom, almighty Power, Promise, and Fidelity, with all which he was engaged in this Act. This sight of him made *Pharaoh*, though a King of mighty Power, as contemptible in his Eyes: So glorious did he appear, that all the Power and Princes of the World were nothing to him.

3. The immediate Effect was, that he so seeing him as though he were present, matching in the Van, bringing up the Rear, and guarding *Israel* on every side, did endure, not only with a patient but a constant and undaunted mind, the Wrath of the King, whom he feared. He strengthened and hardened himself, and resolved to carry *Israel* out of *Egypt*, and rescue them from the *Egyptian* Bondage and Tyranny. This was an Act of Faith, of strong Faith; and this Instance doth teach to fortify and embolden our hearts by Faith in God, against all fears of the greatest, most cruel, and enraged Enemies.

§. 27. The third Instance is made in that Act of keeping the Passover, and preserving the first-born of *Israel* from the destroying Angel: For,

Ver. 28. *Through Faith he kept the Passover, and the sprinkling of Blood, lest he that destroyed the first-born should touch them.*

IN these words we may observe,

1. A Command.
2. A Promise.
3. Faith, whereby the Command was obeyed, and whereupon the Promise was performed.

1. The Command, for the matter, was two-fold:

1. The Celebration of the Passover.
2. The sprinkling of Blood.

What the Passover was we easily learn from Exod. 12. and most do know it: It was a Sacrament of the Old Testament, to confirm the Promise of God made to *Israel*. The Matter of it was a Lamb without blemish; the Actions were Separation of the Lamb, preparing and roasting it with fire, and eating of it with four Herbs and unleavened Bread, with their Loins girt, and their Staffs in their hand at the first time of the Institution.

tion. Some tell us of a form of words prescribed, but in this the Scripture is silent: It was the same to them, that the Eucharist is to us. The use of the Blood at that time, of which we never after read, was to sprinkle the upper and side posts of their Doors with it, and for this end, to avert the destroying Angel. In all this, a far greater thing was mystically infolded, as Christ our Paschal Lamb, whose Blood sprinkled by Faith upon our Souls, delivers us from the destroying wrath of God, and the punishments of Hell; of which Blood and Sacrifice of Christ you have heard much in the former Chapters. That they should thus celebrate this Sacrament, and thus sprinkle this Blood, was the Command of God to *Moses*, and by him declared to *Israel*.

2. The promise of God was, that if they did celebrate the Passover, and sprinkle the Blood of the Paschal Lamb, accordingly as God prescribed, he would bring them out of *Egypt*, and save their first born in that Night, when he would destroy all the first born of Man and Beast in the Land of *Egypt*. The great mystery was, that whosoever should partake of Christ, the immaculate Lamb of God which taketh away the Sin of the World, and have the door of their Souls sprinkled with his Blood, they should be delivered from the power of Satan, freed from the wrath of God, and pass on safely towards their heavenly *Canaan*, and the place of their eternal Rest.

3. *Moses* believed the Word of God concerning these particulars, and *Israel* believed *Moses* as speaking to them from God, and both he and they relied upon the Promise. By this Faith he and they obeyed the Command of God, in celebrating the Passover, and in sprinkling the Blood of the Paschal Lamb; and upon this Obedience the Promise of God was performed, their first born was saved, and all of them that Night brought out of *Egypt*. Without this Faith, they neither could have obeyed the Command of God, nor obtained the great mercies promised. So if we by Faith eat Christ's Flesh, and drink his Blood, we shall live, and be everlastingly saved. From hence we learn, That Faith enables and stirs us up to obey the Commands of God, that so by it we may obtain the Rewards, which God hath promised.

4. 28. The fourth instance is of *Israel's* Faith, whereby they passed through the Red Sea with safety, when the *Egyptians* were drowned. For,

Ver. 29. By Faith they passed through the Red Sea, as by dry Land, which the *Egyptians* assaying to do, were drowned.]

IN these words we have,

1. The safety of *Israel*.

2. The destruction of the *Egyptians*.

3. The reason of the one and of the other.

1. The safety of *Israel* was, That they passed through the Red Sea, as by dry Land. To understand this, we must remember and call to mind the History: We have heard of the bringing of *Israel* out of *Egypt*, and the saving of their first Born. After they were marched on their way towards the Red Sea, according to God's direction: *Pharaoh* repented of the dismissal of *Israel*, and by spies, or some others, informed what way they took, and where they were conceived them to be in straits, and easy to be reduced or destroyed. Thereupon he arms and musters up the main strength of *Egypt*, marcheth himself in person with his Potent Armies, and pursues them, and some came near to them. The Angel of God removes into the re-re-ward, and strikes in between *Israel* and *Pharaoh's* Army, till they came to the Red Sea, where they were flanked on both sides with impulsive mountains, the Red Sea was before them, the mighty Army of *Egypt* behind them; so that in humane reason, nothing but destruction could be expected. *Israel* cries out to *Moses*, and *Moses* calls to God: God here commands *Moses* to strike the Sea with a Rod, and commands *Israel* to pass forward, and expect the Salvation of God promising to deliver them. The Sea was divided, the Waters stood like walls and mountains, as though they had been congealed and turned to Ice. The bottom, which never saw the Sun before, appears, is made firm ground, without deep mud or quicksands: *Israel* passeth on, arrives at the further shore, and neither Man nor Child is drowned. As the deep and drowning waters saved *Noah* by bearing up the Ark, so now the dangerous and threatening Sea, and tumultuous waters, are a safety to *Israel*. This was a strange and glorious work of God's Almighty Power and unspeakable mercy: This is called often in the

Hebrew the Sea of *Soph* or *Bahuskes*, which it seems grow upon the banks; and also the Sea of *Edom*: and because *Edom* signifies Red, therefore it's named the Red-Sea; as the Septuagint turns the proper substantive into an appellative.

2. *Pharaoh* and the *Egyptians* pursue them into the Sea, and so were drowned. This was ordered by the wisdom of God, and was the execution of his just Judgment. While way is made for *Israel* to pass, the inconsistency and fluid nature of the Waters is suspended, that the *Egyptians*, following after the *Israelites*, might enter into the heart and depth of the Channel. Yet in the mean time, the Angel of God continues to keep between *Israel* and *Pharaoh's* Army, till such time as all the People were safely landed, and, to retard the march of the Horse, takes off their Chariot Wheels, so that they drove heavily. When *Israel* was past all danger, God suffers the Waters to return to their former Course; and so they overwhelm *Pharaoh* and all his Host, who sunk like lead into the bottom of the Sea; and this was done in the sight of *Israel*, that they might rejoyce and give glory unto God for their Salvation, and the destruction of their Enemies. This was a wonderful deliverance of God's People, and the end of a proud and cruel Tyrant.

3. The reason of the one, was Faith; of the other, Unbelief: For by Faith they found a way through the great deep: And this was not the Faith of *Israel* alone, but principally of *Moses*. For it might truly be said, *They passed through the Sea by his Faith*, yet joyned with their's: For God commanded *Moses* with his Rod to smite the Sea, and *Israel* to pass on, and promised to divide the Sea, and save them not only from the Waters, but from their Enemies. This *Moses* did believe, and persuades them to do so likewise: and this Faith moved them to obey God's Command, and upon their Obedience to expect the Mercy promised. Without this Warrant and Word from Heaven, and their belief of it, and confidence in it, it had been impossible for them to have escaped destruction. The *Egyptians* assaying without this Faith to passe, were drowned: Pride, cruelty, desire of revenge drove them forward; they had neither Revelation, nor Command, nor Promise, and therefore they perished. This example informs us, 1. That there is no danger so great, but God can deliver us out of it; for God hath many wayes to deliver us. 2. That when man's danger is the greatest, God's help is the nearest: For, as the saying is, *Man's Extremity is God's Opportunity*. For he is a present help in time of trouble; in the midst of the Waters, and in the fiery Furnace. 3. Many times the Salvation of God's People is the destruction of their Enemies; and when he saves the one, he destroys the other; and there will a day come when all God's People shall see their desire upon all their Enemies. Yet we must believe and obey, and trust in God; and have a just Cause, if we will expect deliverance: and he that doth not so believe, as to be ready to do what God Commands, can never attain the benefit God doth promise, which is so limited and confined to the performance of the Command upon Faith, that, without Performance and Obedience, the Mercy promised cannot be expected and received. This is the true reason, why justifying Faith is inconsistent with the predominancy of any Lust and Sin. For true Faith receives the Promise with the terms and conditions it requireth; and whosoever believes, or is persuaded that he may receive the Blessing promised, without obedience to the Command annexed, doth deceive himself. For he that, continuing in his sins, not resolving from his heart to forsake them, to renounce all righteousness in himself, to rely wholly and solely upon the merit of Christ, and mercy of God, persuades himself of Remission promised, doth mistake the Promise; and shall not obtain that which he desires. For his Faith is not sincere, his confidence is but presumption, and the issue will be shame and confusion: This Doctrine also ministrereth unspeakable comfort to all true Believers in the midst of their Extremities.

6. 29. *Joshua* succeeded *Moses*, and he by Faith did many glorious works; one whereof the Apostle singeth out, and instanceth in, which was the fall of the walls *Jericho*. For,

Ver. 30. *By Faith the Walls of Jericho fell, after they were compassed about seven times.*

THIS work was miraculous, and is ascribed to Faith in God's Word. The whole History here abridged by the Apostle, we may read at large, *Joshua* 8. Upon which, as upon the rest of that Book, *Moses* doth excellently discourse. In the words, as in the former examples, we may observe:

1. The Work.

2. The Faith whereby it was done.

In the Work, as it's briefly here expressed, we may consider;

1. What it was, The fall of the Walls of *Jericho*.

2. The means whereby it was done, and that was by compassing them about seven times.

3. The time, When they had seven times compassed them.

But if we consider the History, the principal things remarkable, are;

1. The Command and Instructions of God given to *Joshua* and the People.

2. God's Promise.

3. Their Obedience.

4. The Issue or Event.

1. God's Command was signified to *Joshua*, and by *Joshua* to *Israel*; and in general it was to compass about *Jericho*, which was the first City of *Canaan*, on this West side of *Jordan* which God gave into their hands; and in such a manner, as that it might encourage his People, and strike a terror into the rest of their Enemies, and let them know what to expect. It was not very great, yet strong. For the manner how often, in what order, with what rites, when to begin, when to end, they received Instructions and Directions, and they were bound to follow them. For we must not only do the thing God Commands, but we must do it in that manner as he shall prescribe.

2. God's Promise was in general to deliver it into their Hands, and in that manner, as that there should be no formal Siege or effusion of Blood. This was a miraculous and extraordinary way, which he did prescribe unto them, and in it self very unlikely to take effect; for there seemed to be no causality in the means, nor any power in them for to produce the effect. Therefore a Promise of God was necessary, that so they might have a ground of their Faith, an encouragement to use the means, and, upon the use, a certain expectation of the event. Neither would the Promise of any other but of God serve the turn; yet seeing they had had so much experience of his wonderful and almighty power, it was sufficient, and there was no cause of doubting.

3. Seeing God had promised, and they believed; therefore they obey his Command, readily and cheerfully use the means, and follow his Directions, and compass the City in that manner, and so often, as God required. This obedience, to the Enemies, who were ignorant both of God's Command and Promise, might seem ridiculous, and a matter of laughter rather than of fears, except they did suspect some magick Spells, and diabolical power might be used in that formal procession.

4. The Event was the fall of the Walls of *Jericho*, and the ruine of that City and the Inhabitants. Some think this fall to be the sinking of the Wall whole and entire into the ground, so that the highest parts of them lay level with the surface of the Earth, yet there is no certainty of this. But this is certain, that they so fell as that *Israel* might easily enter: This was a work of almighty power, and by this example we easily understand, that when out of Faith we obey God's Commands, that which God hath promised will be effected. Therefore when any business is difficult to be done, we must not so much look at the impotency of natural and secondary Causes, as at the promise of God, and the performance of our Duty. And though it's true, that the principal, if not the sole effective cause be the Power of God; yet without the Faith and Obedience of man, the fulfilling of the Promise cannot be expected. This manner of giving *Jericho* into *Israel*'s hand, to humane reason, not acquainted with the Counsel of God, might seem strange. Yet it was an excellent way to animate *Israel*, and terrify the *Canaanites*: For by this miraculous Event, *Israel* might understand how easily, without blow or blood of any man, the strongest City might be taken and delivered into their hands; and the Enemy might know, that neither the strongest and highest Walls, nor the power of the most warlike Soldiers, could be able to stand out. The principal thing here to be observed, is the excellency of Faith grounded upon the Word and Promise of God.

9. 30. In this strange and fearful destruction of *Jericho*, God remembered mercy, and saved *Rahab* and her Family, so that they perished not with the rest. For,

Ver. 31. *By Faith the Harlot Rahab perished not with them that believed not, when she had received the Spies with peace.*

This is the last Example of those, whereupon the Apostle severally and more distinctly insists. In it we may observe,

1. The Party named and proposed for an Example, which was *Rahab the Harlot*.
2. The Work of her Faith, *She received the Spies in peace.*
3. Her Preservation in the general ruine of that City.
4. Her Faith, whereby she obtained that Reward.

1. The Party was a Woman, her Name *Rahab*, a Gentile, a Canaanite, an Inhabitant and Native of *Jericho*, an Inn-Keeper, and an Harlot; for she seems to be both: Yet this is so far true, that though she had formerly been guilty, yet now she was a Penitent, and upon her Faith, if not before, reformed. God had prepared her for his own Design, and made her a fit Instrument to save the Spies, and the Spies fit Agents to inform *Joshua* of the Truth, and to encourage all *Israel* to go on boldly in the Conquest of all *Canaan*.

2. Her Work of Faith was, that *she received the Spies in peace*. These Spies were Agents sent by *Joshua*, to discover the Country on the West-side of *Jordan* according to his Directions; and his End in sending them was, to receive Information from them of such things as were convenient to be known, as Preparative for the future Conquest. As Stratagems, so Spies were useful, as other Intelligencers are, in a well-ordered State that hath to deal with Enemies; and if the Cause be just, and the Enemies unjust, they are certainly lawful. These she received, though Enemies to her Country, not only as Guests but Friends; and, as she received, so she dismissed them *in peace*, that is, in safety, and as Friends, and not as Enemies: This she did with so great Care, Prudence, and Fidelity, that their best Friends in that Case could not have done more and better for them. The manner how she entertained them, the Conference she had with them, the Contract made between them, the Act how she concealed them, the Counsel she gave them, and the Contrivance of their safety, you may read more at large in the Book of *Joshua*: Her officious Lie which she made in their behalf cannot in strict Justice be excused, though in mercy it may be pardoned. And in this Act and Work of Charity towards them, she was not guilty of perfidious Treachery to her own Country, which she knew to be wicked, and destined by God himself unto Destruction; and she was bound to love God more than her Country, and his People more than his Enemies: By her Faith she had renounced all to serve the true God, and in her heart was become already one of God's Saints and Servants. Treachery indeed is unjust, and contrary to the Laws of God, which require fidelity to God first, and then to our Country, so far as it shall be consistent with Fidelity to the Supreme Lord, and not one jot further.

3. Her Reward followed upon this, *For she perished not with them that believed not*: Where we have, 1. The Destruction of Unbelievers. 2. Her Preservation. The first implies, that her Neighbours and Fellow-Citizens were grievous Sinners, and so hardened in their Sins, that they did not believe, and so were Vessels of Wrath, and fitted for Destruction. These being such did perish, and suffered Punishment due unto their Sins, which was a total and final ruine. But she perished not, but was preserved; and the manner of her Preservation we find related in the History: For both the Spies and *Joshua* were faithful to her, and performed the Promise and the Oath made unto her. By this we learn how easily God can save us even in the midst of general Calamities.

4. This her Preservation was a Reward of her Faith; not that Faith did merit it, but made her capable of God's Mercy. This her Faith was wrought in her by the Fame of God's glorious Works and Counsels which she had heard, and by the Power of the Holy Ghost; and it was manifested much, and very much, both by her Words and Deeds, when she received the Spies, and preserved them from Death. It was so much the more to be admired, seeing she was an Alien, a Gentile, a *Canaanite*, and dwelt amongst a cursed People, amongst whom she had been a grievous Sinner: Surely she will rise up in Judgment, against the Unbelievers of our times.

§. 31. The Apostle forbears to insist largely and particularly upon the Faith of any more of the ancient Worthies, either Men or Women; and draws towards a Conclusion by Contraction of his Discourse, and in this manner:

Ver. 32. *And what shall I more say? For the time would fail me to tell of Gideon, and of Barac, and of Samson, and of Jephtha; of David also and Samuel, and of the Prophets.*

IN these words, and those that follow in this Chapter, we must consider,

1. The manner how the following Discourse is brought in.

2. The matter of it.

1. The manner is, by a Rhetorical Paraleipsis, signifying 1. There was no necessity of any more Instances, because the former were sufficient. 2. That to go on to instance so largely in the rest of the following Ages, would be too tedious, take up much time, and enlarge his Letter till it swell to a great Volume. 3. Yet he lets them know, that if need were, and it were requisite, he could instance in many more; but yet he thought it no Wisdom to do so.

2. In the matter we have,

1. A particular enumeration of certain former Worthies.

2. Their rare Exploits.

3. Their many Sufferings.

4. Their Deeds and Sufferings issuing from Faith.

5. The time when they lived, believed, did these Works, and suffered.

6. God's benignity to us, who in his Wisdom did so order it, that they should not be perfect without us.

This is the Sum and Substance of the rest of this Chapter, which contracts much matter into a narrow Compass, and expresseth it in a few words. As for the Persons commended for their Faith, 1. Some of them are signified particularly by Name, some by a general term expressing their Office. 2. That though he names but six, yet this was not because there were no more but these, or that he was ignorant of them, but because it was not needful. 3. Amongst these we have four Judges, one Prophet, one King; yet so that the Prophet was a Judge, and the King a Prophet. The Persons not mentioned by Name, but signified by their Office, were the Prophets; and whereas there were Prophets both ordinary and extraordinary, the extraordinary are intended. By this passage and proceeding of the Apostle, we learn, that in our Discourses we should not be needlessly tedious, and say all that we can, but that only which is sufficient, most expedient, and conducing to the main Scope. This was a Letter, and he was not willing to enlarge beyond the bounds of a Letter, which he must needs have done if he had instanced and amplified in all the particulars which he knew.

§. 32. These are the Persons: Their rare Exploits and Works of Faith follow; for thus we read,

Ver. 33. *Who through Faith subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the Mouths of Lions.*

Ver. 34. *Quenched the violence of Fire, escaped the Edge of the Sword, out of Weakness were made strong, waxed strong in Fight, turned to flight the Armies of the Aliens.*

THE Effects of their Faith being doing great things, obtaining great Mercies, suffering great Afflictions, are here only touched upon, and briefly related: Yet this is done without any Attribution of them to the Persons formerly named and mentioned; for of these Persons those things are to be understood, and they are all Effects and Consequents of Faith. There is it said, *Who by Faith subdued*, &c. And seeing his chief Intention was to shew the Excellency of Faith, and these Effects were rare and excellent, and such as depended upon Faith as Effects upon the Cause, it was sufficient in this manner to reckon them up, and to inform these *Hebrews* of them.

1. They

1. *They subdued Kingdoms.* Though this may agree to, and be affirmed of, others; yet in this particular, *David* seems to be most eminent, who subdued the *Philistines*, *Edomites*, *Ammonites*, and other of the *Syrian* Kingdoms. For to understand this, it's to be observed,

1. That the Cause of the Conqueror was just. 2. That he had Warrant from God, and many times the Warrant was extraordinary. 3. Sometimes he had Directions from God, who was first consulted. 4. He depended not upon his own strength and policy but upon his God. 5. The Victory was given by God, upon the Faith and Prayer of the victorious Party. 6. The Kingdoms subdued were not only Enemies to God's People, but to God himself and his Laws; so that both the safety of the People, and also of Religion, did much depend upon these Victories, which were far more glorious and excellent, because given upon the Faith of such as trusted in their God. Others might prove Conquerors, who waged War against others out of Ambition, Pride, Covetousness, Cruelty, without any just Cause or Commission from Heaven; and they were rather Executioners of God's just Judgments upon wicked People and Offenders, whom they cruelly punished without any thoughts of God or care of Justice, as being wicked Persons themselves.

2. *They wrought Righteousness.* The subduing of Kingdoms was the exercise of their Military Power, and this may seem to be the Use of the Sword of Justice: For the Judges and *David* were Generals in War, and Judges in peace; they went out before the People, and fought their Battles, and in the time of Peace they did Justice and Judgments; by reason of their Faith they were victorious in their Wars, and just in their Judgment: The Duty of a Prince is, to defend his People from Foreign Enemies, and to protect their just and loyal Subjects, and punish the Oppressors and Injurious. This Righteousness therefore is judicial Righteousness, and their doing of Righteousness, their constant Administration of Justice: For the meaning is not merely that they did some few Acts of Justice; for so many wicked Princes do: but these did execute Justice and Judgment constantly, and in an eminent manner: And the more their Faith, the more their Righteousness; for Faith must needs effectually incline them unto it.

3. *By Faith they obtained Promises.* By Promises understand things promised, and these not general, but particular. To the Patriarchs, before *Joshua*, the Land of *Canaan* was promised; yet not given, not enjoyed; only their Posterity under *Joshua* obtained that Promise. Christ was promised to them all, yet they obtained not this Promise; for he was not exhibited till many years after: These were more general Promises. There were besides many eminent Mercies particular, of Victory, Deliverance, Peace, and other things, which by Faith they obtained; yet so as that they used the means which God vouchsafed unto them, and these means without Faith had been insufficient. This informs us, that as great things are done, so great things are obtained by Faith, which believeth the Word of God, and relyeth upon his Promises: For God promised, they believed, the things promised were performed.

4. *By Faith they stopped the Mouths of Lions.* This is understood principally of *Daniel*, *Samson* slew a Lion, and so did *David*: *Daniel* was saved from the hungry fierce Lions, when he was cast into their Den of purpose to be devoured. This he acknowledged as a great and special Mercy from his God, when he said to *Darius*, *My God hath sent his Angel, and hath shut the Lions Mouths, that they have not hurt me*, Dan. 6. 22. This Preservation was miraculous, and a Mercy obtained by Faith: For his Cause was just, he would not intermit his constant Devotion and his Supplications unto his God, though he should suffer Death, and resolved to observe the just Command of God, and refused to obey the unjust Command of Man, and was persuaded that God was able to deliver him, and therefore he cast himself wholly upon his Mercy: This he could never have done without Faith. This place is not to be understood, that he by his own Power did stop the Lions Mouths; but that God by his Angel did it upon his Faith, whereby he obtained this Mercy.

5. *By Faith some of them quenched the violence of Fire.* By this and the former we understand, that divers of these particulars are not to be attributed to the Faith of all and every one, but to some particular Persons of them, as severed from the rest. The former Worthy intended was one of the Prophets, and these might be such also, yet not so eminent; for these words are not meant of a single Person, but of *Shadrach*, *Meshech*, and *Abednego*, three Jews, fellow-Captives with *Daniel*: These were cast into a fiery Furnace, so violently

lently hot, that the very persons, who cast them in, were consumed: Yet these walking in the midst of this raging heat, were not burned. For upon their Bodies, the fire had no power, nor was an hair of their head singed; neither were their Coats changed, nor the smell of fire had passed upon them, *Dan. 3. 27.* This was a wonderful deliverance, and a work of God's almighty hand; and it was obtained by their Faith, manifested to be sincere by their Obedience. For they disobeyed the wicked Command of the King, and steadfastly resolved to obey their God: For so they said unto *Nebuchadnezzar, We will not serve thy gods, nor worship the golden Image which thou hast set up.* This was their Obedience, They feared not the wrath of the King, but trusted in their God, that he was able to deliver them: This was their excellent Faith, upon which followed this deliverance. By these two last examples, we understand how easily God can, and how ready he is to deliver his believing Servants out of greatest dangers.

6. *By Faith they, that is, some of them, escaped the Sword.* The Sword is a mortal Instrument, the Prince of Weapons, and used most of all in Wars, when once the parties joyn battel, and come close. It may here be taken Synecdochically for any kind of destroying Instrument used either in War or Peace. In War, *David* and many of the Judges escaped the edge of the Sword, and were saved from the fury of the Enemy. In Peace, *Elijah, Elisha, Jeremy,* and other, were delivered out of the hands of those who intended to murder them. They were in danger, because they served God, did his Work, and gave no just cause of offence. They were delivered, because whilst they were obedient to their God, they trusted in him. Yet here seems to be intended some great dangers, and signal deliverances upon their eminent Faith. As the former were delivered from Fire and wild Beasts, so these from the Sword. No dangers can hurt those whom God will save; they are safe, in the midst of greatest Evils.

7. *By Faith, of weak, some became strong.* This, by many, is understood of recovery from Sickness and Diseases; and the same sometimes mortal, and by man incurable: and some instance in *Ezekiah*, whom God upon his prayer of Faith restored to perfect health; and because his Disease was mortal, therefore the cure was supernatural and miraculous, and said to be obtained by Faith. Others understand it of such as were weak in respect of Warlike strength and valour, and far inferior to their Enemies for multitude, strength, prowess, policy: yet by Faith and confidence in God, few overcame many; the weak subdued the strong; the plain unskilful, not only defended themselves, but terrified their Enemies; and though at first they were fearful, yet by Faith they strengthened themselves in God, and upon their prayers were encouraged against potent Enemies.

8. *Waxed valiant in fight,* Many of God's Saints, and some of the fore-named, were Souldiers, and men of mighty Valour, who through Faith were so encouraged, that they feared neither the number, nor the strength of their Enemies. Valour is proper unto a good Souldier, and in War is necessary, as fear and cowardize is the ruine of many a goodly Army. War is very dangerous, and full of hazard, and the event uncertain. The more the danger and the difficulty, the greater measure of fortitude is requisite. The nature of Valour is not wholly to contemn dangers, but to foresee and resist them, and no wayes yield unto them; to adventure upon them, and march through them. It's the strength of the mind, without which the strength of the Body is to little purpose. This is not a blind boldness, nor merely moral, and grounded only upon Reason, but it is divine. For when the Cause was good, and they had a Command with a Promise, and sometimes with instructions from God, they had great reason to be vallant; they might say with *David*, after they had prayed, *I will not be afraid of ten thousands of People, which have set themselves round about me,* *Psal. 3. 6.* When the Lord was his Light, and Salvation, and strength of his Life, he had little cause to fear. For though an Host should encamp against him, his heart was not afraid; though War did rise against him, yet in that would he be confident, *Psal. 27. 1, 3.* These did not fight only for their Estates, Wives, Children, and their Country; but for their Religion, the Covenant, and the Cities of their God. Their valour was grounded upon the goodness of their cause, and the promise of their God; which firmly supported their Faith, as their Faith did much increase their Valour.

9. *They turned to Flight the Armies of the Aliens,* These Aliens were Heathens and Idolaters, and so Enemies not only to their Country, but to their Religion and their God. This made their Cause the better, and more just, and the Enemies Cause the more unjust. The event of their Wars against these was, that they routed them, and made them turn

their backs and fly: For as they fought for God out of Faith, To God fought for them according to his Promise, which was the ground of their Belief and Confidence. Most of these Wars seem to be defensive, or, if offensive, yet waged against injurious People, who were Enemies not only to them, but to God; and this Success, and these Victories were extraordinary. If, in a just War, we have the like Cause, and the like Faith, we may expect the like Success. But now many Wars are made amongst Christians, and sometimes in the bowels of the same Nation; and the Cause is not just, but the Quarrel is begun and continued out of Pride, Malice, Cruelty, Ambition, and desire of Revenge; and they fight not out of Faith against God's Enemies, but against God's People.

9. 34. The Apostle proceeds in this Rhetorical strain, to enumerate other effects of their Faith.

Ver. 35. *Women received their Dead, raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better Resurrection.*

IN these words, we may observe two Consequents of Faith.

1. The Resurrection of persons dead.

2. The suffering of cruel torments in hope of the Resurrection to eternal life.

The first is to be referred to the mercies obtained by Faith; the second, to the sufferings which are to be reduced to the Catalogue of Sufferings, which follow. In the first, we may observe,

1. What the mercy received was.

2. Who received it.

3. By what they received it.

The mercy received was great, and such as could not have been given, but by God, and also by his extraordinary power. For it presupposeth the parties raised to be dead, which is the last and greatest of all evils in this Life, and puts an end to all our earthly Hopes and Comforts, which it wholly taketh away. And though men may strengthen the Weak, heal the Sick, relieve the oppressed, and deliver out of many Troubles and Dangers; yet Death they cannot prevent, when the fatal hour approacheth; nor restore life after it's once lost. Death is an invincible Enemy, and neither can Man or Angel rescue any out of Death's power: yet the parties dead, which were Children, were raised, life restored to them, and Soul and Body separated, were re-united, yet to be separated again; for the life restored was not immortal.

2. The parties who received this extraordinary Mercy, were both Women and Mothers, as the parties dead were their Children. The one was the Widow of *Zarephath*, 1 King. 17. 19. and he that raised her son, was *Elijah*. The other was the *Shunammite*, whose son being dead, was restored to life by *Elisha*, 2 King. 4. 21. There was a third person raised from the dead, when he was cast into the Grave of the Prophet. We do not read of any other dead persons restored to life in the Old Testament; by these or any other Prophets.

3. By Faith they are said to have received their dead. It's not written, that they raised them, but that they received them being raised: The Prophets did raise them, restore them, and deliver them to their Mothers. Yet neither could these Prophets, by their own power do any such thing; for it was an effect of the almighty power of God, who made them his Instruments; and by them, upon their instant prayers, did this great Work: yet their prayers without Faith, could not have been so effectual. The Women also did much desire this mercy, and did believe that God by the Prophets could restore their Children; which were raised by the Faith of Prophets, and received alive by the Faith of the Mothers.

The second Effect here mentioned, is Patience in such as suffered cruel Torments in their Bodies. Here begins the Catalogue of the suffering of the Saints, which did evidence their Faith; without which we can neither do good, nor suffer evil, so as God requireth. This example is not found in Canonical Scripture, therefore the Apostle knew it either by Tradition, or some historical Writing; yet so, that he some wayes knew infallibly the truth of the matter. Some think the Apostle understood *Eliazar* mentioned, 2 Mach. 6. 18, 19, 30, &c. and the Woman and her seven Sons so cruelly tortured, as we read

in 2 Maccab. 7. Chapter following, who are related to have suffered constantly in hope of the Resurrection.

In the words we may observe,

1. Their Suffering.
2. Their non-Acceptance of Deliverance.
3. Their Faith.

1. Their Suffering; they were Tortured. The Sufferings of God's People may be truly said to be either Trials, or Chastisements, or Punishments, or some or all of these; and if we consider the Evils which both good and bad are subject unto in this Life, we must distinguish between the matter and the manner. For the matter of Sufferings, passively considered, may be the same in all; but the manner, as also the Causes, are very different: For the Sufferings of God's Saints are so qualified by Faith, that in them many divine virtues are manifested; and they tend, though not to the meriting, yet to the attaining of eternal Glory; For if we suffer with Christ, we shall be glorified with him, *Rom.* 8, 17. And our light Affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory, *2 Cor.* 4, 17. These Persons here intended, are said to be *Tympanized*, which is, to be tormented several wayes; as by beating and fustigation, by racking and extension, by tearing and excoriation; for the word it self doth not determine the manner of Torment. Therefore it's well turned by this general word *Tortured*, that is, they were put to bodily pain: The Torturers were *Antiochus* and his cursed Agents, the Sufferers and Subjects of these Tortures were the Jews, which refused to obey the Commands of that cruel Tyrant contrary to the Laws of God.

2. The Non-Acceptance of Deliverance doth imply, that they might upon certain Conditions have been freed from these cruel Pains, and so have prevented Death; and that they rather chose to suffer more and dy, than accept of the Conditions. If we consult the History, we shall understand, 1. That they were commanded to do some things contrary to the Laws of God. 2. That though they were in the Power of a cursed, cruel Prince, and perswaded both by Promise and threatening to obey, yet they refused. 3. That upon the Refusal they were tortured. 4. In some Intermision of the torture they were advised again to yield; for their Persecutors thought the bitterness of the pain might prevail much with them. 5. Yet it did not; for they remained constant, and were ready to suffer the worst, and to dy rather than disobey their God. This was the Cause of their Suffering, and made it glorious: For they suffered, not as Malefactors for their Crime, but for Righteousness sake, and did manifest that they loved God and Righteousness more than their lives.

3. They did thus suffer, thus refuse Deliverance, to obtain a better Resurrection; this was the End of both, and did manifest both their Faith and Hope.

1. Their Faith, in that they did believe there was a Resurrection unto eternal Life, and that God not only could but also would raise them up again; restore an immortal, glorious, blessed Life, for a miserable, short, and mortal Breach; and abundantly recompence their cruel Pains suffered in Obedience to him with eternal Pleasures. They were assured, that God was a Rewarder of those who diligently seek him by doing Good, and suffering Evil for his sake.

2. Their Hope grounded upon this Faith was, their constant expectation of this Resurrection according to God's Promise; For he had promised it to all such as really love him; and their Suffering was a great Evidence of their Title, and did assure them of Possession in due time. Here two things are to be noted: 1. That Resurrection to Immortality is general, and common to all, both good and bad; for all must rise again to Judgment: Yet some shall rise to Condemnation, and the Suffering of eternal Shame and Punishment, and others unto everlasting Life and Glory. This latter Resurrection is here meant, which is said to be better, because by it they should receive a better Life than could be enjoyed on Earth. 2. That it's better for any Man to suffer the most cruel Punishments, and the worst of Tortures, Man can inflict, than lye under extream and everlasting Pains, and the loss of Heaven in the Life to come; and this was a Principle and Ground of their Patience, Constancy, and Fidelity to their God: Thus they became true Martyrs, proved Victorious, and were crowned in Heaven.

§. 35. Besides the former, there were others who suffered other kinds of Evils; for it follows,

Ver. 36. And others had Trial of cruel Mockings, and Scourgings; yea moreover, of Bonds and Imprisonment.

Here are three different Evils suffered by the Saints:

1. Mockings.

2. Scourgings.

3. Bonds and Imprisonments.

So that the parts of the Text are three,

1. The Enumeration of these Evils.

2. Their Suffering of them.

3. Their Faith.

1. The Evils were, 1. Mockings. The Parties mocked were God's Saints and Prophets; the Parties mocking were their Enemies and Persecutors, which proved to be sometimes their own Brethren, of the same Nation, Language, Kindred, Religion; and amongst these, sometimes the basest of the People, sometimes the Priests, Princes, and Rulers, who should have honoured and protected them. These Mockings issue out of Contempt, and tend unto the Disgrace and Dishonour of the Party mocked, and makes it a Spoil to abuse them, so as to rejoyce in their misery. These Mockings are sometimes in words, sometimes in signs, sometimes in both. And because to a grave serious Person, of eminent Worth, some of these Mockings are very bitter, cutting, cruel, not only in respect of the matter, but also of the Circumstances, this made the Sufferings more glorious. But why our Translators should add the word *Cruel*, I know not: the Septuagint, and other Authors, do not use either the Verb or Noun in that sense. Yet to proud men that stand upon their Honour, Mocking is far more grievous than to the lowly & humble. 2. Scourgings. This is a Punishment also of great disgrace & sometimes of cruel pain, when by Whips, either of Cords or Wires, not only the Skin is broken, but the very Flesh torn. And this was the more grievous, because it was an usual Punishment of Slaves, of vilest Persons, and of such as were of worst behaviour, and by it they were not only put to pain, but to open shame. 3. The third Punishment was of Bonds and Imprisonment: Bonds were Shackles, Fetters, Chains, Manacles, wherewith their feet or hands or some other parts were bound. Prisons were usually strong places, and many times nasty and uncomfortable; and the worst kind of them were deep, dark, and dirty Dungeons: Both these were restraints of Liberty, which is so precious and desirable. The End of them was the Reservation of Malefactors or suspected Persons, till the time of Trial and Judgment; and close Imprisonment was so much the more grievous, when they were deprived of all comfortable Society, and no friends suffered to relieve them.

2. These they suffered; some endured one of them, some more, some all: For they had Trial or Experience of these things; so some understand it, as though the sense were, that they did not fear them threatened, but feel them inflicted. Others think that these were called Trials from God, to manifest the sincerity of their Faith and their heavenly Vertues, that they might certainly know the happiness of their Condition; or from their Persecutors, to shake their Faith, and cause them to renounce their Fidelity to God. But the former sense is more plain and genuine, as appears by the Septuagint using it so, and also from the 39th. Verse of this Chapter; and it signifies, that they were not onely in danger of, but under the present pressure of these evils. Though their Enemies did afflict and vex them unjustly and wickedly, yet they suffered them patiently, and resolved that though God should kill them, yet they would trust in him.

3. They thus suffered these things by Faith: For they knew the way to Heaven was rough and troublesom, and that these Sufferings could not separate them from the Love of God, nor deprive them of the great Reward, but prepare them for eternal Glory: For they verily believed that there was eternal Life, that God had promised it, and that Constancy in the Covenant, and Perseverance in the way of Righteousness was the only means to attain Possession; and they knew, that though their Sufferings were grievous, yet the Reward would infinitely recompence all.

¶ 36. The Catalogue of the Saints Sufferings is continued and enlarged: For,

Ver. 37. *They were stoned, sawn asunder, tempted, slain with the Sword; they wandered about like Sheep-skins and Goat-skins, destitute, afflicted, tormented,*

IN this Text we find several Sorts of Sufferers; for some were put to Death, some banished, or fled, and wandered in great wane and misery, seeking to save their Lives and keep a good Conscience: So that they are of two Sorts.

1. Such as were put to Death.
 2. Such as wandered and continued a miserable Life.
1. Those that dyed were,
 1. Either stoned, or sawn asunder.
 2. Sawn asunder, or crucified.
 3. Tempted, or slain with the Sword.

These were the several ways whereby they were put to Death: And those capital Punishments, which God and just Law-givers determined for capital Offenders, were inflicted upon the most innocent and best Persons of the World. The Power of punishing Offenders is good, and from God; but the abuse of it is most intolerable; for Persecutors condemn those whom God doth justify.

1. Some were stoned. This was a Punishment determined by God in the Judicial Laws of Moses, to be executed upon several Delinquents and Transgressors: Yet no Judge had Warrant from God to condemn any innocent Person to this kind of Death; yet *Zacharias*, for charging the Jews with their Sins, and denouncing God's Judgments against them, was stoned to Death. 2. Some were sawn asunder: Thus some say *Ishab* was slain by *Manasses*, this was a cruel kind of Execution. 3. Some were tempted, so many printed Books read; yet few can make sense of it: Others think it should be not *tempted*, but *crucified*; and this is more agreeable to the Place and Scope: Others omit it, as the *Syrack*, the *Ethiopic*, the first *Greek* Manuscript in *New-Colledge, Oxford*. Neither do *Chrysostom* or *Theophylact* read it, as *Grævius* informs us; yet a *Lapide* finds it in *Chrysostom*, which seems to imply, that either one of them was mistaken, or that they followed several Editions. If it should be read, and in this place, as it's hardly probable, then it signifies, that several were tempted by some cruel kind of Death to forsake their God, yet they did not. 4. Some were slain by the Sword, which is used as well by the Magistrate against offending Subjects, as by the Soldier against Enemies: Martyrs might be thus slain, either judicially or extrajudicially, without any formal Process of Judgment; for many times they laid hainous Crimes to their Charge, suborned Witnesses, and so sentenced them to Death: Sometimes they made Justice Injustice, Obedience to God Disobedience to Man, and various Acts hainous Crimes; and so called Good, Evil; and Light, Darkness. Yet these were not all the kinds of capital Punishments which the Servants of God suffered, but only some few; for the Cruelty of Persecutors invented others, and made use of them. The whole signifies, that the Lives of the Saints and Prophets were taken away cruelly and most unjustly by several kinds of tormenting Deaths.

2. Some were not slain, but lived a miserable Life: For, 1. They wandered. They might be Wanderers, either by constraint, or voluntarily: by Constraint, as when they were banished, or forcibly dispossessed of their Houses and dwelling places; voluntarily, as when for fear of Death, or to enjoy the quiet of Conscience, they fled out of their Country, or from the places of their Habitation, so that they had no certain safe place of Rest: They were continually sitting and removing, as not having where to lay their heads. 2. In this wandering condition they were destitute of Rayment and Cloath, whereby they might cover their Shame, and defend their Bodies from the Injuries of Heaven. They wanted Stuff, or, if they had Stuff, they could not have them made; and in this Case they used *Sheep-skins and Goat-skins*; which Expression implies, 1. That their Cloathing was very mean and coarse: yea, not so much as shapen, sewed up, and fitted for their Bodies, but only wrapped about some principal parts, leaving others naked. These did not deserve the name of Garments, but were nothing else but Skin upon Skin, the Skin of Beasts upon the Skin of Man. We use Apparel for necessity, convenience, decency, and pomp: These were far from pomp; there was neither decency nor

conveniency in them; they did hardly reach so far as necessity required. Though great is the Pride, Vanity, and excess in Apparel of many in these times, who little think of this sad condition of God's Saints; yet they know not how soon they may be stript of all.

3. They were destitute, that is, in great want of other Necessaries, and, as the Word doth signify, very poor and indigent: for they had left all their Substance, or it was taken from them, or they could have no use of it in their Necessity. And if they wandred amongst strangers, little was to be expected from them; for strangers are many times used strangely, and few are sensible of their miseries. Some think the word may be turned [*deserts*], deserted and forsaken; for in such a case, few dare own their own Flesh and Blood, and nearest Relations. Yet the former sense seems to be more genuine; For their very Habit did signify, that their Penury was very great.

4. They were afflicted; for in such a case their straits must be many, and the pressures and perplexities of Body and Mind very great; and such as none, but some, who have been in their case, can truly apprehend.

5. They were tormented. The word may signify, they were ill handled, sorely vexed, oppressed, and brought very low.

6. 37. Yet these were not all their miseries; for though they were precious men of worth, and the best in the World, yet they were thrust out of the World. For so it followeth,

Ver. 38. *Of whom the World was not worthy; they wandred in Deserts, and in Mountains, and in Dens and Caves of the Earth.*

THe first words seem to be put in parenthetically, and so the words following agree immediately with the 37 verse. The Propositions are two,

1. *The World was not worthy of them.*

2. *They wandred in Deserts, Mountains, Dens and Caves of the Earth.*

The first stands of it self, and is yet pertinently interlined: Their Persecutors did vilify them, and thought them unworthy to live and converse amongst men, not fit to be suffered in any civil or religious Society. They counted them the dross, refuse, and filth of the World. Therefore they banished them, expelled them, and, as it were, forced them out of their Company, to live amongst Beasts; yet they were persons of excellent worth, the honour and grace of the World, more fit for Heaven than Earth, the only persons who were able to avert God's wrath, and for whose sake the World did stand, and by whom the destruction and conflagration of the World was delayed. They were of high esteem with God, and the wicked World was not worthy of their Society.

2. These, put out of the World, were put to wander. Before, it's said, in the former verse, *They went about*, for so the word signifies; here it's said, *They wandred*. Some think the former word intends, that they went from place to place, and conversed with men, though strangers, though they had no certain place of abode amongst them; and this latter denoted a more sad and desolate condition; for they wandred out of all ways, and in places neither inhabited, nor well habitable. Yet both words signify, they had no fixed place of habitation amongst men: But then it might be said, Where did they wander? The answer, in places inhabited by men, or in places not so inhabited, the latter is here meant. For they wandred,

1. In deserts and solitary places, where were neither Cities, nor Towns, nor Villages, nor Houses, nor so much as any poor Cottages. And though man by Nature be a sociable Creature, and society with men be comfortable; yet they could not enjoy any such comfort. To converse with men, was dangerous to be deprived of society, was uncomfortable; therefore to avoid the danger, they willingly did forego the comfort.

2. They wandred in Mountains, which also are solitary places, and remote from the company of men. And

3. In these Mountains, amongst the high and craggy Rocks, there were dens and hollow places made by Nature, or by Art.

4. Where there were neither Deserts nor Mountains, they made Caves and Holes under the Ground, and by Art and Industry contrived Labyrinths, and subterranean Passages, like unto *Roma Soterrana*. Here they hid themselves, and laid up such Utensils and Necessaries as they had; hither they did in time of danger retire themselves. So abandoning the World, they chose such desert and desolate places, where they might be more safe amongst wild Beasts than amongst their Persecutors; where they might enjoy peace and quiet of Conscience, converse with God, and have sweet communion with their Saviour, whom they

they prized and preferred far above the contents of the World. Thus David hid himself in the Wilderness of *Maon*, and of *Ziph*, in the Cave of *Adullam*, and in divers other places for to save himself from the persecuting rage of *Saul*. Thus an hundred of the Lord's Prophets were hid by *Obadiab* by fifty in a Cave, and were fed with Bread and Water. Thus *Elijah* fled from *Jezabel* into the Wilderness, and stayed not till he came to *Horeb*. In all these Sufferings, you must observe,

1. That they were innocent, and so persecuted without any just cause.
2. They endured Death, and all these miseries with patient and cheerful minds.
3. In all this they preferred Christ before the World, and were willing to suffer loss of All, and many great miseries for his sake, and continued faithful in the Covenant of their God.
4. They did all this by Faith. For they believed the Word of God to be true, rested in his promises, expected the great Reward, and were assured, that it was better to suffer Affliction for a while, then lose the eternal Comforts of their God.

38. Thus the Catalogue and Induction of these rare Worthies is finished; and by it we understand the universal necessity of Faith, and the excellency of it in the rare Effects thereof, and the Chapter is closed up thus,

Ver. 39. *And these all having obtained a good Report through Faith, received not the Promise:*

Ver. 40. *God having provided some better thing for us, that they without us should not be made perfect.*

IN these words, we may observe the difference of the Times wherein these Worthies, and those wherein the Apostle and these Hebrews lived; with the imperfection of the one, and the perfection of the other. In the former Verse we have a Rhetorical Epianalepsis, and a elegant Repetition of the main Proposition, which the Author intended to prove by Induction. For he had said, ver. 2; *That by Faith*, which he had described, *the Elders obtained a good Report*. This he repeats again in this manner, *These all having obtained a good Report through Faith*. The propositions are two,

1. The forementioned Elders obtained a good Report through Faith;
2. Yet they received not the Promise.

In the first, we must consider,

1. The parties intended.
2. Their good Report.
3. The means whereby they obtained this good Report.

These things were formerly spoken of, and therefore I may be brief:

1. The persons formerly said to be the Elders; that is, the Saints who lived in former time. This was a general term, which is here more explicitly limited, and enlarged by pointing at the particular persons. The words are [*all these*]; by [*these*] are meant *Abel*, *Enoch*, *Noah*, *Abraham*, and the rest by name expressed, or some other wayes implied. [*All*] this note of universality puts them all and every one together, without exclusion or exception of any one.

2. These, all these, obtained a good Report, and had their Testimonials: To be witnessed, is to be commended and well spoken of by a Synechdoche, as you formerly heard; The person, who approved and testified of them, was God; and that in the holy Scriptures; and Records of former times; and they must needs be good, whom God doth commend. All expressed by name, are spoken of expressly and particularly in the Canonical Writings of the Old Testament; and some others not named at all. The rest who lived after the Canon was finished, are also in the Canon commended implicitly, and by undoubted Consequence. For when God approve any Virtues and virtuous Acts, he approves all such as are endued with those Virtues; and manifest them in their lives and conversation.

3. The means whereby they became so famous, and of so good report, was, their Faith: For without it, they neither could have pleased God, nor done so rare and glorious Works, nor obtained so great Promises, nor suffered with patience so great tryals and afflictions. Faith was the fundamental Virtue in them all, and the very principle of all their divine Actions and Sufferings.

These

These obtained a good Report, yet received not the Promise. For, *They had a Promise.*

2. *They received it not.*

1. By Promise, understand something promised, which, upon God's Promise made to them, they expected. What this was, is doubted by many; some will have it to be the Resurrection, some the Deliverance out of *Limbo*; where it's imagined, their Souls were lodged till Christ descended into Hell, and brought them out of that Lake. As for the former opinion, if understood of the universal Resurrection, it may be true: As for the latter, it presupposeth divers things, which yet were never proved; and therefore it's no matter or fit object of a divine Faith: it's a meer fiction, and no better. This is very certain, and clear out of Scripture, that they all had a Promise, of Christ to be exhibited; and this was the great Promise, the foundation and chief corner-stone of their Faith: No Faith but in him could please God, or give sinful man any hope of eternal Glory.

2. This Promise they received not: for though it be said before, ver. 33. That many of them received Promises, and it's true they did so; yet Christ was not exhibited in their times, they all dyed before the Incarnation, Passion, Death, and Glorification of Christ, The Word made Flesh. This signifies both the imperfection of those Times, and of their Faith; for they believed indeed in Christ, and by that Faith were justified and saved: yet their Faith was in Christ to come, and could not be so full and clear, as that of the Saints under the dispensation of the Gospel. And the Redemption of Christ to come was fore-seen, and fore-accepted of God, and was effectual to all Believers from the beginning. Yet this doth manifest the excellency of Faith, in that it was so effectual in these Saints before the exhibition of Christ; and doth much commend these Saints, who seeing Christ represented unto them at so great a distance, yet did so firmly believe in him, and by that Faith did effect so glorious Works, and so constantly endured so many Afflictions. And here one thing specially is to be noted, that is, that the Faith, whereby they obtained a good Report, was not a meer speculative assent, but a divine, lively, powerful, working Faith: Such must ours be, or else we can never certainly expect eternal life. This condemns many of us, living in the times and light of the Gospel. For some of us have no Faith; some have only a speculative livelyst Faith, some have only a weak Faith, and come far short of these Worthies. Yet we have their example, and enjoy a clearer Light: Thus far concerning the times wherein these Saints lived.

3. In the next place, follows God's benignity and favour unto us, who live in the dayes of the Gospel. [*For God hath provided some better thing for us, than without us they should not be made perfect.*] Where we have two Propositions,

1. *God provided some better thing for us.*

2. *They were not made perfect without us.* In the former observe,

1. *Some better thing.*

2. *The same provided* } by God.

for us.

This better thing is the exhibition of Christ, and the revelation of the Gospel, which made the latter times more perfect and more happy. The truth of this appears, 1. By that [*Hallelujah*] which the Angels sung at Christ's Nativity, when they brought the News thereof from Heaven, Luke 2. 13, 14.

2. By words of our Saviour, who turning unto his Disciples, said privately, *Blessed are the Eyes, which see the things, that ye see. For I tell you, that many Prophets and Kings have desired to see the things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them,* Luke 10. 23, 24.

3. The joy of *Simeon*, when he saw his Saviour, though then but an Infant, and imbraced that blessed Babe in his arms, doth manifest the same. 4. We might add, that the times of the Gospel were more excellent, because the Angels came to School on Earth amongst Men, to learn something that they had not known before. This is implied by these words of Paul, *And to let all men see, what is the fellowship of the mystery, which from the beginning of the World hath been hid in God, who created all things by Jesus Christ. To the intent that [Now] unto Principallities and Powers in heavenly places, might be known [by the Church] the manifold wisdom of God: According to the eternal purpose, which he purposed in Christ Jesus our Lord,* Eph. 3. 9, 10, 11. And by those of Peter, 1 Pet. 1. 12. — *Which things the Angels desire to look into,*

5. Upon the exhibition of Christ, and the revelation of the Gospel, the

the rule of Faith was more fully, clearly, and distinctly declared (as the former places do signify), and the Holy Ghost was more plentifully poured down from Heaven, so that the times of the Gospel were times of far greater perfection than the former had been.

2. This better thing was provided by God, who disposeth of all times, and of all things to be done, as knowing both what, and when is most fit to be effected. And as by his Wisdom he contrived this better thing, so by his Will he determined it, and when the time came by his Almighty Power, he accomplished what he had provided. This implies that it was his Work, and from his own free Will he made this provision, without any thoughts of Man.

3. He provided this better thing [for us], that is, for Paul and the Hebrews, and all such as lived under that excellent dispensation, and enjoyed the light of the Gospel. For they are the parties, who had the benefit and the privilege, which the Elders and Ancient worthies expected, but never received in their times.

§. 40. They were not perfected without us, this is the second Proposition, which.

1. Implies, *That they were perfected.*

2. Expressly affirms, *That they were not perfected without us.*

1. The former times were times of imperfection, both in respect of the object of Faith, which was Christ to come, and also in respect of the revelation and proposal of the rule, which was then more dark and implicate; and therefore before Christ's exhibition, and the clear light of the Gospel, the Saints and Elders of Old, could not be perfected. What the imperfection of their Souls and Spirits separated, was before the time of Christ's Ascension, we know not so clearly, and we are ignorant in part of that perfection, which they then acquired. But certainly, besides that some of them were raised with Christ, their condition was much bettered. The knowledge of their Saviour was much increased, and their joyes much advanced. But that this perfection should be their deliverance out of the dark [Limbo], and upper part of Hell; I cannot be perswaded, I find no Scripture for it.

2. Yet they were not perfected without us, who live under the Gospel. God so ordered it, that as their Faith was not so perfect as ours, so their estate should not be bettered, till the glorious light of Heaven shined out upon us and them jointly, and upon us both together. If they were not made perfect without us, and they received not the promise, and we did, and they continued constant in Faith; how much more are we, who have received it, bound to be constant and persevere.

§. 41. Though we find many examples in Scripture proposed for imitation; and several Duties pressed thereupon; yet we find no place in this kind so full, so large, so particular as this of the Apostle, wherein he singles out the prime and choicest Worthies of God, which have lived in all Ages before Christ from the beginning of the World. And it's a kind of Induction, which though not expressly, yet implicitly reacheth almost a general. For examples logically considered, are but particular individuals, which united together, make up a [Totum genericum], which many say, is nothing but [Species infima]; but we must not quarrel about words. Morally and Theologically taken, they do illustrate and make plain the matter whereof they are examples; but as examples do not bind, except the matter be found in some precept in force, or of universal and perpetual obligation, as this of Faith and perseverance in Faith is. Yet this is observable in Scripture, that God doth not only give us examples for imitation; but commands us to follow them, and they are added to the precepts to make the duty more evident, more easy, and more fit for encouragement. Surely there was some special reason, why the Author should so enlarge in this topick of examples: The reason seems to be the necessity of Faith in respect of Salvation, which was such as that never any of the best of Saints could attain it, or did attain it without this Virtue. Besides, as there was danger, so there was great fear of Apostacy; because of many temptations. And it's remarkable, that he doth not instance in any Ceremonial Duty, as of Sacrifice, and such like; nor in the works of the Law, but in Faith, yet a most lively and working Faith: and he doth manifest, that this was a fundamental virtue from the beginning. As for his method, it's as clear as such a matter is capable of, and the subject is handled with a great deal of artifice. He, 1. Describes Faith, and makes that the basis and foundation of his following Discourse, not only to let them know what the duty was he formerly exhorted unto; but to give light

to the Examples following. 2. He signifies that it was an ancient and general virtue whereby the Elders became so famous. 3. Because it was fit in producing so many Examples to observe some Order, and so begin with one more ancient than the rest, as with *Abel*, who was the second Son of the first Man; and lest it might be said that there were many Ages of the World before his time, he informs us that the World had a beginning, and that by Faith we believe it, and therefore his first Example is one living in the beginning of the World, and from him draws the Series or Catalogue down to latter times.



CHAP. XII.

Wherein the Exhortation to Perseverance is continued.

THE Analysis of this Chapter is easy; for in the Exhortation continued, we must observe,

1. The Duty exhorted unto, which is *Perseverance*.
 2. The Reasons and Motives whereupon it's urged.
- Which are,
1. The former Examples.
 2. The Example of Christ.
 3. The Nature of their Sufferings, as they come from God.
 4. Divers ill Consequents, if Apostacy, and the Causes and Occasions thereof, be not avoided.
 5. The Excellency of the Church under the Gospel, above the Church under the Law.
 6. The Manner of revealing the Gospel.
 7. The Immurability of that happy and glorious Estate which we receive by the Gospel.
- The first Reason is from the former Examples, in this manner,

Ver. 1. Wherefore seeing we also are compassed about with so great a Cloud of Witnesses, let us lay aside every weight, and the Sin which doth so easily beset us, and let us run with Patience the Race that is set before us.

IN these words the Apostle makes use of the former Examples, inferring from thence an hortative Conclusion: For they are brought in by the Illative Particle *Therefore*, which implies, that Logically considered they are Dianoetical. So that in them we may observe,

1. The Premises.
 2. The Conclusion.
- If we look upon the Text Theologically, we find
1. A Duty commanded, which is, *Perseverance*.
 2. A Reason why we should perform it, and that is, the Multitude of Examples proposed for Imitation.

I will begin with the Reason, wherein we have the Premises; and it is this, [We have a Multitude, or are compassed with a Multitude of Witnesses. This is the Assumption of the Syllogism, and presupposeth the Proposition, which is this, [That they who have a Multitude of Examples, ought to follow them,] out of which the first words of the Text are assumed: And in them two things are affirmed,

1. There was a Multitude, or a great Cloud of Witnesses.

2. They were compassed with this great Cloud.

1. There were Witnesses. By *Witnesses* are understood the rare Worthies mentioned and reckoned up in the former Chapter, as *Abel, Enoch, Noah, Abraham*, and the rest, which here he doth not severally and distinctly name, but puts them in one Body to make them a great Cloud. These are called *Witnesses*, not only passively, because they obtained a good Report or Testimony, for God witnessed of them and commended them; but also actively, because they testified and declared by their rare Acts, and many Sufferings, the excellency and necessity of Faith; so that by it they became Examples worthy of Imitation. Every one of them severally, and all jointly, speak to all future Generations, and exhort them to believe constantly as they did, and they shall receive the like Reward: Yet they might be *Witnesses*, and yet not so many as to make a Cloud, but they were a Cloud, that is, a Multitude, as a Cloud is made up of a Multitude of Vapours gathered together, & condensed in one Body. The Expression seems to be taken from the words of the Prophet, *Who are these that fly as a Cloud, and as Doves to their Windows?* Isa. 60:8. The place speaks of the Multitude of Converts which should be added to the Church, and they are compared for their Multitude to a Cloud, and to Doves which fly in great Companies, and darken the Air intercepting the Light of the Heavens. Yet they were not only a Cloud, and so many, but a great Cloud, and so very numerous; and yet more numerous, because they did compass them on every side. All these did compass *them*, and were set before *them* in such Multitudes as Examples, and proposed to *them* for Imitation and Encouragement.

2. The Conclusion he infers from the Enthymetical Premises, follows; the Illation implies an Obligation to imitate them, and the Duty is delivered by way of Exhortation: For it was their Duty to follow their Example, and he exhorts them to do so. The Duty exhorted unto hath two parts. 1. They must lay aside every weight, and the Sin which doth so easily beset them. 2. They must run with Patience the Race which was set before them. The former is subordinate unto the latter, which cannot be performed without the Performance of the former. The Phrase and Expression is Metaphorical, and taken from the *Isthmian* or *Olympian* Games, wherein certain Persons did strive in wrestling or running or some other Exercises for a prize. And in these there were many By-standers and Spectators, and a space in the midst of them for the Agonists and Contenders to run in, and a Goal before them; and he that by constant and speedy running did reach the Goal first, obtained the Victory and won the Prize; and in the first place they laid aside their loose and heavy Garments, that they might not be hindered or entangled with them, but that they might more speedily, and with greater Expedition, finish the Stage and Course. Thus much premised, the parts of the Duty, as you have heard before, are two:

1. They must lay aside every weight, and the Sin that did so easily beset them.

2. They must run with Patience the Race that was set before them.

1. There is something to be laid aside: It was their Duty, [removes prohibens] to remove Impediments; for there are Impediments, and these must be removed and laid aside, because they will hinder us in this heavenly Course. The things that do hinder are said to be *Weight* and *Sin*. By the former, some understand all outward; by the latter, all inward things which make our Passage slow and troublesome. By *Weight* no doubt is meant something, which to the Soul is as heavy things are to the Body: Some think the word *bynos* here signifies *Pride*, and an high Persuasion of our own Perfection, as though we had finished our Course and obtained the Prize. This is contrary to that of the Apostle, *Brethren, I count not myself to have apprehended, but this thing I do, forgetting those things that are behind, and reaching forth to those things that are before; I press towards the Mark for the high prize of the Calling of God in Christ Jesus*, Phil. 3. 13, 14. This is *Hypocrisy* his conceit. Others by it do think are signified the cares of this Life, the Multitude of secular business, the many Temptations and Oppositions from without; and no doubt all these do hinder much. Yet by *Weight* may be signified *Sin*, and so the latter word is put exegerically to interpret the former: This *Sin*, as many tell us, is our inbred Corruption; and this is not only native, but acquired and improved; and is not only our Imperfection, which is our Weakness and Want of Strength, but a positive Deprivation, which with the Devil and the World, will make a great Opposition. By Reason of the former, we can make but little speed; by Reason of the latter, we are often interrupted. From this Corruption

tion arise our cares, fears, discouragements, and our too much love of the World: And our Translation takes notice of the Article in the Greek, and turns it *The Sin*, which some will have to be original Corruption and Concupiscence; yet it may import, that in every Man there is some Predominant Sin, and in every regenerate Person some Reliques of that Sin, from which is the greatest danger, because, as it followeth, it will so easily beset us. It's like our Garments, which enfold us, and stick close unto us. By Reason of this Weight, and the Sin which doth easily beset us, our spiritual Strength, Vigour, and Agility, are much abated, and our Course towards eternal Glory retarded; therefore the Duty is, to cast off these. This is the same with putting off the Old Man, and mortifying the inordinate Inclinations and Motions both of the concupiscible and irascible part; and this Mortification must be universal, *we must cast off every weight*.

2. The second Proposition is, That when these Impediments are removed, and every Weight and Sin cast off, to run with Patience the Race that is set before us. This implies, 1. That there is a glorious prize set before us. 2. That there is a Distance between it and us. 3. That there is a space or way through which we must pass, and leads directly unto it. These things presupposed, the Duty is, *To run with Patience the Race that is set before us*. This Running is a Motion, and a speedy Motion too, whereby we measure the space between Heaven and us; it must be speedy, and therefore requires the putting forth of our utmost Strength so as to strive, as the Original word turned *Race* implies, *As we must run*, and so make speed, so we must *run with Patience*. The word *ὑπομονή* implies, 1. That the way is troublesome. 2. That it's long. It's troublesome, because we shall meet with many Impediments; it's long, because of the great Distance between us and eternal Glory. Because it's troublesome and grievous to Flesh and Blood, therefore we must be patient and endure; because it's long, we must be constant: and though the Flesh may much desire it, yet we must not rest, nor think of Rest, before we reach the Goal, and be possessed of the Prize; for the word doth not only signify *Patience*, but *continued Patience*. If it be God's Will, that we must pass unto our heavenly Inheritance through a Wilderness, and there to wander forty years and longer, we must be content, go on, not rest, not think of returning into *Egypt*; we must quietly submit unto his good Pleasure. This business of Perseverance is not so easy; it cannot be performed, except we receive a new life and vigour from Heaven, and continual Assistance; besides our care, watchfulness, and incessant labour. We must strive if ever we will enter in at the strait Gate; for the Kingdom of God suffereth violence, and the violent take it by force: Yet the Prize is excellent, and far above all that we can do and suffer; for though we pass through Fire and Water, yet God bringeth us into a wealthy place. The force of the Apostle's Reason is very strong; for we should persevere, because 1. We have good Examples. 2. These Examples are many. 3. They are Examples of rare and excellent Persons, some of the best that ever lived under Heaven. 4. These Examples, being upon Divine Record, are proposed unto us by God himself. 5. They are Patterns of the rarest Vertues, manifested in their Divine and Noble Acts. 6. They are Precedents, not onely in Words and Profession, but in Deeds and bitter Sufferings, and do manifest unto us, that there is nothing in this Duty impossible, nor any thing so difficult but may be overcome through Christ strengthening and enabling us.

9. 2. The Apostle closeth up this Induction with the Example of Jesus Christ our Lord, and the Son of God: This he kept for a Reserve, as far above all the rest; for Christ was the purest Mirrour of all heavenly Vertues, which, as exemplified in Him, were beyond Comparison, and in the highest Degree. They must eye the other Worthies much, but Christ more; for they must follow them, and run their Race; yet in running they must be

Ver. 2. *Looking unto Jesus, the Author and Finisher of our Faith; who, for the Joy that was set before him, endured the Cross, despising the Shame, and is set down at the right hand of the Throne of God.*

IN these we have,

1. An Example proposed.
2. An Exhortation to look upon it,

In the first we may consider,

1. Who it is that is proposed as an Example.
2. Wherein He is an Example, and what it is in Him which we must look upon.

The Party proposed for an Example is Christ, who is described to be

1. *The Author* } *of our Faith.*
2. *The Finisher*

That which we must look upon, is,

1. His Vertues manifested in his Humiliation.
2. The great Reward of these Vertues, and his glorious Exaltation.

The whole may be reduced to these Propositions,

1. *Jesus Christ is the Author and Finisher of our Faith.*
2. *He, for the Glory set before him, endured the Cross, and despised the Shame.*
3. *After that, despising the Shame, he had endured the Cross, he sat down at the right hand of God.*
4. *In running with Patience the Race that is set before us, we must look upon him thus represented.*

1. *Christ is the Author and Finisher of our Faith.* This is not meant, that he is the adequate Object of our Faith, as saving; nor, that if Faith be taken for the habit and gift of Faith, that he doth plant it in us at the first, and continueth to preserve it till it be finished; though both these in some respects are true. But Faith seems here to be taken for our Christian Religion which we profess, and also for the Rule of our Faith and Religion. It's true, that this Christian Faith was from the beginning, in a large sense; for there was never any time since the first Promise of Christ, wherein the Saints did not believe in Christ, and had a certain Rule of their Faith: Yet here Faith is taken more strictly for that Doctrine, which represents Christ more fully and clearly, as already come into the World, and as having finished the great Work of Redemption. This place is like that in *Chap. 3. 1.* where these Hebrews were exhorted to consider the Apostle and the High-Priest of their Profession Christ Jesus. That which is there called *Profession*, is here called *Faith*; he who there is said to be *the Apostle and High-Priest of our Profession*, is said here to be *the Author and Finisher of our Faith*; as though he were the *Author* as an *Apostle*, and the *Finisher* as a *Priest*. That as an *Apostle* and *Prophet* he was the *Author*, Initiator, and first Publisher of our Faith, is evident: For, *Chap. 2. 3.* that Salvation, that is, that *Doctrine of Salvation, which is the Gospel*, began first to be spoken by the Lord. He might be said to finish, perfect, and confirm it, as a *Priest*, when he sealed it with his Blood, and merited the Spirit of Revelation, to make it known, and of Power, to make it effectual upon our hearts. Again, he is the *Finisher* of it, as sending the Holy Ghost from Heaven upon the Apostles, and by them making known the Gospel, and diffusing the Christian Religion through the World. In a word, He was the sole and whole efficient Cause of Christian Religion; and this is the meaning of the words. The Reason of this Character given, is, to set forth the Excellency of the Person, who is here proposed a Pattern, more effectually to encourage us to Imitation. And whom should we follow, if not him to whom we have so near Relation, and upon whom that Religion and Faith whereby we hope to be saved doth so much depend, for the institution, efficacy, and perpetual continuance?

The second Proposition. *This Jesus Christ, for the joy that was set before him, endured the Cross, despising the Shame.*

Wherein we have,

1. The Race, or Virtue.
2. Prize, or Reward.

The way was rough, the Prize was excellent; yet he ran the Race, and won the Prize. That which made the way so troublesome was the Cross, and the Shame of the Cross; yet he endured the Cross, and made nothing of the Shame, but run through Pain and Shame, and so attained the eternal Crown of Glory. By *Cross* is meant, all the cruel pains of his Body, and bitter sorrows of his Soul, which issued from, and were caused by, all these Wrongs and Evils inflicted upon him unjustly and maliciously from Men and Devils, yet justly from God for our Sins, which he had undertaken to expiate. These were such as

never

never any man did suffer, which never any Angel could have born as He did; thus bear it cost our Saviour to propitiate for our Transgressions, though many make a mock of Sin. By shame we understand all the Abuses, Reproaches, and Indignities cast upon him. He was apprehended, accused, condemned as a Malefactor; buffeted, hood-winked, spit upon, scourged, reviled, derided, and put to death upon a Cross, which was the most ignominious death of all others. And the more excellent and innocent he was, the more intolerable the shame. All this must be laid upon him, that God might manifest his hatred of Sin, the sacred power of his Laws, his severest justice against Sin, his Love to Man in transferring from him unto Christ his own Son, that Punishment, which was deserved by our Sin; and to let men know, that he would not pardon Sin, except his Justice were satisfied. Therefore let no man presume to Sin, but to be afraid to offend his God and Supreme Lord: Yet he endured the Cross, which implies, that he was sore pressed with our sins, and was very sensible of the pressure; but notwithstanding his strength was such, as he bore this heaviest burden, and that with greatest patience. He did not yield, faint, murmur, or despair; he overcame all.

He despised the shame: Some high Spirits dare look Death in the face, and be no whit daunted or appalled; yet even these cannot brook shame and disgrace; they will rather dye, then suffer in their Honour and Reputation, which are dear unto them. Yet Christ endured the shame, and with that patience and constancy, as that he made nothing of it: He despised it, as though it were nothing; though it was much, and so much as never any suffered. That which in all this did strengthen and encourage him, was the glorious prize, and the joy set before him. This joy, by a Metonymy, signifies that happy and glorious estate which followed upon his Suffering; for immediately upon his Resurrection he attained an estate of perfection, and layd aside his mortality, and the infirmities of his humiliation, was fully and for ever freed from all Sorrows and Sufferings, did enjoy a most sweet calm and blessed peace of eternal continuance, after that ascends above all Heavens, entered the place of Glory, and had fulness of joy in his Fathers presence, and pleasures at his right hand for evermore, and so bathes himself perpetually in the streams of eternal delights. This joy was set before him, both by a clear representation, and a firm promise, and he had a lively apprehension of it, as it was represented; and a certain expectation of it, as it was promised. This joy and blessed estate so apprehended, so expected did strengthen, revive, and refresh him in the midst of his Suffering, so that his burden was made the lighter, and his sorrows much abated; and this was the reason, why he was so patient and cheerful in his Sufferings, and so much despised the shame. This patience and cheerfulness might be attributed to his Faith; for he did both believe and trust in his heavenly Father. Yet this Faith was of another kind then ours, far more perfect, and far above our Sphear: And if we had a firmer belief, more lively apprehensions, and a more full assurance of Heaven's Joy and Glory, we might rejoyce in Tribulation, and be exceeding glad in the midst of fiery Flames. Christ knew the time of the Cross and shame was but short, the distance between him and eternal Joy not long, and his assurance of Glory very great; and this was the reason why he made so little account of the greatest evils that any ever yet did suffer.

Propos. 3. After he had endured the Cross, despising the shame, he sat down at the right hand of the Throne of God. God's Throne puts us in mind of his Majesty and Power; for he is the Supreme and Universal Lord, Lawgiver, and Judge of the World. The right hand of this Throne is the highest place of Honour, Dignity, and Power, next unto that of Gods. Christ was set at the right hand of this Throne, when he was advanced and mounted above all Angels, and all other Creatures. For all Power in Heaven and Earth was given him before his Ascension, and after he was solemnly invested in Heaven, he began to reign and exercise this Power as Administratour-General of the World. This glorious estate was the great Reward which he received and enjoyed after that he had endured the Cross, and despised the shame. For because he had taken upon him the form of a Servant, and been Obedient unto Death, the Death of the Cross, God exalted him, and gave him a Name above every Name.

Propos. 4. In running with patience the Race that is set before us, we must look on Christ thus represented. He that hath a Copy or Pattern set before him for imitation, must often look upon the Pattern or Copy; and the more excellent the Pattern, the more carefully and frequently it must be eyed and observed. This Pattern is the best that ever

was proposed, and that in three respects. 1. Of the person. 2. Of the rare performance of the hard Service performed so patiently and chearfully. 3. The glorious Reward, which followed thereupon. 1. The person was the Authour and Finisher of our Faith, one far above all others. 2. The Pattern wherein his heavenly Virtues were manifest, was the fairest and most excellent that ever was given. And though the Service was the hardest that ever was undertaken, yet it was performed with the greatest perfection. 3. The reward attained and enjoyed, was incomparable and most glorious. All these must severally, and seriously, and frequently be viewed, that we may be the more effectually encouraged.

§. 3. Besides what had been said of Christ example, there was something in it farther considerable; therefore he goes on with his Exhortation, in the words following,

Ver. 3. For consider him that endured such contradiction of Sinners against himself, lest you be wearied and faint in your minds.]

The Apostle here seems to use a Rhetorical Prolepsis or anticipation, for to prevent an Objection which might be made. For they might say, We have not only been reproached and spoiled of our Goods, but much opposed, and our profession is continually contradicted. So the Jews at Rome could tell Paul, *As concerning this Sect, we know that every where it is spoken against*, Acts 28. 22. The Answer implied in these words, is to this purpose; *What though it be so much contradicted and opposed, yet there is no reason why you should be wearied and faint in your minds, if you consider Christ, who endured such contradiction of Sinners against himself.* The Text is an Exhortation, and in it we may observe,

1. The Duty exhorted unto.

2. The reason why we should perform it.

In the Duty, we have

1. The Matter and Object to be considered.

2. The Act of consideration.

All this may be reduced to Propositions, thus.

1. Christ endured much contradiction of Sinners against himself.

2. This they must consider.

3. It must be considered, lest they be wearied and faint in their minds.

For to understand the first, we may note the several parts of it, as

1. Christ himself was contradicted.

2. He was contradicted by Sinners.

3. He was contradicted much.

4. Yet he endured all this contradiction from Sinners.

Proposition 1. Christ himself was contradicted. To be contradicted in strict sense, is to be spoken against; yet sometimes the word is taken more largely to be opposed, and so one may be in words or deeds. This contradiction presupposeth,

1. A difference in Judgment. 2. For the most part, in Affection; and this difference is signified usually by words or writing, or some other way. It's either just or unjust: Just, when it

arise from a certain knowledge of, and a firm adherence unto, the Truth with that affection, that the party contradicting cannot brook the contrary error. Unjust, issues either

from ignorance, or the contrary error received into a man's mind; and sometimes it's joyned not only with an hatred of the Truth, but of the person professing it: Such was the contradiction here expressed.

The party contradicted was not John the Baptist, though he was spoken against, nor the Apostles and Disciples, but Christ himself; and they spoke not only against his Doctrine, and his Miracles, but against his person, and his divine Offices. They not only denied his Doctrine as false, and refused to receive it; but accused him as a false Prophet, a seducer of the People, an Impostor, an Enemy to Moses, a Blasphemer. They ascribed his glorious Miracles to *Beelzebub* the Prince of Devils: They denied him to be the Son of God, the great Prophet, the King of Israel, and the Messiah.

2. This contradiction was from Sinners. For though he was innocent, and never deserved any blame, nor ever gave them any cause of contradiction, and they were many ways guilty of many grievous sins; yet they did oppose and contradict him, so that

the most worthy suffered from most unworthy, wicked, cursed persons. It's true, that Christ suffered from all sort of persons, both Civil, and Military, and Ecclesiastical; and from these of all ranks, even very abjects: yet they who most opposed him, were the Scribes, Pharisees, Priests, and Rulers, who under pretence of greatest Piety, and purest Holiness, were the most cursed, wicked, and abominable Wretches under Heaven. They were proud, ambitious, covetous, envious, malicious, bloody wretches, and guilty of most damnable Hypocrisy. He was the best, and they the worst of all others: That he so excellent, should suffer from them so vile, did aggravate; as their Sin, so his Suffering very much.

For, 3. He suffered much. For [*sach*] is [*so much*] contradiction. And this implies, that it was much, and that it was so much, that is, very much. And so it was in respect, 1. Of the Persons, which were Sinners, and they very many. 2. Of the Contradictions, which were also many, frequent, bitter, base, malicious, continued to the end of his Life; yes, after his Death and Resurrection. Even *Paul* himself was a Blasphemer, and many more; and did violently contradict him.

4. Yet he endured all this; He was not wearied, he fainted not; but as the contradiction was continued, so was his patience. For he did not yield or abate the least of his heavenly zeal and fervour, but went on to testify the Truth, to confirm it by his miraculous Works, to reprove Sin, to convert Sinners, to gather Disciples, and to finish his Father's great business. His courage and constancy was invincible, and unparallel'd.

Propos. 1. This is the thing to be considered; to consider this, is the Duty. What consideration is, you have heard before: it is opposed to glances, to light, sleighty, superficial, momentary thoughts, and cogitations of a serious business. It's an act of the Understanding, which more clearly apprehends; more exactly judgeth of things, and re-views and remembers them often, so that in it we find the use of apprehension, judgment, memory, and all the acts of the intellectual faculty. And they must not only consider what these Contradictions were, but also how many, and sum them up; that they may appear not only what they are, but how great they be; this the word implies. The end of all this, is the more perfect knowledge of them both as absolute, and also as comparative. The object and matter which we must consider, is, 1. Christ to excellent, the party suffering.

2. The thing suffered, Contradiction. 3. The parties from whom he suffered, Sinners, so base, so unworthy. 4. How much, how long he suffered. 5. How patiently and constantly he endured all. And shall he, so far more excellent than we are, endure so long, so patiently, from such unworthy persons, so vile, and so much contradiction? And shall we so unworthy, not endure far less? Was not He most innocent, and more glorious than the Angels, and We poor and unworthy Wretches? Are our Sufferings comparable to his? And shall he endure, and we be impatient under so light a burden? O continue patient to the end.

Propos. 2. This must be considered, lest they be weary and faint in their minds; wherein three things,

1. The deficiency of their minds. 2. The remedy to prevent it. 3. The use of the remedy for prevention.

1. There is a two-fold deficiency, one of the Body, another of the Mind. The former is expressed in two words, [*weariness and fainting*]. These are accidental to the Body, and may signify the same thing; or, if they differ, it's but gradually; and weariness is a less, fainting, an higher degree of deficiency; which may arise from labour, hunger, thirst, sickness, travail, which abate the strength, weaken the active power, and dull the vital spirits, and principle of motion, so that the body requires some rest or refreshment, or receiving Cordial, without which, all labour, motion, resistance, toleration ceaseth, and sometimes the vital power is contrasted, retires, and leaves the outward parts lifeless and senseless. This is the deficiency of the Body, from which the Metaphor is taken: For, the deficiency of the Soul, in the profession of the Christian Faith is intended, and signified by these words; therefore is added the word [*mind*], that is, *lest you be weary and faint in your mind*. This implies, that there is a divine, spiritual, or moral strength and fortitude of the mind, whereby it's enabled to endure Persecutions and Contradictions, though many, and long continued. Yet as the Body, so the Mind may be wearied, faint, yield, ly under the burden, and entertain thoughts of forsaking the Faith, and at length forsake it indeed.

And

And this was the Devils design, to tire and weary them out, that so they might be willing to renounce Christianity, the Profession whereof was so troublesome.

2. The Remedy here mentioned, whereby this sad Event might be prevented was to consider, what Contradiction Christ suffered from Sinners, and yet endured with Patience to the End. This, through the Sanctification of God's Spirit, would refresh, strengthen, and revive them. And here we must observe that some are of so poor a spirit, as that they will yield before their Strength fail them; some are lazy, and love their Ease; some are negligent, and make no use of such Helps as God hath put in their power, and this is a great Sin in any of us who profess the Faith of Christ, and it tends to Apostacy: For God requires whilst we have any strength, to use it.

3. Therefore they are exhorted to use the means, and consider Christ's Patience and Constancy, and following his Example, not sink under a far leighter burden, seeing he did not shrink under a far more heavy Temptation.

4. Besides the Example of Christ, which they must consider, there is another Reason.

Ver. 4. *Ye have not yet resisted unto Blood, striving against Sin.*

Though this may seem to be another distinct Reason from the former, yet it may be a Branch of the same: For Christ had resisted to Blood, which they had not done. Yet there may be something more in the Text; for, not only Christ, but also other Saints far inferior to Christ had been faithful unto Death, and had sealed their Profession with their Blood. This was no more than Duty, and God required it at their hands, and so faint and fall off, before that Period, was a grievous Sin: This therefore presupposeth that it was their Duty to resist unto Blood, and to suffer far more than yet they had endured, therefore they must go on.

In the words we have two Propositions,

1. They did strive against Sin, or they did suffer *striving against Sin*.

2. *In striving against Sin, they had not yet resisted unto Blood.*

1. By Sin is not meant any kind of Sin, but some one principal, and far above the rest, and it's Apostacy, called so [*Anomastikōs*] by way of Eminency. It's true, that it's a general Duty of all Christians to strive against all Sin; for we are no sooner regenerate, and have renounced the Devil and the World, and bid defiance and proclaimed eternal Feud and Hostility, but we are fearfully assaulted, and after that time our Life is a continued Warfare; hence the many fearful Conflicts between Flesh and Spirit within us. The Events of this War are many and various, but the final Issue is a total, final, eternal Victory. The great Design of Satan in this Battle is, to shake our Faith in pieces; for then, if that be done, the Conquest is complete: Therefore said our Saviour to Peter, Simon, Simon, Behold Satan hath desired to have you, that he might sift you as Wheat: But I have prayed for thee, that thy Faith fail not, Luk. 22. 31, 32. And if Christ should not strengthen and support, no Man could stand. Therefore we should remember and consider what our condition is, it's a state of War and not of Peace, and we are environed continually with potent, vigilant, and cruel Enemies, which seek our temporal and eternal Ruine; in this respect we must alwayes fight, and strive with all our Power, and stand continually upon our Watch, pray for help, and humbly depend upon our God; and of all other things, let us keep our Faith: If that be safe, all is safe, and all other Sins pardonable; but if that be lost all is lost, and our case is desperate.

2. Yet in this War they had not resisted to Blood. By Blood is meant Death, and a violent taking away of Life; and though they had resisted stoutly, and suffered much, yet their lives were safe. Reproaches, and loss of Goods, were grievous; yet Life is very precious, and the best thing we have in this World, it's far more than Goods and these temporal Estates, and Man will do much and give much to save it: In this respect Death is said to be so terrible, as the greatest of all temporal Evils. Upon this he urgeth this Duty of Perseverance in Resistance, because their Life was due to Christ, and whosoever will not lay it down for Christ's sake, cannot be his Disciple: For if any man (saith Christ) come to me, and have not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters; yea, and his own Life also, he cannot be my Disciple. Seeing therefore their Duty was to do and suffer far more than yet they were put unto; they should not

faint under the loss, when they were bound to bear the greater burden: And as this was their Duty, so it's ours; and if we think it unreasonable to be put unto so hard Service, to resist even unto Blood if God require it; let us consider, that Christ suffered cruel pains, and laid down his Life for us, that many of God's Saints did cheerfully suffer loss of all earthly Comforts and of life it self; that if we lose our life, which is but mortal and momentary, we find a Life immortal, glorious, and for ever blessed; that we resist and strive not for our temporal Estates, Wives, Children, earthly Country, but for our eternal Safety, Peace, and Happiness; that our Sufferings, though far greater than they are, yet are but leight and for a moment, but the Glory which will follow is exceeding and eternal, and will make amends for all. Lord encrease our Faith, and strengthen our hearts in the hour of Temptation.

§. 5. The next Argument is taken from the Nature of their Sufferings, as they are Chastisements upon them from God, as a Father chastening every Child, according to his Wisdom, for their Good and Happiness, wherein they end; for the end of them is Peace. This Argument we find proposed first, and then excellently polished. It begins,

Ver. 5. *And ye have forgotten the Exhortation, which speaketh to you as to Children, My Son, despise not the chastening of the Lord, nor faint when thou art rebuked of him.*

IN these words, with those that follow unto Ver. 14, we may observe

1. Something presupposed.
2. Something expressed.
1. The thing presupposed is a Text, found in the Old Testament, and here alleged and applied to these Hebrews.
2. In that which is expressed, or expressly delivered, we find three things:
 1. The manner how this Text is brought in and applied.
 2. The Text it self.
 3. The Apostle's Discourse upon the same.
1. It's brought in by way of Reprehension; for they are charged with forgetfulness of an Exhortation of a Father to them as Children. This informs us,
 1. That the words are an Exhortation.
 2. This Exhortation is directed unto them.
 3. It's directed to them as Children.
 4. They had forgotten it.

1. The words are an Exhortation. To understand this, we must consider both what an Exhortation is, and also how these are an Exhortation. An Exhortation in Scripture hath always for Object some Duty commanded by God, and is a stirring up of Man to the Performance of the Duty, and that the Will may be more effectually moved, the Performance is urged upon powerful Motives. That they are an Exhortation may easily appear, if we understand the general nature of all Exhortations; and consider the Portion of Scripture whence these words are taken, wherein we find the wise man pressing many and weighty Duties. The word it self here used in the *Greek* doth sometimes signify a Consolation, and such the Text is; Sometimes an Exhortation, and such it may also be: Yet in strict sense it is a Dehortation, for it's Negative [*despise not, faint not*], and to despise the chastening of the Lord, and faint under his Rebuke, is an Evil, a Sin, which is forbidden in God's Law, and here dehorted from: But yet as every Negative implies an Affirmative, so doth every Dehortation an Exhortation to some Duty; and the Duty here exhorted to, is, to take our Sufferings as Chastisements from God, and to bear his Rebukes patiently.

2. This Exhortation is directed to them; for so it's said, *The Exhortation which speaketh unto you*: It's true that the words are the words of God, written by Solomon, and seem to be directed more immediately to the People of God in his time; yet this is a certain Rule, that when a Duty is ordinary and general, and of general Concernment; and commanded in the Scriptures by God the universal Law-giver, then it concerns all men, so that no man can be exempted; nay further, if it be not only universal, but also perpetual, it binds all men of all times. And in this respect it may be said, that what God speaks to one, he speaks

speaks to all, like that of our Saviour, [*What I say to you, I say to all, Watch.*] Therefore we must understand this as spoken even to us, as well as to others of former times: This therefore would be our wisdom, that when we read or hear of exhortations to duties, of universal and perpetual Obligation, to apply them to our selves, and to make full account, that God in them doth speak to us.

3. It's directed to them as Children. This he infers from the word [*my Son*], where word [*Son*], though singular, must be taken collectively, so as to include the whole body and community of Sons, both all joyntly, and every one severally, without exception. This implies a special Relation, such as is between Father and Children; and also the love and authority of a Father, and the Duty and Obligation of a Child. Yet there are many kinds of Sons, as natural, & adopted amongst men; and also spiritual, who are related unto God, and such are here meant. Such all should be, but many are not, some are: These are made by spiritual Regeneration, and gracious Adoption; and so soon as any shall sincerely believe in Christ, they are justly Sons, and so in this special manner related to God. The matter of the Exhortation is such, that it must be directed unto them, and them alone.

4. This they had forgotten. It was their duty to have remembered it; yet they did not: For, 1. It was forgotten; this was a sin. 2. [*They*] had forgotten it; this was their sin, and therefore so charged upon them by the Apostle: actually to remember this expressly at all times was impossible, neither was it required: yet in time of Affliction, when God's chastising and rebuking hand was upon them, they should have thought upon it. But it was not necessary to remember these very words, but the thing contained in the words, neither is the remembrance here required merely speculative, and an act only of the Understanding; but it's also practical. For they must so remember the Duty, as to do it; memory without this is to no purpose. This seems to imply, that we are bound to understand the word of God in Scriptures necessary to Salvation; and often to call to mind, that which we do understand.

§. 6. Thus the Text, which we find, *Prov. 3. 11.* is brought in; and now the matter is to be considered, wherein we have,

1. The compellation.

2. The exhortation itself.

1. The compellation is sweet and comfortable; for the person speaking and calling unto us, is God, as a Father; the parties called unto are sinful men, as children. This implies a great condescension, and a special love on God's part, and a near relation and happy condition on mans part. How low did the glorious and eternal Lord of Heaven and Earth descend to look upon, respect, and love poor mortal man, dust and ashes; who had defaced his Image imprinted upon him, and was become his Enemy. To redeem him with the precious Blood of his only begotten Son, to call him, regenerate him, adopt him, and make him Heir of an eternal Crown, was matter of astonishment to Angels. And how much is this silly and unworthy Creature honoured? and how much is his estate advanced by this Relation? How deeply is he engaged and obliged to eternal gratitude and obedience? David might well admire and say, *Lord, what is man, that thou takest knowledge of him? or the Son of man, that thou makest account of him?* *Psal. 144. 3.* This compellation [*my Son*] is full of comfort, and should be a mighty motive and incentive unto perseverance in the midst of greatest Sufferings.

2. In the exhortation it self, we may consider;

1. The Duty exhorted unto.

2. The Motive unto performance.

1. The Duty is;

1. Not to despise the Lord's chastening.

2. Not to faint under his Rebuke.

In the first, we may take notice:

1. Of Chastisement and Rebuke.

2. Of not despising, not fainting.

1. Chastisement and Rebuke are here taken for the same, and signify their Sufferings from their unbelieving Brethren; yet so, that in the Book of the *Proverbs*, they signify any Afflictions suffered by God People. The Hebrew word [*נָקָה*] signifies to restrain or correct by instruction, admonition, chiding, threatening, punishing. So the word [*נָקָה*]

signifies to blame or reprove: Both these are either verbal or real; by words of the Mouth, or violence of the Hand: and here both may be meant, and especially the latter. The former word used in the Greek, seems to allude to the institution and education of Children; who are sometimes more severely corrected, not only by Words, but by the Rod. The cause of Rebuke and Chastisement, is some fault or offence; the end is, correction and reformation: in respect of the former, they are Punishments; in respect of the latter, Corrections: in themselves they are Afflictions, and sometimes they are Trials. God's Children have their failings, ignorances, negligences, and sometimes are guilty of more heinous Sins. In respect of these God, as a Judge, doth punish, as a wise Master tries them, as a loving Father corrects them, and by these doth prevent Sin for time to come, stirs up to heavenly Duties, makes them more penitent for Sin past, more careful of themselves, and prepares them for their possession of their eternal Inheritance. Though they may truly be said to be Punishments, because grievous for the time; yet they are more properly Chastisements and Corrections, because the principal thing intended, is their future good. As they come from their Persecutors, they are Wrong; as from God, they are Effects, not only of his Justice, but chiefly of his Mercy.

2. To despise, is, to think them fortuitous, and to bear them with a stupid or senseless mind, and not consider and understand they come from God; that the end is repentance and amendment, that the cause is sin; or, if we understand these things, not to repent and reform, but continue and harden our hearts in sin: For this is not to regard God's chastising hand, so as to make right use of our Sufferings. To faint under these, is to be weary of our Profession, and so incline to Apostacy, because our Sufferings for it are so grievous, and of so long continuance. And in this negative Dehortation, is implied an affirmative Exhortation: and the Duty exhorted unto, is to make the right use of our Afflictions: by reformation of our selves, and a patient and constant Suffering unto the end. For God's design in these, is to prevent Apostacy, that we may not be condemned with the World.

2. 7. The Motive and Reason inclining us to performance followeth,

Ver. 6. *For whom the Lord loveth, he chasteneth, and scourgeth every Son, whom he receiveth.*

As for the translation of these words, there is some difference between the Hebrew Copies which we now have; and the Septuagint, which the Apostle followeth. For the Hebrew readeth, [*That God correcteth even as a Father the Son, in whom he delighteth*]; but the Septuagint otherwise, [*That he chasteneth and scourgeth every Son, whom he receiveth*]. Some think that the Hebrew Copy, which the Seventy translated, differed from that which we now have. Yet notwithstanding the sense of both, for the matter and substance, is the same. For to chastise a Son whom he loveth, and in whom he receiveth, is, to correct and scourge as a Father the Son, in whom he delighteth. The words must be considered, 1. In themselves absolutely. 2. As a reason of that which went before. 1. In themselves, the matter and subject of them is the chastigation and correction of Children. And here correction and chastigation, of every Child whom God receiveth is the Effect, and his love is the Cause; and from this Cause and love of God, is inferred the Effect, the Chastisement of every Child. The Propositions are two.

1. God loveth and receiveth some Children.

2. He chastiseth every one whom he so loveth and receiveth.

1. This Love here intended, is a Love whereunto God loves us as Children, which is the greatest and most tender love of all others; and presupposeth another Love antecedent, whereby he Regenerates, Adopts, and makes us his Children: this latter is a Love of benevolence and good will, issuing from his own Goodness, and that most freely. The Object of it is Man, as sinful, ungodly, an Enemy, in whom there is nothing amiable and fit to move God to love us. The former is a Love of complacency, after he hath made us amiable, and a fit Object of Love: This Reception may either be an admission of us into the number of Sons, which is adoption; or his acceptance of us, and delight in us once adopted; and this from here to be intended: This paternal love and acceptance is the cause.

The Effect is Chastisement: For to correct, chasten, and scourge a Son here are

are the same. And here it is to be noted, 1. That the Subject of this Castigation is, *Every Son*. 2. That it's an Effect of Fatherly Love. 1. It's proper to a Son; for though he may punish and afflict others, yet he doth not chastise them. And as it's proper unto Sons, so it agrees to every Son, nor any one of them is excepted; for as all are castigable, so all are castigated in one kind or another, in a greater or lesser measure.

2. That this Castigation is from Love, because it tends, conduceth, and is in some sort necessary, to our spiritual and eternal good. God knows both our condition and disposition, that both are such that they require Chastisement and Correction, without which we are in danger of many Sins, and of Apostacy to be prevented. Yet the principal Cause of prevention is the sanctifying Spirit, which alwayes makes use of the Word, and many times of the Rod of Correction, which will not be laid aside wholly whilst God's Children are in the Flesh: But in Heaven, where there is no danger, there is no Use of it any more: because then we shall be sanctified fully and for ever.

This is the meaning of the words considered absolutely; but if we refer them to what went before, we shall find them to contain a Motive and a Reason to persuade us to perform the Duty exhorted unto. And the force of it is very great; for if our Sufferings be from God as a Father, and out of Love to us as his Children, tending to our good; and no Child of his is exempted from them, then we should not despise them, nor faint under them; but God himself saith they are such. This Reason is more distinctly and particularly unfolded and urged in the words following.

9. 8. Thus you have heard, 1. How these words are brought in. 2. What the Matter of them is: Now, 3. Follows the Apostle's Discourse upon them.

Ver. 7. *If you endure Chastening, God dealeth with you as with Sons; for, what Son is there whom the Father chasteneth not?*

Ver. 8. *But if ye be without Chastisement, whereby all are Partakers, then are ye Bastards and not Sons.*

This Discourse is grounded upon these words of the former Text. [*He chastiseth every Son*], and informs us, that God by his Chastisements doth evidence his Fatherly Affection towards us, and that he accounts us his Children and not Bastards. The Reasons which he finds in the former words of Scripture are reducible to three. The first is taken from his Fatherly Affection manifested in Chastisements. The second from God, as a Father different from all earthly Fathers, even in chastening us. The third is taken from the Issue and Effect of Chastisements. In the first, the Apostle makes this his Principle, that chastening is proper to every Child of God, and so proper, that it agrees to none else: From hence he argues to this purpose, If God chastiseth all Sons and only Sons, then if you endure Chastening, he dealeth with you as with Children. But he chasteneth all Sons, and only Sons; Therefore if you endure Chastening he dealeth with you as with Sons. The Assumption, that he chasteneth all Sons and every Son, we find in the latter end of Ver. 7. That he chasteneth only Sons is implied Ver. 8. For Explanation I will

1. Reduce the whole into Propositions.
 2. Inform you of the principal Conclusion inferred from the whole.
- The Propositions are these;
1. With those who endure Chastening, God dealeth as with Sons.
 2. There is no Son whom the Father chasteneth not.
 3. They who are without Chastening, whereby all are Partakers, are Bastards and not Sons.

These Propositions are made in *Thesi*, though we find them here in *Hypothesi*, as applicable to these *Hypothesi*. In the first Proposition we have

1. The Antecedent.
2. The Consequent.

1. The Antecedent supposeth them chastened, or enduring Chastening; for these may be the same, because enduring may be suffering, so as that in and under Afflictions they may be considered as only passive. Yet sometimes to endure may be a virtuous Act of

the Soul, receiving and bearing Affliction as a Chastening from God; for Affliction may be sent from God as a Chastisement, and for Correction, and yet not so received by Man. Thus God complains of his People, *They received not Correction, they turned not to him that smote them*; God dealt with them as a Father, but they proved undutiful Children. When God doth accompany his Chastisements with the sanctifying power of his Spirit, so that Reformation followeth, then the Party chastened may be said to endure Affliction not only passively but actively too.

2. This presupposed and granted, the Consequent of this first Proposition is, that God dealeth with them as with Children; that is, out of Love he chasteneth them for their spiritual Good which he intends, because he will not suffer Sin to ly upon them, lest it prove their Ruine. The Chastening issues from Love, and the End is their Benefit and Good; for such is the Chastening of a wise and good Father. This is necessarily consequent upon the former granted: For if he chastise any, so that they are corrected, then he doth the part of a loving Father, and thereby manifests that he accounteth them as Children.

The second Proposition. *There is no Son which the Father chasteneth not.* Here it's expressed Interrogatively; *For what Son is there whom the Father chasteneth not?* Where the Rule, That a negative Interrogation is a vehement Affirmation, holds good. This may be understood of an earthly or an heavenly Father; if of an earthly, then it's to be understood of wise and good Fathers, not of such as are careless, or ignorant, or foolishly indulgent, as too many such there be: And of such, if they have many Children, they deal thus with every one, and all such Fathers deal thus with their Children. And as this is true of all wise earthly Parents, so much more is it true of our heavenly Father: For, there is not any Son of his who needs Correction, but he correcteth him, otherwise he did not love him. The rational or causal Conjunction *for*, doth intimate untous, that when it's said, *He dealeth with you*, or *useth you as Children*, that by *Children* he means all and every Child of his.

The third Proposition. *They which are without Chastisement, wherof all are Partakers, are Bastards and not Sons.* Here it's put Hypothetically, and the Proposition is Connex, yet so that it may be extended to an universal Categorical. This takes for granted, according to the former Proposition, that all are Partakers of Chastisement; for all the Sons of God are corrected. This presupposed, the Antecedent is, that some are without Correction or Chastisement; that is, God suffers them to go on in their Sins, and in his just Judgment permits them to go on to their own eternal undoing: The Consequent of this is, that all such are Bastards and not Children, and so accounted of God, who denies his Mercy unto them. *No 3d, a Bastard*, may be either a Son illegitimate, or if Legitimate yet degenerate, or one that is no Son; or if a Son, yet not so accounted, nor so acknowledged: Many such there be, who profess themselves the Children of God, and bear that glorious Name, yet are not truly and really such, and God doth deny them; therefore it's said that *they are Bastards and not Sons*; where it's implied, that by *Bastards* are meant such as are not Sons of God, either in his account or indeed. The Consequence is clear enough; for if all Sons are Partakers of Chastisement, and some or many are without, then such as God chasteneth not are not his Sons, they are Bastards; and to be such is the saddest condition of all others, for no man in this Life can be in a worse or more miserable. It's a sad and woful thing for a Child to be left unto himself, and suffered to go on in untoward courses: but far more sad it is for a Man to be suffered to go on in Sin without any Chastisement or Correction: There is no Hope of such; God seems to cast them off, desert them, leave them to their own Lusts, deliver them unto Satan, and then they must needs perish: It's evident, God loves not such, nor intends their everlasting Salvation, but leaves them with the World, to be condemned with the World. Blessed be that God, who takes a more special care of us, and, when we need, corrects us, and so deals with us as with Children.

2. The Conclusion, which he intends to infer from this, is, That if God out of a Love as a Father chasteneth us as he doth every Son, and only his Sons, then it's our Duty not to despise the Chastening of the Lord, nor to faint under his Rebuke.

§. 7. The second thing observed by the Apostle, is, that God is a Father, as is implied in the Text, where we are called his Sons; and if we be his Sons, then he is our Father in chastizing us, and far above our earthly Fathers, and that in chastizing: For thus he argues,

Ver. 9.

Ver. 9. *Furthermore, we have had Fathers of our Flesh, which corrected us, and we gave them reverence: Shall we not much rather be in subjection unto the Father of Spirits and live.*

Ver. 10. *For they verily, for a few dayes, chastened us after their own pleasure; but he for our profit, that we might be partakers of his Holiness.*

These words are virtually an Exhortation; for by the clear manifestation of the Duty, he exhorts us to performance. The Duty is, subjection to God our spiritual Father Chastising us: The reason of this Duty is delivered by way of comparison, taken from our subjection to our earthly Fathers, and that from

1. The excellency of our heavenly Father, as far above the Fathers of the Flesh, ver. 9.

2. The manner of Chastening us, for our greater good, ver. 10.

The reasoning in form, is to this purpose;

If we have been subject to the Fathers of our Flesh, how much more ought we to be subject to the Father of Spirits, that we may live.

But we have been subject to the one Chastening us.

Therefore much more ought we to be subject to the other.

This is the substance of ver. 9.

The Consequence he proves thus;

1. If our earthly Fathers Chastened us 'only for a few dayes, and after their own pleasure, and yet we were subject to them; much more ought we to be subject to God our heavenly Father chastening us for our profit, that we might be partakers of his Holiness.

But we were subject to them so chastening us for a few dayes after their pleasure.

Therefore much more ought we to be subject to him, Chastening us for our profit, that we may be partakers of his holiness.

This being the form of the Apostle's Argument, I will proceed to consider the words,

1. Absolutely.

2. Comparatively.

I need not stand upon the word [*is/ta*], turned [*furthermore*], whereby the Connexion with the former words, is signified to this purpose; that besides what I have observed out of the former Text, it's further observable, that God is compared to a Father, who both as a Father, and as Chastening, is far more excellent than any earthly Father, and from thence an argument, and that of great force, is drawn to prove, that they should take his Chastening patiently. This premised, the words considered;

1. Absolutely, declare some things of

	} Man, as chastising Fathers. God, as chastising his Children.
1. Absolutely, declare some things of	

Of men, three things;

1. *We have had the Fathers of our Flesh.*

2. *These corrected us.*

3. *We gave reverence to them correcting us.*

1. *We have had Fathers of our Flesh.* All Children have their Fathers; for in that respect they are called Fathers, because they have Children. There are Fathers Moral, Political, Physical, and all regenerate persons have a Father spiritual, and the same subordinate or supreme. By Fathers, here are meant, they who are Physical or Natural, who under God, by regeneration, are causes of our natural Being; and these are said to be the *Fathers of our Flesh*, that is, as most do understand it, of our Bodies; thereby implying, that our Souls are not by Generation or [*Ex traduce*], but in a more excellent and immediate manner from God creating and infusing them, as many do express it. Whether these be proper or fitting expressions, I do not here debate; but only say, that the immortall Soul is concreated with, and in the Body, as a fit Receiptacle by an higher way; and in a more excellent manner than we do or can know. This doth not exclude, though it doth not intend Fathers by Adoption, and seems to be added to difference Men from God, and earthly Fathers from our heavenly; who makes the Body, yet frames the Soul in a more special manner.

2. These

2. *These Fathers of the Flesh did correct us.* And this is the Duty of all Parents, if they wisely and truly love their Children, desire their happiness, hope for comfort from them. And there are very few Children, which do not sometimes need Correction, as well as Instruction. Yet many Parents are very negligent in this particular: Some are imprudent, some are too indulgent and remiss; some are careless, and do not consider what the Consequents of this neglect will be. The ignorance, imperfection, corruption of Children conceived and born in Sin, require in their Parents a more than ordinary care. Yet many Children are duly corrected, and this Correction is a kind of punishment, and yet a mercy, and may prevent many sins, and much misery for time to come, for the end of it is reformation; and though the party correcting may in respect of correction be thought to be, and in some sort is, a severe Judge; yet in respect of the good intended, he is a loving Father. Happy are those Children which are duly corrected in time.

3. *Being corrected, we gave them reverence.* The word [*ὑποτάξας*] seems in signification to agree with the Hebrew [*שָׁפַט*], which is, *with humility to submit*. For Children being ashamed of what they have done amiss, do with humility submit, not only to their Fathers instruction, but correction. And though they would take it ill at the hands of others, yet they endure it patiently from them to be beared and scourged for their faults. And all Children should know, that their Fathers have power not only to instruct and direct, but to punish them, when they see just Cause; and they should the more willingly subject themselves, because their Parents are under God, the Cause of their Being, maintain them, love them, and even in punishing them seek their good.

4. 10. These absolutely declare some things concerning Men, as earthly Fathers; the words following inform us of some things concerning God as a Father, and our Duty to him as such, and they are three:

1. *God is the Father of Spirits.*

2. *We must be subject to him.*

3. *We must be subject that we may live.*

1. *God is the Father of Spirits.* By Spirits, some understand spiritual intellectual Substances, as Angels and immortal Souls; yet here it seems to be restrained to humane Souls, as contradistinct to the Flesh and Body, mentioned before. And the Soul is a Spirit, that is, an invisible, spiritual, intellectual Substance, of a far more curious and excellent constitution than the Body. Yet here it may be taken, not only Physically as a Soul and Spirit, but Morally, as capable of a spiritual Felicity: God is here said to be the Father of this Soul, this Spirit; in the Creation whereof, the earthly Father hath no efficiency, as by Generation, not able to reach so noble and divine a Substance. God only is the Efficient and Maker of it, as you have heard before, and that in some special manner: And he is the Father, not only because he hath made it, but also because he alone hath power over it; so that it's exempted from all jurisdiction both of Men and Angels, who, as they cannot make it, so they cannot command or judge it. For the Conscience and immortal Soul is only subject unto his Imperial Dictates, especially as it is ordinable unto an eternal estate.

2. Therefore as he alone hath power over it, so our Spirits and Souls are bound to be subject to him, and him alone. For where there is Sovereignty, there subjection is due; and as it's due to him alone, so we must submit freely and willingly to him alone, as our Supreme Lord both commanding; and as a Father correcting, and sanctifying his correction unto our good.

3. *For we must be subject unto him, that we may live.* To live, is not only to enjoy a physical Life and Being, but to be happy. For as bitter Pills and Portions, and also correcting Plasters may effectually cure our Bodies morally wounded or diseased; so the Lord's Chastisements may heal our sick Spirits, and so prevent spiritual Death and Punishments. And as the Patient must be willing to receive bitter Pills and Portions for recovery; so must we cheerfully submit unto our heavenly Fathers Correction, for our eternal safety and felicity.

4. 11. Thus far the absolute consideration of these words: Now follows the Comparison, which, presupposing some agreement in quality, as in quantity of imparity. For if we be bound to obey and reverence our earthly Fathers correcting us, then we are bound to obey and be in subjection to our heavenly Father chastening us: The reason is, because as they, so he hath power over us. But this is not all; for if we are bound, if to them much,

This is the Absolute Consideration: the Comparative followeth, and that in quantity unequal; for he argues from the less unto the greater. For, if they had with Patience endured their earthly Fathers chastizing them for a few days after their pleasure, how much more should they with Patience and all humble Subjection endure their heavenly Father chastizing them in Wisdom for their everlasting Good. This is a place which teacheth all Children their Duty towards their Parents chastening them; and they must acknowledge their Power, humbly submit unto it, and be thankful unto them and their God for this good Work, without which they might have been more wicked and more miserable. And all Fathers should know, that their Children are trusted in their hands by God, not only to be instructed but corrected; and in this part of Education they must imitate God, and chasten them wisely in Love for their good. The principal thing to be remembered, is, that seeing it is God that doth chastise them, and in this manner, and for their greatest good; therefore they should not faint in their Sufferings for their Profession.

§. 11. The Apostle proceedeth further to discourse on the Text in *Proverbs*, which speaks of Chastisement. Of which it might be said, that it's a mixture not of Joy but Grief, and how then can it proceed from Love, and be any way beneficial? By way of prevention he resolves this doubt in the words following,

Ver. 11. *Now, as Chastening for the present seemeth to be joyous, but grievous: Nevertheless the least afterwards, it yieldeth the peaceable fruit of Righteousness, unto them that are exercised thereby.*

BX. these words we learn what the End and Effect of the Lord's Chastening is, & that is, *the peaceable fruit of Righteousness*; for surely there is nothing which God doth unto his Children, but therein he intends their good. The Subject Matter of this Passage, as of the former, is the Lord's chastening of his Children; and it's considered,

I. In respect of itself, for the present. In respect of the *Fruit*, which follows *afterward*. According to these two Considerations, we have two Propositions, 1. That Chastening for the present seemeth to be joyous, but grievous. 2. That nevertheless afterwards it yieldeth the peaceable fruit of Righteousness to them, that are exercised therein.

The Nature of all Chastening in general, and of the Lord's Chastening his Children in particular, is here affirmed to be *grievous* and evil: For it's not matter of Joy, but Sorrow, to the Party suffering it; for, as Good present is the cause of Joy, so Evil is the cause of Sorrow. Yet this Evil is not the evil of Sin but of Punishment: yet it's for Sin, as deserving it, and to take away Sin and prevent the Punishment; and when Sin is taken away, and the Party chastened is reformed, then God's chastizing hand is taken off us, and in Heaven, where shall be no Sin, shall be no Chastening. Yet because it issues from Love, and tends unto the good of the Party chastened, therefore the Evil is so little that it may be a Question whether it should have the Denomination of Evil. For this Reason the Apostle useth terms of Abatement, as *seemeth to be joyous*. It's so only for the present, as to be so, not that it is so absolutely, or to any high degree, or in itself, but rather in the sense and conceit of the Sufferer. It's not of Joy, what is, it seemeth not to be joyous; for many times God's Saints rejoice in Tribulation; and these very *Hebrews* suffered joyfully the spoiling of their Goods. For

In the second Proposition we may observe, The Benefit and Profit of Chastisement. The Parties that reap this Benefit by it. The time of receiving this Benefit. This Benefit is the peaceable fruit of Righteousness; which fruit of Righteousness is nothing but Righteousness, which is here compared to *Fruit*, & every Effect may be said to be a fruit of it. Cause. Man is the Soil, God's Chastening is the Culture or good Husbandry; and this Man, thus cultivated by Chastening, accompanied with the Word and Spirit, yieldeth and brings forth this Fruit. But it's much doubted what this peaceable Righteousness is. Some think that Righteousness signifies heavenly Virtues, or the Works of these Virtues; for *justitia iuste vivit uterque cunctis*; and righteous Works are virtuous Works. Others conceive, that by Righteousness is meant that particular Virtue of Patience, which seems to be a proper Fruit of Chastening, Tribulations, and Afflictions;

ons; For Tribulation worketh Patience, Rom. 5. 3. and the trying of our Faith by Temptations and Afflictions worketh Patience, saith another Apostle, *Jam. 1. 3.* And Patience may be said to be *peaceable*, because it is the quiet, the peace, the calm of the Soul, in the midst of the Storms of Affliction. But to understand the words more fully, we must consider, 1. That the End of God's Chastening is Correction, Reformation, and the reducing of the Party chastened into the right way: For, saith *David*, *Before I was afflicted I went astray, but now I have kept thy Word*, *Psal. 119. 67.* and again, *It's good for me that I have been afflicted, that I might learn thy Statutes*, *Ver. 71.* Where we may observe, 1. That Afflictions, which are God's Chastisements, are for Sin; for he had gone astray.

2. The End and Effect is Obedience, keeping of God's Word, and learning to do his Statutes: To obey and do God's Laws is Righteousness. 2. Upon this Reformation follows Peace; for God's Anger and Chastisements, the Effects thereof, do cease, the Conscience is quiet, and the Comfort of the Party corrected is great. 3. This Chastening may be used as a means of our first Conversion, and so of unrighteous may make us righteous; or it may be made subservient to the Reformation of one converted by making him sensible of Sin, and causing him to renew his Repentance, and exercise and improve his heavenly Virtues, which lay dormant in him through his neglect. The Sum of all this is, 1. God by his Chastisements, joyned with his Word and Spirit, makes his Children more holy and righteous, and also more happy. By this, that is, Smiting and Affliction, or Chastisement,) *shall the Iniquity of Jacob be purged*, and this is all the fruit to take away Sin, *Isa. 27. 9.* And the End of all our Chastisements, which we suffer here on Earth, is, that when this Life is ended, we may be perfectly righteous, and attain eternal Peace: For they exercise our Graces of Repentance and Faith, whereby we obtain Remission of Sin, a greater measure of Sanctification, and Reconciliation with our God.

2. The Parties that are Partakers of this benefit are, such as are exercised therewith: There is an Exercise of the Body, whereby men are made stronger, more active, more skilful in the thing wherein they are exercised, and by continued Practice are enabled to endure and hold our far more and far longer than others can do. There is also an Exercise of the Soul in the School of Affliction; for this is the manner of God's training of his Children, and the stirring up and improving of their heavenly virtues. The principal Vertue he intends to teach them is Patience, which once had, and brought unto some Perfection, is a rare vertue. This is an hard Lesson; and not easily learned, and without Exercise cannot be attained; yet this vertue once made habitual raiseth Man to an high degree of Christianity, so that nothing will be difficult unto him: Therefore this was the Exhortation of the Apostle, *Let Patience have her perfect work, that ye may be perfect and entire wanting of nothing*, *James 1. 4.* They therefore who are exercised by Afflictions, so as to be habitually patient, are they who receive this benefit, and reap the *peaceable fruit of Righteousness*.

3. Yet there must be some time before an habit be acquired; therefore the Apostle saith, That, not at first but *afterward*, when we have been well exercised, then it yieldeth this *peaceable fruit*, and not before. God could so sanctify us at first, and in an instant so deeply implant all heavenly virtues in us; that this Exercise might be needless: Yet it was not his Will and Pleasure so to do, he will humble us, try us, refine us, before he admits into his Kingdom of Glory. He knew this was good for us; for it is good for a Man that he bear the Yoke in his Youth; *He smiteth alone, and keepeth silence, because he hath born it upon him*, *Lament. 3. 27. 28.* The Sum of this Discourse is, That seeing from the Text of *Solomon* it appears, that God out of Love chasteneth all his Children, so that none are exempted; and he doth this, not like our earthly Fathers in an arbitrary way, but after a certain Rule of perfect Wisdom, and that for our good, that we may be more holy, and reap the *peaceable fruit of Righteousness*, let us endure it with Patience, and patiently continue to the End.

9. 12. After this Discourse, the Exhortation to the main Duty is expressed and repeated in these words,

Ver. 12. *Wherefore lift up the Hands which hang down, and the feeble Knees.*

Ver. 13. *And make strait Paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed.*

THIS Text might be considered as a Conclusion drawn from the former Discourse, or inferred from the last words of *Ver. 12*. If from the former, then take it in this manner: If Suffering be God's Chastening, issuing from Love, ordered in Wisdom, ending in our greater good, then we must *lift up the hands which hang down*, &c. If from the latter, then the Argument is drawn from the ill Consequence of our fainting Remissness, we shall, like *that which is lame, be turned out of the way*. In the words themselves we have,

1. A Duty.

2. The Reason why it should be performed.

1. The Duty is set forth in Metaphorical terms, and the Similitudes seem to be taken,

1. From Wrestlers.

2. From such as run in a Race.

The former, when once they begin to faint, hang down their hands, and cannot lift them up; the latter, when they are wearied, become *feeble in their knees*, cannot run strait on, but turn or are turned out of the way. These things are translated unto the Soul: It implies, that these *Hebrews*, through neglect of their heavenly virtues, and other means of Perseverance and Prayer unto God, began to faint and lag in their heavenly Course. They were wearied much, and vexed with the Opposition of their unbelieving Brethren, reproaching, persecuting, threatening them, and spoiling them of their Goods, and began to waver in their Profession: They perhaps entertained thoughts of falling away, and debated within themselves, whether they should continue or no; and to doubt, and be unresolved, was a degree of Apostacy: This was in them a Sin; and though the words are an Exhortation yet they imply a Reproof. The Duty exhorted unto, was a Reformation of this deficiency, by a more serious consideration of so many and rare Examples; the nature of Sufferings, they were Chastisements; the glorious Reward of Perseverance; the fearful Punishment of Apostacy: And by this consideration, with Prayer for strength, they ought to encourage themselves, rouse up their drowzy Spirits, gird up the Loyns of their minds, and resolve to go on and finish their Race: They must not through sloth, love of Ease, of their Estates, of Liberty, of their Lives, now begin to turn back, and so lose the benefit of their former Labours and Sufferings. By this we understand our frailty, and how ready we are to give back in the way to eternal Glory, if God do desert us; yet this is our Comfort, that he will not deny to support us, except we give him Cause by our negligence and grievous Sins.

2. The Reason why we should often renew and raise up those Graces which are left in us, is, lest we prove *lame*, and so be turned out of the way. To be *lame*, is, to lose our spiritual strength and vigour of heavenly motion; and this is our Sin, because we diminish it by not using that Power which God hath given us. And the Punishment of this Sin is, to turn us out of the way, and reject us: for God may in this Case justly withdraw his sanctifying Power, and condemn us as unworthy of that eternal glorious Reward to which he called us. Yet this turning out may be considered, either as a Punishment and Judgment from God, or as a Sin of Man, who willingly turns out of the way and makes himself guilty of Apostacy. This Lameness may be cured, for some times it is not a mortal and desperate Disease, but such as by Discipline of the Church, and Penitency of the Party may be healed. Therefore it's added, *But let it rather be healed*: This seems to point at Ecclesiastical Censure, whereby Persons that begin to fall away are excommunicated and delivered up to Satan, and so left in a desperate Case; yet the Apostle doth advise, that where there is any hope of Recovery, the Church should endeavour to make them penitent, and so to absolve and restore them upon Repentance, and not leave them to perish. Thus the ancient Church dealt with those who were called *Lapsi*: And according to this sense, *to turn out of the way*, is, to censure and excommunicate; and *to heal*, is, to restore them made penitent.

3. 13. Though Perseverance both in Faith, and the Profession thereof, be the principal Duty; yet Faith cannot be without other virtues, as *Peace* and *Holiness*, therefore he adds,

Ver. 14.

Ver. 14. *Follow peace with all men, and holiness, without which no man shall see God.*

THe reason of this Exhortation to these two Duties of Peace and Holiness, may be this, 1. Because, without these, our Profession is but Hypocrisy. 2. These beautify and grace Christian Religion much, and demonstrate our sincerity. 3. By these we so demean our selves, that our very Adversaries can have no just occasion to persecute us. 4. If we follow peace with all men, we shall avoid many Troubles, which unadvised Zelors, busy-Bodies, turbulent and quarrellous Persons bring upon themselves, & other good Christians. If we follow holiness, we shall give no scandal unto others, please God, and prepare our selves for Heaven, the vision and fruition beautiful, which will be our full happiness. So that there was special reason for to add these Exhortations: But to consider the words in themselves, we find in them a two-fold Duty:

1. Of peace with Men.
2. Of holiness towards God.

1. We must follow peace with all men; where we must consider,

1. What peace is?
2. The parties with whom we must have peace.
3. The following of this peace.

1. Peace in this place, is not agreement with every one in opinion, affection, practise; for many have false opinions, corruptions in affections, and their practise is ungodly. But peace is a virtue whereby we live quietly: It issues from the loving of our Neighbour, as our selves. It's opposed to a turbulent disposition of the Soul, and all those qualities, motions, passions, which cause dissension. It cannot be without humility, meekness, patience, forbearance, kindness: It so orders all words and actions, that they tend to preserve concord, and it gives no just cause of offence to any. It labours to make up Breaches, and reconcile Differences: It's an excellent virtue, and is hardly separable from any Duty of the second Table; therefore some have thought, that by Peace, in this place, is signified the observation of all the Duties of that part of the moral Law, which prescribes the duty of man to man.

2. The parties with whom we must have peace, are [*all men*]. For as we must love all men, even Strangers, Enemies, and Persecutors; so we must have peace with all, yet so far as this concord agrees with the Laws of God. For we must agree with no person in that which is evil; and we must have a special care to agree with the best: If we differ from any man in that which is lawful, we offend. This peace presupposeth society, and is the bond that knits together multitudes.

3. We must follow peace, as one that followeth and pursueth some thing running from him, for to take it; it's the same with that Exhortation: *Seek peace, and pursue it*, Psa. 34.

14. The phrase implies, that it is a very difficult thing to have peace with a few, much more with all. For we find that true, *That when we are for Peace, and speak for it, our men are for War*, Psa. 120. 7. The means whereby we may lay hold of it, according to the advice of the Psalmist, is, to eschew Evil, and do Good; to keep our Tongues from Evil, and our Lips from speaking Guile. For we must not comply with any person in his Errors, or his Sin, nor neglect to reprove him or oppose him in his iniquity, for our own quiet. Yet to be just and merciful, and kind, is a good and lawful means, and very effectual to obtain peace. And in this way, we must do what we can, and use all diligence; and if the issues answer not our desires and endeavours, we have done our Duty, and discharged our Conscience; God doth not bind us to impossibilities: For the Command is not absolute, but given with this Proviso, *If it be possible, as much as in you lieth, live peaceably with all men*, Rom. 12. 18. The sum of all is this, We must give no just occasion or cause of difference to any person, but use all lawful wayes, and just means to procure peace.

Secondly, We must follow holiness, &c. where we have,

1. The Duty, which is holiness.
2. The Reason why we should perform it, and that is, because *without it no man shall see the Lord*.

Some think these words are added to limit and direct our pursuance of peace, wherein we must be so innocent, as not to offend our God. Some think holiness to be sincerity

rity in the religious Service and Worship of our God: For all Worship, even of the true God, is unholy, if not performed with a sincere heart; which being washed in the Blood of Christ, and sanctified with the Spirit out of love to God, hates Sin, and endeavours to avoid it. The principal subject of Holiness, is the will and heart of man, and it is a qualification, whereby it's conformed, and made like to God. It is the supernatural light, beauty, and purity of the Soul; and purifies all acts and operations, both inward and outward. It's that whereby we devote and consecrate our selves to God, and have union and communion with him: It's opposed not only to profaness, but hypocrisy and iniquity. This holiness we must follow and pursue, for it's a difficult thing, as to follow peace with all men, so to be holy; and the greater the difficulty, the greater must be our care, not only to be, but to continue holy.

2. The Reason hereof is, because *without it no man shall see God*. This implies,

1. That God may be seen.
2. That without holiness he cannot be seen.
3. That by holiness, this happiness may be obtained.
4. That because without holiness it cannot, and by holiness it may be obtained; therefore we must follow holiness with God, as we do peace with Man.

The three first are absolute; 1. To see God, as many understand it, is immediately and clearly to behold God's Glory, which is a priviledg reserved for Heaven. Thus to see him, is that which they call intuitive Knowledge, and beatifical Vision, from which unspeakable joyes, and eternal delights do ever issue. Yet it's an Hebrew expression, and signifies to enjoy; therefore to see God, is to enjoy him, and have some special union and communion with him, and derive some happiness from him; either by Grace in this Life, and Glory in the Life to come.

2. This communion cannot be obtained without holiness. For all Communion presupposeth union, all union agreement, and without holiness there can be no agreement, no union, no communion with God. For he is holy, and requires holiness in all them that draw near unto him, for to worship him: He is Light, and in him is no Darknes; that is, He is pure, and perfectly holy: and as there is no fellowship of Light and Darknes; so they who walk in Darknes, and are polluted with Sin, can have no fellowship with him. So that without holiness we are not capable of fellowship with him.

3. By holiness we may see him and enjoy him; and according to the measure of our holiness, is the measure of our enjoyment. The more holy we are, the nearer fellowship we have with him, and derive more joy and comfort from him. That by this holiness, this sight and enjoyment may be obtained, is evident from Christ's words, [*Blessed are the pure in heart, for they shall see God*].

4. Seeing there can be no vision or fruition of God without holiness; therefore our Duty is to be holy, as God is holy, for that's the Duty urged upon this ground. The reason, why it's not said, [*by holiness we may see God*], but [*without holiness we cannot see God*], is to signify the necessity of this purity, as a means without which this blessed fruition cannot be attained. Every one that knows how blessed a thing it is to be near unto our God, and converse with him, doth purify himself as he is pure, 1 *Joh. 3. 3*. And it highly concerns us all to keep our hearts right with God; and this should be our chiefest work in this Life, as we desire to have Communion with God here, or see his Face in the Light of eternal Glory by Repentance, and Faith in Christ's Blood, and constant prayer for sanctification to cleanse our hearts from all impurity. For the more pure we are, the more capable we shall be of this great benefit; and when we are once fully purified, we shall be admitted into his glorious presence, and enjoy him for evermore. And this must be a certain principle, That he that will be happy as God is, must be holy as he is.

5. 14. That they might continue holy, the Apostles Exhortation is;

Ver. 15. *Looking diligently, lest any man fail of the Grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled.*]

These words may be understood either of private care and vigilancy of one over another, or of publick Discipline, and the end of both; especially of the latter, is to prevent Apostacy and Scandal. And here are observable,

1. Some Danger or Evil to be prevented.

2. The

2. The prevention of the same.

The Evil seems in this Text to be Apostacy; in the next, Scandal. If we reduce the whole to Propositions, they are these:

1. Some of them might fail of the Grace of God.
2. There might grow up amongst them a root of bitterness.
3. By this Root growing up, many might be defiled.
4. They must be careful and vigilant to prevent any such thing.

1. To fall short of the Grace of God, is to fall from the Grace of God. By Grace, may be meant the Gospel, which is the Doctrine of that special favour and grace of God in Christ, wherein was revealed and promised remission of Sin and eternal Life; which Doctrine they professed, and by which they expected to receive these incomparable mercies upon their Belief. To come short of this Grace with some, is to faint and recede from their Profession, especially because of persecution or seduction; and this is nothing else but Apostacy, or else at least some degree thereof: and if any do thus either out of doubting, or the love of the World; he deprives himself of that excellent benefit, which by perseverance he might have obtained. There was great danger of this, not only because of their frailty, but of the many temptations of those times.

2. There might grow up amongst them a Root of bitterness. A Root of bitterness, is a bitter Root; and a bitter Root is some person infected with heresy; which is one kind of Apostacy, or at least is the beginning of Apostacy: which begins in the Understanding, receiving some error contrary to the Doctrine of the Gospel: goes on in the Will, resolving to deny the Truth; and is finished in the profession of that Heresy. Such heresies, by reason of many subtil Seducers, and the ignorance of Professors, with other temptations, might easily by degrees grow up amongst them, and in the end manifest themselves. Whence it is added, *Let any such Root springing up trouble you*; It's very likely, that the Apostles followed the Septuagint, which thus translate the place, *Let the same Root springing up, to $\chi\alpha\lambda\alpha\varsigma$, in gall and bitterness*. 3. That the Translators turned the words, $\chi\alpha\lambda\alpha\varsigma$ into $\chi\alpha\lambda\alpha\varsigma$, which signifies to trouble. 3. We must note, That the Root of Gall and Wormwood in *Moses*, signifies an Apostate, who violates the Covenant of God, in turning to Idols; and therefore, in this place, to fail of the Grace of God, and to be a Root of bitterness are the same, and both intend Apostates and Apostasy. We must therefore too cautiously distinguish between Apostacy and Heresy; for though some Heresy is not Apostacy, yet some is; because it denies the fundamental Truth of the Gospel.

4. By this Root of bitterness many may be defiled. For a little leaven leaveneth the whole Lump: Heresy and Apostacy are like Wormwood and Gall; a taste of them will make bitter a great measure of Water, Wine, or any other Drink or Meat: One evil example may do much hurt, many will do more. One Heretic or Apostate, especially if omnipotent, may draw many after him; not only by his example, but by his false Doctrine. The Dragon is said with his tail to draw down the third part of the Stars: *Jerusalem* could curse all *Israel* to Sin. How much mischief was done to the Church by *Simon Magus*, *Cerinthus*, *Ebion*, *Valentinus*, and other Heretics? Therefore by one, many may be polluted.

4. To prevent this danger, they must look diligently. To this end, 1. Every man must have a care of himself, and look to his own Soul. 2. They must watch one over another: and, if they see any inclining to Apostacy, or beginning to doubt of, or decline his Profession; they must by good example, instruction, admonition, reproof, and exhortation, seek to reform him. 3. The Minister of the Gospel being trusted with man's Soul, must be very watchful above all other, must exhort, reprove, and by his wholesome Doctrine, inform the ignorant, strengthen the weak, reform the erroneous, encourage the faint, and suffer no such bitter Root to spring up amongst his People. 4. They that have the power of discipline, upon information must by Admonition and lighter Censures first seek to reclaim a sinning Brother; and, if so they cannot rectify him, they must call him out, lest others be infected.

4. 15. As Apostacy, so Scandal must be prevented; therefore he add,

Let any such Root springing up trouble you; It's very likely, that the Apostles followed the Septuagint, which thus translate the place, *Let the same Root springing up, to $\chi\alpha\lambda\alpha\varsigma$, in gall and bitterness*. 3. We must note, That the Root of Gall and Wormwood in *Moses*, signifies an Apostate, who violates the Covenant of God, in turning to Idols; and therefore, in this place, to fail of the Grace of God, and to be a Root of bitterness are the same, and both intend Apostates and Apostasy. We must therefore too cautiously distinguish between Apostacy and Heresy; for though some Heresy is not Apostacy, yet some is; because it denies the fundamental Truth of the Gospel.

Ver. 16. *Left there be any Fornicatour, or profane person, as Esau, who for one morsel of meat sold his birthright.*

Ver. 17. *For ye know how that afterwards when he would have inherited the Blessing, he was rejected; for he found no place for Repentance, though he sought it carefully with tears.*

IN these words, as in the former, we have two things:

1. Some Evil to be prevented.

2. The prevention of the same.

The prevention is the same you heard before. For the words (*looking diligently*) are to be re-iterated; and every one must have a care of himself, watch over others, and the Minister must especially watch over his Flock, and they, who are trusted with the power of the Keys, must use all means to make the parties guilty, penitent and sensible of their sin; or, if they continue impenitent, they must cast them out.

The Scandal to be prevented, is two-fold;

1. Fornication.

2. Profaness.

These two are expressly named, because there were some amongst them guilty of them, or many or some of them propense and inclined unto them. Yet by these all other Scandals may be understood, which are not to be suffered in a Church.

1. They must look diligently, lest there be any Fornicatour. By Fornication in Scripture is signified not only simple Fornication between single persons, but also Whoredome, Adultery, Incest, and all kind of Lewdness and Uncleanness. And Christians, be all others, should take heed of this Sin, especially because they are called to Holiness: their Bodies are redeemed by the Blood of Christ, consecrated to God by Baptism, and are the Temples of the Holy Ghost.

2. Profaness is the second Sin to be eschewed; and this is to be considered;

1. In General; for we must not be profane.

2. In Particular; for we must not be profane, as *Esau*.

1. Profane is opposed to holy: and as that which is holy is pure; so that which is profane is impure and polluted. As there be things, so there are persons that are profane. Profane things are such as are common, base, contemptible, not consecrated to God, nor set apart for any religious use: Profane persons are such as are irreligious, polluted with Sin, who fear not God, condemn holy things, and by their contempt profane them. And this profaness of persons is sometimes plain Atheism, and always some degree of Atheism, or rather a Sin issuing from an Atheistical heart.

2. Profaness in particular is here the profaness of *Esau*; there must be no profane person amongst them like unto *Esau*. This instance he gives not only that they might understand what the Sin is, but that by his example, they might abhor it. In *Esau*, we must consider,

1. His Sin in

General.

Particular.

2. The Punishment and Consequence of this Sin.

1. The Sin in general was profaness; for by the History it appears, that the disposition of his heart was irreligious and profane, and his practise did manifest the same. His marriage, and his purpose to murder his Brother were sufficient evidence. Yet the particular here expressed, was the selling of his Birthright for a morsel of meat. This was a plain contempt of his Birthright, as not worthy to be regarded. To understand this the better, we must consider, 1. What this Birthright was. 2. His sale of it. 3. This primogeniture, which is here meant by Birthright, anciently had certain Privileges. As, 1. The dominion over his Brethren, upon the Death of his Father. 2. A double portion. 3. The Priesthood. Yet besides these in the Birthright, there was something peculiar, and that was his Fathers Blessing, which included the Covenant, and the promise of the Messiah; and these were sacred things, and of great value. So much is intimated by his seeking of it with tears. 2. This Birthright he sold, and that for a morsel of meat.

By

By which words we understand his Contempt of this sacred Birth-right; for, 1. He sold it, that is, he voluntarily parted with it; for sale is voluntary. 2. He sold it at a very vile Rate, even for one Morsel of Meat, one Meal to satisfy his Appetite. Therefore is it said, *He did eat, and drink, and rose up, and went his way; thus Esau despised his Birth-right*, Gen. 25. 34. This was his Profaneſs in particular. By this we eaſily underſtand, that Profaneſs is a Contempt of that which is ſacred. And many may exceed in Reverence and Devotion of outward Worſhip, and the Obſervation of Rites and Ceremonies, and yet be guilty of this Sin, whileſt they make their Belly their God, and prefer earthly Profits or Pleaſures before thoſe heavenly Bleſſings which Chriſt hath purchaſed and God hath promiſed. Theſe two, *Fornication* and *Profaneſs*, may be termed Apoſtacy in Practice, as the former in Profeſſion.

2. The Punishment follows, and that was an irrecoverable loſs of the Bleſſing. The words contain two Propoſitions,

1. That *Eſau* loſt the Bleſſing irrecoverably.

2. They knew this.

1. That he loſt it irrecoverably is evident; for, 1. He would have inherited it, and was rejected. 2. He ſought it carefully with tears, and found no place for Repentance. All this we may learn from the Hiſtory of *Iſaac* the Father, and *Jacob* and *Eſau* his Sons; for *Jacob*, according to the Direction of his Mother *Rebecca*, obtains the Bleſſing from *Iſaac*: *Eſau* comes after with a purpoſe to receive the Bleſſing, of which he made full account. But the Bleſſing being already paſſed upon his Brother, his expectation was diſappointed: Upon this he weeps, he petitions, and with greateſt Importunity; yet all in vain, and too late, the Bleſſing was gone, and what was done could not be undone. That which was done unwittingly by *Iſaac* was confirmed by God, and made irrecoverable and unalterable. Therefore is it ſaid, There was no place found for Repentance; that is, the Bleſſing of *Jacob* ſtood firm and could not be altered; no place was found for *Eſau*'s Repentance, but that was in vain; no place was found for *Iſaac*'s Repentance, for the Bleſſing could not be revoked, nor transferred from *Jacob* to his Brother: For ſo he ſaid, *I have bleſſed him; yea, and he ſhall be bleſſed*, Gen. 27. 33.

2. This they knew; for, being *Hebrews*, they took *Moses* for a Prophet, and were acquainted with his Writings, and in particular with this Hiſtory of their Father *Jacob*, from whom they were deſcended. He puts them in mind of this, as a thing well known unto them, that by this Example they might take heed of Profaneſs, that grievous Sin, left in the End they ſuffer the like Punishment: For if any of them ſhould be profane, and deſpiſe the Bleſſing of eternal Life, rendered in the Goſpel, and ſhould prefer their Credit, the quiet and peaceable Poſſeſſion of their Eſtates, and other temporal advantages, before this glorious Reward, their Punishment in the End would be grievous; becauſe they ſhould not only loſe the Bleſſing irrecoverably, but alſo ſuffer eternally. And all ſuch as prefer the World before Chriſt, and earthly Bleſſings before heavenly, are profane; and whatſoever their Profeſſion may be, they are in great danger of Apoſtacy.

§. 18. The Author willing to omit nothing that might confirm them in their Profeſſion, and prevent their Apoſtacy, argues further in this manner.

Ver. 18. *For ye are not come to the Mount that might be touched, and that burned with fire, nor to Blackness, and Darkness, and Tempest;*

Ver. 19. *And to the sound of a Trumpet, and the Voice of words, which Voice they that heard, entreated that the Word should not be spoken to them any more.*

Ver. 20. *For they could not endure that which was commanded: And if so much as a Beast touch the Mountain, it shall be stoned, or thrust thorow with a Dart.*

Ver. 21. *And so terrible was the sight, that Moses said, I exceedingly fear and quake.*

TO find the Connexion of these with the former words is difficult; because they seem to come in abruptly, without any dependance upon the antecedent Discourse. Some think these, with those that follow unto Ver. 25. are the same with those, *Ye are not under the Law, but under Grace*, Rom. 6. 14. and likewise with those, *You have not received the Spirit of Bondage to fear again*, cap. 8. 15. For, as these two Passages, so this Text speaks of the different Estate of such as are under the Law, and such as are under the Gospel; so doth this. And if compared together, they do assert and implicitly prove, that the State of the one is far more excellent and happy than the Estate of the other. And if we consider the Scope of the Apostle, which is, to confirm these Hebrews in the Faith, and perswade them to Perseverance in their Christian Profession and Practice, then this is an effectual and convincing Argument to perswade, and a forcible Motive to stir them up unto Perseverance. Yet this is not all; for if the Gospel, and the Estate of such as are under the Gospel, be so much more excellent than the Law and the Estate of those that are under the Law, then we must have a special care to persevere in the Profession of the Gospel: The Reason of the Consequence we find Ver. 25. *For if they escaped not, who refused him that spake on Earth (when he gave the Law), much more shall not we escape, if we turn away from him that speaketh from Heaven.* Where the Apostle presupposeth, 1. That the greater Sin is, the greater the Punishment is. 2. That it's a greater Sin to reject and transgress the Gospel, than to reject and transgress the Law; and from these presupposed, he infers, That as they would escape a far greater and severer Punishment, so they should avoid the far greater Sin of Apostacy from the Gospel. So that the Order and Method of the Apostle is this, 1. He compares the Law and the Gospel. 2. By this Comparison manifests the excellency of the Gospel above the Law. 3. From this manifested, he infers the Duty, *They must not reject the Gospel and fall away.* 4. He urgeth the Performance of the Duty from the severe and terrible Punishment, which must be suffered by such as perform it not. So that from the 18th. Verse to the 25th. we have the Doctrine; and in the 25th. the Use. This Argument hath great Affinity with that we find used Chap. 2. 2, 3.

§. 19. This being the Coherence, whereby the Scope of the Apostle may be understood: Let us consider the words themselves, wherein we may observe the Doctrine concerning

1. The Law.
2. The Gospel.
3. Their passing from the one to the other.
4. The Use to be made of it.

In the first we have,

1. The Manner of Promulgation.
2. The fear it caused in *Israel* and *Moses*.
3. Their freedom from it.

According to these three things we have three Propositions,

1. The Promulgation of the Law was terrible.
2. Being terrible, it caused both *Israel* and *Moses* to fear exceedingly.
3. These Hebrews were freed from this Law.

1. For to understand the manner of Promulgation, we must know the place, and that in general was a Mountain, in particular *Sinai*; a Mountain in *Arabia* the Desert. This Mountain is said to be [*palsabilis, tactilis*,] touchable, or which may be touched; that is, it was visible and sensible, a Mountain bodily accessible, though not at that time, and on Earth. This is added, to put a difference between this Hill, and the spiritual *Zion*, which is sometimes called Heaven, from whence the Gospel was revealed; therefore when Christ revealed the Gospel, it's said he spake from Heaven; whereas, when God gave the Law on the Mountain, he is said to speak on Earth, *Ver. 25*. This place was not terrible in it self but at this time, because of the Fire wherewith it burned at that time: For some Mountains, where there are Vulcans, as upon *Vesuvius*, *Ætna*, *Hæcla*, the Pike of *Tenariff*, and many in *America* and other places of the Earth, to burn with Fire is usual. But this Burning was extraordinary at this time; for the Mountain then did burn with fire, *Deut. 5. 23*. yea, it did burn with fire up to the midst of Heaven, *Deut. 4. 11*. as though Heaven and Earth had been on a flame: And this was some resemblance of that dreadful Fire, which shall consume the combustible World at the latter day. The flaming Fire gave Light, but there was Blackness and Darknes, which might be caused by thick Clouds and Smoak which covered the Mountain; for, as before, it burnt with Fire unto the midst of Heaven, with Darknes, Clouds, and thick Darknes, *Deut. 4. 11*. For Mount *Sinai* was altogether on a Smoak, because the Lord descended upon it in Fire, and the smoak thereof ascended as the Smoak of a Furnace, and the whole Mount quaked greatly, *Exod. 19. 18*. There were also Thundrings and Lightnings, and the Noise of the Trumpet, and the Mountain smoking, *Chap. 20. 18*. This was a Type of that utter Darknes of Hell. Besides, there were Tempests and terrible Storms, a Sign of God's fearful Indignation, which shall fall upon the Wicked. The Sound of the Trumpet, and the Voice of words, did encrease the terrour; for the Voice of the Trumpet was exceeding loud, *Exod. 19. 16*. And all the People saw the Thundrings, and the Lightnings, and the Sound of the Trumpet, *Chap. 20. 18*. This Trumpet did summon the People to appear before the Lord, and did prepare them for to receive the Law, and to hear their doom if they should transgress it: As this was a Legislative, so there shall be a Judicial Trumpet to convent the whole World to appear before the Judgment-seat of Christ; An Arch-Angel shall sound the Trumpet, and the Noise shall be loud and miraculous. When the People were prepared, on the third day the Trumpet sounded, and then followed the Voice of words; for God, condescending to the Capacity of Man, gave the Law out of the midst of the Fire, and spake in an audible Voice in the Language of that People, that they might understand it. As the Sound of the Trumpet, so the Voice of God was loud, majestick, terrible, like Thunder; so that the Words or Commands of the Law were dreadful, not only in respect of the Sound but the Matter. This dread and terrour did appeare in two things, 1. In this, that they that heard entreated, that the word should not be spoken to them any more; for they said to *Moses*, Speak thou with us, and we will hear; but let not God speak with us, lest we dy, *Exod. 20. 19*. And again they said, Now therefore why should we dy? for this great Fire will consume us: If we hear the Voice of the Lord our God any more, we shall dy, *Deut. 5. 25*. Let us not hear again the Voice of the Lord our God; neither let us see this great Fire any more that I dy not, *Chap. 18. 16*. 2. They could not endure it, and this is evident from their fear of Death. And if *Israel* could not endure this Voice of the Law-giver, and the sight of the Lord, how will Wicked men endure to see Christ come from Heaven in flaming Fire, and to hear his Sentence, Go ye cursed into everlasting Fire, prepared for the Devil and his Angels, the most dreadful words that ever God spake, or Man did hear or shall hear. The terrour was yet greater; for there was a Line drawn, and a Range fixed, to keep both Man and Beast at a Distance from the Mount, and *Moses* was commanded to set these bounds before-hand to the People; and if either Man or Beast came within the Range, they were stricken dead instantly by Lightning or Thunderbolts.

The Reasons why this Law was given in this manner are many; as, 1. To signify the Majesty of the Supream Lawgiver, and that they might know, that the Laws given were not the Laws of men but of the great Lord of Heaven and Earth: And the more clearly he did manifest himself, the greater Authority the Law must needs have. 2. Great and weighty things are done with greatest solemnity; and the more the solemnity is, the greater Impression is made upon mens hearts. 3. Seeing the very Promulga-

sion and giving of the Law was so dreadful, how dreadful must the Transgression be; this was a mighty Motive to incline them to Obedience. Therefore *Moses* said, that *God was come to prove them, and that his fear might be before their faces, that they sin not*, Exod. 20. 20. This did let them know, that little Comfort was to be expected from that Law, which did so strictly command, and ministred no Power to obey, had no Promise of Pardon; therefore they should more earnestly desire and look for that great Prophet, by whom God would speak unto them more comfortably, and by whom they might have free access and boldness to come before the Throne of Grace, made accessible by his Blood. This was a Law or Covenant rather of Justice than of Mercy, of Fear than of Hope, of Servitude and Bondage rather than of Liberty: It was made to discover Sin, to make it exceeding sinful, to be a School-master to Christ.

2. This was the terrible manner of Promulgation, the Effect whereof was fear and terror, and the same very great and exceeding; and that 1. In the People, as we heard before, who could not endure either the Voice or the strict Commands and Comminations: They endured it a little, but could endure no longer, for fear of present death. 2. And that which was more, in *Moses*; for, so terrible was the sight, that *Moses* feared, did quake, did fear and quake exceedingly, and he said so, and expressed his great fear. And how terrible must that sight be which did strike such a terror into a man so holy, of such a constant Spirit, so familiarly acquainted with God, and who alone at that time should comfort and encourage the People: That *Moses* said thus we do not read, yet that which is affirmed by a man inspired, as inspired, must needs be true.

3. They were not come to this Mount to receive so terrible a Law; but they were freed from all these Terrors, and from the Curses threatened, and had received the Spirit of Adoption; and therefore there was no reason why they should fall off to Judaism, and return to that dreadful Mount and consuming Fire any more.

§. 20. Thus far of the terror of the Law, the condition of such as were under it, and the freedom of these *Hebrews* from it: Now follows the condition of them as freed from the Law, and living under the Gospel. Before their Conversion they were in Minority, Servitude, and continual Fear; but since they are in a more happy condition, as being translated into the Kingdom of God's dear Son, wherein they enjoyed incomparable Privileges, spiritual Liberty, and many sweet Comforts. To understand all this, the Apostle saith,

Ver. 22. *But ye are come unto Mount Zion, the City of the living God, the heavenly Jerusalem; and an innumerable Company of Angels.*

IN these words, and those which follow unto the five and twentieth Verse, we may observe,

1. A Description of a spiritual and eternal Kingdom.

2. The Enjoyment of, or rather the Admission into, the same.

In the Description some observe,

1. The Place of this Kingdom.

2. The Persons

The Place is *Zion, the City of the Living God, the new Jerusalem*.

The Persons are, Subjects, Sovereign.

Angels.

The Subjects are

Living.

Men.

Departed.

God, the King and Judge.

The Sovereign is

Christ, the Priest and Mediator.

There was a certain Place and certain Persons, and they were come unto this Place, these Persons. Here we have a *Zion*, a *City*, a *Jerusalem*; this *Zion* is a Mount, this *City* is the *City of the living God*, this *Jerusalem* is the *heavenly Jerusalem*. *Zion* the Mount, the *City of the Living God*, the *heavenly Jerusalem*, here are the same; and they may

may signify the Place or the Persons; or the Association of Persons in such a Place; and they may signify grammatically and properly, or Rhetorically, and Tropically. Grammatically, Zion opposed to Sinai is a Mount in Jerusalem; where was first a Fort of the Jebusites, then the Royal Palace of King David, who adorned it with other Buildings, and thence it was called *The City of David*: On the North of this Mount some say the Temple was built; and because that was the Palace and Throne of God, therefore, according to some Writers, it was styled *The City of the great King*; and, because God did choose that place for his special presence, it had the Name of *The City of the Living God*. *Shindler* observes, that the whole City was called Jerusalem in the Dual Number, because it had two parts; the one was the City of David on Mount Zion, the other the City of Vision on *Moriah*, which afterwards was inclosed. But not to stand upon these things, Zion and Jerusalem are taken for one City, which God in former times did honour above all Cities in the World. Therefore sung the Psalmist, *Why leap ye, ye high Hills? This is the Hill which God desireth to dwell in: yea, the Lord will dwell in it for ever*, Psal. 68. 16. For by God's special Residence in this place it was advanced above all other Cities of the Earth, though never so magnificent: But this was her greatest Glory, That Christ the Son of God was presented there, preached there, and there did glorious Works; there the Holy Ghost came down from Heaven upon the Apostles, there the Gospel began first to be preached, and thence it came out into all the World. According to the Prophecy of old it came to pass; for so the Evangelical Prophet wrote, *And in the last days it shall come to pass, that the Mountain of the Lord's House shall be established in the top of the Mountains, and exalted above the Hills, and all Nations shall flow unto it. And a little after, for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem*, Isa. 2. 2, 3. Where, by Law, and the Word of God, understand the Doctrine of the Gospel: This is the Grammatical sense. Rhetorically Zion and the City of Jerusalem often signify the Church Militant and Triumphant, by reason of God's spiritual and supernatural presence and habitation in the same. If we consider this Church locally, the place of our Pilgrimage is the Earth, the place of our Rest and perpetual Abode is Heaven, from whence we receive our spiritual Being, where we must converse, and whither we tend: in these respects Heaven may be said to be the place whither upon our first Conversion we come. The Persons which make up this Body, and the spiritual Inhabitants, are more intended by this Zion and this City; yet they cannot make up this Politick Body, Society, and Common-weal, but as associated under their Sovereign, God-Redeemer. And to distinguish this Zion and City of Jerusalem from that which was on Earth, situate and lying in the Land of Canaan, in the Tribe of Judah and Benjamin, this is said to be *The heavenly Jerusalem* which is above, and the Mother of us all, which one day shall come down from Heaven, as a Bride prepared for her Husband; and God, who dwells in her by Grace, shall then dwell in her by Glory, and bless her fully and for ever. To come to this City and Kingdom is to be admitted and incorporated into the same, upon our sincere Faith in Christ. In this City we find many Persons, amongst whom the most eminent are the Angels, those holy, immortal, and blessed Spirits of Heaven, who ever see the face of God, and environ his glorious Throne: These are not few but many; for they are an innumerable Company or Multitude, *for the Chariots of God are twenty thousand, even thousands or (many thousands) of Angels*, Psal. 68. 17. *The number of the Angels round about the Throne of God are ten thousand times ten thousand, even thousands of thousands*, Revel. 5. 11. To come to these is, to be of their Society, and every true Believer upon his Regeneration begins to have Communion with these blessed Spirits; for regenerate Men and Angels are fellow-Citizens of the heavenly Jerusalem, and fellow-Subjects of the same Kingdom. They are above us, and we are a great Distance from them in respect of our present Estate, yet some of them are very near us, though we do not see them, nor speak unto them, nor familiarly converse with them; and they love us, have a special care of us, and all of them are ministering Spirits for us, who shall be Heirs of Salvation.

§. 23. Yet there are other Subjects of this Kingdom of a lower and inferior Rank, and a Supreme Lord and Judge of all: For we come,

Ver. 23 *To the general Assembly, and Church of the first-born, who are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect.* [1]

WHERE we have God the Sovereign both of Angels and Men; the Men who are Subjects in this Kingdom are the Living or Dead; both, in his Dominion, and under his Power. Some Copies and Translations joyn the word *(ἐκκλησία)* to the word *Angels* in the former verse; [*You are come to Myriads, the general assembly of Angels.*] But others read as we do in our English: The sense is not much altered by this difference, for there is a general Assembly of Angels, and a general Assembly of Men; and these are different; yet both make but one Body and Community of Subjects in this heavenly and spiritual Polity. The Propositions are these,

1. There is a general Assembly and Church of the first-born, who are written in Heaven.
2. There is God the Judge of all.
3. There are Spirits of just men made perfect.
4. They were come to these.

1. In the first we have the first-born; these are written in Heaven, these are a great Assembly and Church. 1. The first-born in this place are, 1. Such as are regenerated and adopted; for here, to be born, is to be born again, and made the Sons of God by Word and Spirit. They are God's first-born, because they have the spiritual privileges of primogeniture; they are Heirs, and also Kings and Priests to God for ever. This signifies their excellent dignity above other men; and their near relation to God and Christ. 2. These first-born are written or enroll'd in Heaven, which is the same with having their Names written in Heaven, and in the Book of Life, *Luke 10. 20. Rev. 20. 12.* and in the Book of the Lamb. The meaning of the Phrase is, that upon their serious Faith in Christ, God doth account them as his Children, and Heirs of Glory; therefore it imports two things, 1. Their title unto everlasting Glory. 2. The certainty of the possession in due time, so that there shall be no alteration of their Condition. They are destined to an eternal Inheritance, by an immutable decree; and therefore their Names are said to be written in this Book from the beginning of the World, and so they shall never be blotted or rased out again. This enrolment is but virtual, which upon their new Birth becomes actual: This is a great priviledg, to have our Names enrolled in the Register of Heaven, which never shall be changed; and an unspeakable comfort, by our sincere Faith and Obedience to know it. 3. There is the Church of these first-born; that is, though they be many, yet they are called, chosen, congregated, and united into one spiritual Body polittick, and made one Society; therefore the Church is so often compared to a Body, which hath many members: yet all these united, make but one Systeme, called the Church, the members and parts whereof are not natural but naturalized, and by free Grace ingrafted. 4. They are a general Assembly, made up of many different persons, gathered together out of several Countries into one Body, though not into one place. Some think the Apostle alludes unto the Olympian, and other Assemblies of the Greeks, wherein many from many places met together. Some were Schollars, as Philosophers, Poets, Orators, who did exercise their wit; some did manifest their activity in running, wrestling, and other bodily Exercises: they had also their Delights and Recreations. But the Analogy is not in these things, but in this, that they were one general Assembly, and so did represent the Church as Catholick and Universal. For these are a number gathered and redeemed by the Blood of Christ out of every Kindred, and Tongue, and People, and Nation, and a great multitude not only of Jews but Gentiles, which no man can number, of all Nations, and Kindreds, and People, and Tongues, *Rev. 7. 9. & 7. 10.* They were come to these, and were incorporated into this Society, and made Subjects of this Kingdom, and the first-born of God, had a title to the same heavenly Inheritance, and their Names were enrolled in the Book of Life, and they were destin'd to eternal Glory.

2. They were come to God the Judge of all: What is the Body without an Head? a Kingdom or multitude of Subjects without a King, who is the Basis of the People, and the Center of them all wherein they are united, and the Corner-stone, that doth support them? Therefore in this most excellent Society, there must be a King and Sovereign, and this

this is God, who is here styled the Judge of all. In Hebrew, *to judge is to rule and govern*; and a Judge is a Ruler and Governour, and so it may be taken here: Yet there are inferior and subordinate Rulers, and also supreme and universal. Such God is, for all things are subject to his Power; yet he hath a special Kingdom, as he is Lord and Redeemer by Christ, and so he is in a special manner the Supreme Governour of this general Assembly and Church of the first-born, who are not only his Servants and Subjects, but his Sons and Heirs of Glory. He is their Lord and Father, their Law-giver, and their Judge; he takes a special care of them, and by his Laws doth order them to eternal Happiness, and in the End rewards them with Glory. He is Almighty in Power, exactly just, wonderfully wise, and infinitely merciful, and exerciseth his Perfections in promoting their eternal Bliss: And they were come to him, and admitted into his Kingdom, received & into his Protection; and as he is able, so he is resolved, to destroy all their Enemies, and give everlasting Peace: His Angels must guard them, all Creatures serve them, and all things must work together for their good: He continually sits in the Throne of Grace, not in the midst of Smoke and Fire as upon Mount Sinai; he is compassed with Light, and ever shines upon them with his favour.

3. They were come unto the Spirits of just men made perfect. Those Spirits were not Angels, but the Souls of Men; yet not in their Bodies, but unloathed and divested of their Bodies: Yet there were Millions upon Millions of separated Souls before their times, and many of these the Souls of men dying in their Sins: but these were the Souls and Spirits of just men, who in their mortal Life upon Earth were upright, walked with their God, and endeavoured an universal Obedience; yet they were not perfectly righteous in themselves, but were justified, sanctified, and cleansed from all Sin by their Faith in Christ, before they departed this World: For, they were the Spirits of Patriarchs, Prophets, Martyrs, and the Saints of God, who lived in former times, which were made perfect. To be made perfect, is, to be washed in the Blood of Christ, and consecrated, as many in this Life are; yet these had finished their time of Consecration, and were made capable of a nearer Communion with God than we Mortals are: Though these were removed out of the Church Militant, yet they had not attained an Estate of full Perfection; for they had not received their full Reward, though they were secure of it, as of the Resurrection of their Bodies; and were nearer unto God and eternal Bliss than we on Earth can be. These were the Spirits of just men made perfect, and to these the believing *Hebrews* were come: For, wheresoever or howsoever God had disposed of them, yet they were within the Verges of his Kingdom, and not only in, but of, this society, and fellow-Members of the same Body. They were come unto them, though not in the same place with them, and must expect to be by Death removed, and more nearly associated with them when the time of their Consecration should be finished, and then they should be freed from all Sin and Temptation, and their condition would be comfortable and most certain. Our Converse with Saints departed is very little or none, though some Communion there is between them and us living upon Earth: We and they have the same God and Sovereign, the same Head Jesus Christ, the same Charity, the same desire and hope of Resurrection.

9. 22. They were also come

Ver. 24. *To Jesus the Mediator of the new Covenant, and to the Blood of Sprinkling, that speaketh better things than that of Abel.*

THis Text informs us,

1. That Jesus is the Mediator of the New Covenant by his Blood.
2. This Blood of Sprinkling speaketh better things than that of Abel.
3. They were come to this Mediator, and this Blood of Sprinkling.

1. Christ is the Mediator of the New Covenant by his Blood. Of this Covenant, and of Christ the Mediator of it, you have formerly heard Chap. 8. 6. & Cap. 9. 15. It is written that the Law was ordained by Angels in the hand of a Mediator, Gal. 3. 19. This Mediator was Moses, who 1. Signifies the mind of God to Israel in his stipulation of Subjection and Obedience, and his Promise to be their God, and make them his peculiar People, and return the Promise and Restipulation of that People unto God, Exod. 19. 5, 6, 7, 8.

6, 7, 8. 2. He confirms this Covenant by sprinkling of the Blood of the Sacrifice, *Exod. 24. 34 5, 6, 7, 8.* In this he was a Type of Christ, who is the Mediatour of the new and better Covenant, to procure it, confirm it, make it effectual: Some inform us, that he procure it by his Blood and Sacrifice satisfying God's Justice, and meriting his Mercy for sinful Man. He makes it effectual, 1. By proposing it unto Man, and pressing the keeping of it upon powerful Motives; and this is done by the Word of the Gospel. 2. He enables Man by the Spirit to keep it. 3. Upon his keeping of it by his Repentance and Faith, he makes Intercession for Man repenting and believing, and obtains Pardon of his Sins and Defects, and Acceptation of his endeavours; and in the End, he, as a Judge, gives Possession of eternal Life: So that after once the Covenant is procured by his Blood, as a Prophet he proposeth and declareth it, as a Priest he makes Intercession, as a King and Judge he gives Possession; Yet, according to the Scripture, Christ is a Mediatour in proper and more strict sense as a Priest, and his Blood and Death is the Foundation of this Covenant; for all the Promises thereof are made for, and in consideration of, this Blood and Death, without which there is no Expiation of Sin, or hope of Pardon. And though the Promises were made from the beginning, and that upon condition of Faith in his Blood; yet they had been vain and unprofitable to Man, if Christ in fulness of time had not shed his Blood, and by his Death made this Covenant firm and unalterable for ever: And as this Blood, satisfying divine Justice, and meriting his favour and all Mercies necessary for our happiness, is the Foundation of this Covenant; so this Blood, by Christ's Intercession sprinkled upon our Souls, makes this Covenant effectual: So that as this Blood being shed procures and confirms this Covenant in it self, so this Blood pleades before the Throne of Grace in our behalf, confirms this Covenant to us, and makes it effectual to our Salvation. Therefore, though Christ as a Prophet and a King may do something about this Covenant, yet it mainly depends upon Christ as a Priest, and as a Priest he is a Mediatour. Take away this Blood shed and there is no Covenant: take away the pleading of this Blood before the Judgment-Seat of God, and there is no efficacy of this Covenant to us in particular: And here, as we must distinguish of this Blood, as shed, as pleaded, and as sprinkled; so we must of this Covenant, as procured, as made, as confirmed; as likewise of it as kept, and as made effectual unto us. In all these respects it depends upon Christ as a Priest, and upon his Blood, and by and in respect of this Blood he is a Mediatour. And it is further to be observed, that a Mediatour is one that deals and acts between two Parties, and is distinct from both, at least so to be considered. The Parties here, are God and sinful Man: Christ, as a Priest, is different from both; for, though he agrees with both, yet in this business he is neither. The End of this Mediation is, Reconciliation of God and Man, of the Sovereign offended and the Subject offending: God offended will not hear of Reconciliation but upon certain terms: as the satisfaction of his Justice by Blood, the Repentance of Man offending, casting himself wholly upon his Mercy, and the Intercession of a just Party, which had shed his Blood for Sins. Christ therefore being the Word made Flesh, offers his pure and unspotted Blood in behalf of Man to satisfy Justice, and this Blood is accepted; he makes Intercession for Man repenting, and relying upon this Blood and God's Mercy, and so the Reconciliation is made, and the Covenant proves effectual on both sides, and that by virtue of a Mediatour coming between God angry and Man guilty, and interposing between Man repenting and God solicited by this High-Priest ascended into Heaven.

2. *This Blood of Sprinkling speaks better things than the Blood of Abel.* This Blood is the Blood of Christ; and the End, and so the principal Effect, is, to cleanse away Sin: yet this it cannot do, except it be first shed, and then sprinkled. Once shed, it hath a cleansing Power and Vertue, yet actually cleanseth and purifieth no man till it be sprinkled upon him. *The Blood of sprinkling* is Blood to be sprinkled, and it is to be sprinkled upon the unclean to make clean, and therefore the Blood of Sprinkling is by a *Metonymy* cleansing and purifying Blood: Yet there was a sprinkling of Blood in the Sanction and Confirmation of the Old Covenant, and so *Blood of Sprinkling* here may be the Blood of Confirmation: for, as you heard (*Chap. 9. 16, 17.*) a Testament is of force after men are dead; so upon and by the death of Christ the new Covenant was made firm, valid, and in full force and power for that end God intended it. If Christ had not dyed God might have abrogated or altered his Covenant; but upon his death he was bound to stand to it for

ever, and the Title to the heavenly Inheritance is good to all such as observe the terms and conditions; yet in this Expression it is very probable the Apostle alludes to the Legal Purifications by Water, Ashes, Blood, which being sprinkled upon such as were Legally unclean, or upon the Lepers, did purify them. The like Effect Christ's Blood hath upon all such as are capable of it; therefore do we read, *that the Blood of Christ doth cleanse us from all Sin*, 1 Joh. 1. 7. and to *cleanse* is to forgive, to be *cleansed* is to be pardoned, as is implied in that Text, *If we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness*, Ver. 9. This Blood is sprinkled upon such as confess, repent, believe, pray, receive the Sacraments. The means of sprinkling is the Word, Sacraments, and principally the Spirit, or whatsoever worketh or increaseth and strengtheneth Faith; and then it's sprinkled, when it's so applied as that the Person receiveth the benefit of Christ's Passion; one Effect, and the principal, is Remission of Sin and Sanctification, whereby we are freed from Sin, and the woful Consequents thereof; for *this Blood speaketh better things than that of Abel*. Abel's Blood was shed, so was Christ's; Abel's Blood shed speaketh, so Christ's Blood shed speaketh; Abel's Blood speaketh to God, so Christ's speaketh to him likewise; they both speak loud, and cry so that God hears: Abel's Blood was precious, Christ's far more precious, and the Cry of both is heard in Heaven. Thus far they agree, yet differ much; for the one cries for Mercy, the other for Judgment; the one cries against Man that did shed it, the other for Man though his Sins did cause it to be shed. The meaning is, that Cain's Murder of his Brother Abel did so much offend God that it moved him to revenge it; Christ's death, as caused by the cursed, cruel, impenitent Jews, did so far provoke God, that he fearfully punished them and their Children, according to their own words, *Let his Blood be upon us and our Children*; yet, as suffered for the Sin of Man, and offered unto God, it was so pleasing, so precious, and so highly accepted, that for, and in consideration of it, God was effectually moved both to reward him, and pardon all penitent and believing Sinners, and that for evermore. This Blood spake when it was shed, and speaks effectually when pleaded before the eternal Judge.

3. They were come to this Mediator, to this Blood. They were not come to the Mount of Fire, Smoak, Darkness, Terror, Death, where there was no Mediator to make their peace with God, no blood to cry for Mercy and cleanse them from their Sin, and free them from eternal Death. But they were come into that Society, where Christ was their Mediator and Priest, where they were freed from the Law of Sin and Death, and under the Covenant of free Mercy, Grace, and Life; where the Blood of Christ, sprinkled upon their Souls, did cry aloud to Heaven for Mercy, and did cleanse them from all Sin for ever. And now since, they were received into an heavenly Society, (where Angels, and the best of men both living and dead, were their fellow-Subjects; God Redeemer sitting in the Throne of Grace, their Sovereign; Christ the Son of God, their Priest, who shed his Blood to wash away their Sins: and though they had many Offences, yet upon their Repentance would make Reconciliation for them; and though they had many failings, yet he was a righteous Advocate with their Father, and would plead their Cause with his own Blood, procure their pardon according to the Covenant of Grace, so that they should be justified and live for ever;) there was no Reason in the World to return to Sin and the Law again, and forsake the best and happiest Kingdom that ever was, a Kingdom of eternal Righteousness and Peace: If they did, Heaven might be astonished, and Earth amazed, at their Folly. In this with that which follows, the Apostle seems to sum up briefly, in a few words, all the former Arguments taken from the excellency of the Prophetical Office, of the Covenant, of the Priest-hood of Christ, and he doth this in that manner that he clearly takes away all colour of excuse from such as should incline to Apostacy.

9. 23. Therefore he further argues thus,

Ver. 25. *See that ye refuse not him that speaketh; for if they escaped not, who refused him that spake on Earth, much more shall not we escape, if we turn away from him that speaketh from Heaven.*

THE words are a Dehortation, wherein we have

1. The Sin dehorred from.
2. The Reason why we should take heed of it.

1. The Sin is, *to refuse him that speaketh.*

2. The Reason is taken from the greater Punishment to be suffered if they do refuse.

1. To refuse him that speaketh, implies, 1. That Christ doth speak, and God by him. To *speak*, is, not only to reveal the Doctrine of the Gospel, which is the thing spoken; but also to command Repentance and Faith in Christ, with a Promise of Righteousness and eternal Life, and a Commination of eternal Death unavoidable. To refuse him that thus speaketh, is, either to reject this Doctrine, and not receive it; or, if they have once received it, to renounce it; so that this Refusal includes both Unbelief, and also Apostacy from the Christian Profession: But they who had made Profession of this Doctrine must not refuse to continue in it, nor renounce it to the dishonour and Contempt of God, who out of greatest Mercy had tendered Salvation upon fairest terms.

2. The Reason is taken from the hainousness of the Sin, and the grievousness of the Punishment, both which are set forth by a Comparison in Quantity: And this Comparison presupposeth many things; as, 1. That God did speak in former times, and now again in these last dayes; then by *Moses* and the Prophets, now by Christ his Son. 2. That when he gave the Law, and made the former Covenant, he spake on Earth upon Mount *Sinai*; but when he spake by Christ he spake from Heaven; for he came from Heaven, returned to Heaven again, and from Heaven sent down the Holy Ghost upon the Apostles, and by that Spirit in them revealed the Gospel. 3. That some Sins are more hainous than others; and the more hainous the Sin is, the more heavy the Punishment will be.

4. That to refuse God speaking on Earth was a grievous Sin, and deserved a grievous Punishment; and so to refuse him speaking from Heaven is a great Sin, and renders the Refuser liable to fearful Punishment. 5. That the latter is a more grievous Sin than the former, and deserves a greater Punishment. These things presupposed, the Reason is clear, and we must in any wise take heed of rejecting or renouncing the Gospel; because, if they who transgressed the Law given on Earth were severely punished, then they, if guilty of a far greater Sin, as all such are who refuse the Gospel revealed from Heaven, then they must suffer a far greater Penalty, and no wayes could they escape it. This differs something from the Argument used *Chap. 2. 2, 3, &c.* for that compares the Law delivered by Angels, with the Gospel spoken and confirmed by Christ, and the excellency of Christ above the Angels is the ground of his Argument: But here God's speaking on Earth by Angels, is compared with God's speaking from Heaven by Christ; and here the Excellency of Heaven from whence the Gospel was revealed, above the Earth where the Law was given, is made the Foundation of the Reason: And God, by giving the Law on Earth, and the Gospel from Heaven, did intimate, that there was some Excellency in the Gospel which was not in the Law, in the new Covenant which was not in the old; otherwise, God could have revealed them both on Earth or both from Heaven. Let us apply this unto our selves, and consider,

1. Who speaks unto us. 2. What he speaks. 3. From whence he speaks. 1. It's not Man, but God; not *Moses*, but Christ: The Law indeed was by *Moses*, but Grace and Truth by Jesus Christ. The Majesty and Power of him who speaks is such, as Angels are bound to attend and obey with all humble Submission; and shall we Worms, nay Dust and Ashes, refuse to hear this glorious Lord? 2. The Matter that he speaks and we hear, is the best, the most sweet, the most comfortable, and the most excellent; never better things seen, or heard, or understood by the Heart of Man. The Gospel is a Doctrine of profoundest Wisdom, of greatest Love and Mercy, and of highest Concernment, and most conducing to our everlasting good. And shall we reject it? Shall we sin against so great a Majesty, so great a Mercy? Sins against the Mercies of God so freely tendered to us in Jesus Christ, are the most hainous of all others: Let us tremble to think of these Sins, and those Punishments which they must suffer that are guilty of them. 3. He speaks from Heaven; for the Gospel is a Mystery hid from the beginning of the World, and was brought unto us from the Bottom of the Father, by his only begotten Son; and by the Holy Ghost; it's the clearest manifestation of God's deepest Counsels concerning Man's eternal Estate, and of his greatest Love to sinful Wretches, the brightest Light that ever shined from Heaven; yet we hear it, and most men regard it not, but reject it to their everlasting Woe.

Ver. 24. The Apostle draws to a Conclusion, and urgeth Perseverance by another Argument in the words following.

Ver. 26. *Whose Voice then shook the Earth; but now he hath promised, saying, Yet once more, I shake not the Earth only but Heaven also.*

Ver. 27. *And this Word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made; that those things which cannot be shaken may remain.*

GOD shook the Earth when he gave the Law, and from this shaking the Author takes occasion from the words of *Haggai*, to prove the Immutability of the Gospel, and the Administration of Christ's Kingdom. In the Text the Proposition concerning this Immutability is

1. Cleared.

2. Applied, in the two last Verses of the Chapter.

In the first, he doth

1. Affirm the shaking of the Earth in giving of the Law.

2. Alledgeth God's Promise of another shaking not only of Earth but Heaven.

3. From that Promise he infers the Immutability of the Evangelical Administration.

The Propositions of the first part of the Text are two:

1. That God then shook the Earth.

2. That he that then shook the Earth, promised to shake once more not only the Earth but Heaven also.

1. *God then shook the Earth.* The Adverb [*then*] points at the time of giving the Law on Mount Sinai; for in the former Verse it's said, that he spake on Earth in the Hearing of all Israel. That then he shook the Earth, is the express words of the History; Mount Sinai was all on a smock, and the whole Mount quaked greatly, *Exod. 19. 18.* With this agrees that of the Psalmist, *When thou O God wast before thy People, when thou didst march through the Wilderness, The Earth shook, the Heavens also dropped at the presence of God; even Sinai is self was moved at the presence of God, the God of Israel, Psal. 68. 7, 8.* The principal things then signified by this shaking the Mount and the Earth were two,

1. The Alteration of the former Administration of the Church, and 2. The Continuation of that Order, which continued untill the times of the Gospel: For, 1. Then God made a great Alteration in the Kingdom of Egypt, divided the Red Sea, and shook the hearts of men in several Nations. 2. He reduced the People of Israel into a Polity both Civil and Ecclesiastical, made a Covenant with them, gave them Laws Moral, Ceremonial, Judicial, ordained a Priest-hood, instituted a Form of Worship to continue till the coming of the *Messias*. Thus then he shook the Earth.

2. *He promised once more to shake not only the Earth but Heaven.* Where the Subject is Shaking, and presupposeth one Shaking past, and informs us of another, and the same far greater: The former was only of the Earth, the latter of Heaven too. This Shaking is the thing promised; the Promise was made first, the Performance followeth several hundred years afterwards. The Promise we find in *Haggai* the Prophet: the words are these, *For thus saith the Lord of Hosts; Yet once it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land. And I will shake all Nations, and the Desire of all Nations shall come, and I will fill this House with Glory, saith the Lord, Hag. 2. 6, 7.* Where we may observe,

1. That the Occasion of these words was this; the People of Judah returned out of Captivity, rebuilt the Temple, and dedicated the same with great Joy, yet so that many in this Solemnity did weep; for the ancient People which had seen the former House built by *Solomon*, knew that it was far more magnificent than this latter Temple, which was no wayes comparable to the former. God, to comfort these dejected Jews, makes a Promise to make this latter House far more glorious than the former by the coming of Christ, who should honour it with his presence. 2. That the Apostle neither follows the *Hebrew*, nor the *Septuagint*, precisely; yet he takes that which was for his purpose, and retains the sense, and rather expounds, than translates or cites, the

Prophet;

Prophet; for he signifies, 1. That the words are a Promise of God; 2. That the Shaking promised, and to come, was greater than the former; for then God's Voice shook the Earth, but now he would shake not only the Earth but the Heaven; 3. That the Earth, the Sea, the dry Land, are the same, and only different parts of the same Globe; By all this we understand the mighty Power of God, who by his Word and Voice can shake the Earth, the Rocks, the strongest Mountains; who can shake not only Earth but Heaven; who can make great Alteration in the World when he pleaseth; yet the proud and stony Heart of Man is little moved at the word of this glorious God. But, for the more full Explication of the words of the Prophet, we must consider, what this Shaking of Heaven and Earth is, and how this was fulfilled. 1. This Shaking is a Work of God, whereby he makes great Alterations and Connections in the World, preparing for something to follow; and in this he usually manifests his glorious Power and Wisdom; Yet these Alterations are seldom made without some prodigious and miraculous Works, and such as many times amaze and terrify mortal men. Thus, before the coming of Christ when this Promise was fulfilled, there were many prodigious and dreadful Signs in Heaven, Earth, the Sea; before the Civil Wars between *Pompey and Caesar*; and that between *Augustus and Brutus, Cassius, Lepidus, Antony*. Upon these followed the Alteration of the Roman Government, and an universal Peace. At Christ's Birth the universal Enrollment was a great Commotion amongst men; the Angels from Heaven singing and celebrating Christ's Nativity on Earth, and the new Star seen of the wise men in the East, and directing them to the place where Christ was born, imply an extraordinary Commotion in Heaven. When Christ suffered and dyed upon the Cross, the Heavens were darkened, the Earth did quake, the Rocks were rent asunder, and the Graves were opened; and at his Resurrection there was an Earth-quake, and a glorious Angel descended from Heaven, so that even then the Earth and the Heaven were shaken; and so they were before the Ruine and Destruction of *Jerusalem*. But the principal performance of this Promise was, the Alteration made by taking away the Law and bringing in the Gospel: Then Heaven was shaken; for Christ ascended, entred, sat down at the right hand of God, began to reign and make Intercession, the Angels and all the Hosts of Heaven became Subject unto him, and all Creatures were at his Command. Then the Earth was shaken; for the Holy Ghost descended upon the Apostles, the Gospel was preached to Jews and Gentiles, the Law and Levitical Service and Priest-hood were taken away, the Idolatry of the Gentiles beaten down, the Jews and Gentiles are converted and became Christians: So that this Shaking was an Alteration in Religion and in the Administration of Christ's Kingdom, and it was universal in Heaven and Earth.

2. The latter part of the Text is a Discourse of the Apostle upon the words of the Prophet, wherein he 1. Takes notice of the word *Tis once more*; 2. Informs us what it signifies and imports; *Tis once more* hath no sense without the Verb *I will shake*, which is therefore to be understood. The Action is *Shaking*, yet *once more* the Circumstance: The meaning is, I have once shaken the Earth, and I will shake it again, and not shake it but Heaven also, and make a far greater Alteration; yet I will but do this once, and no more. From hence in the second place the Apostle infers two things, 1. That whatsoever was removed and abolished in this latter Shaking, was removed for ever; and, 2. Whatsoever was then brought in, must stand unalterable for ever. This is that which the Apostle saith is signified by that word *Tis once more*. If the words be reduced to Propositions they are these.

1. There is a removing of things shaken, as of things made.
2. There are things which cannot be shaken, which remain.
3. The former things were removed, that the latter might remain.
4. All this was signified by the word of God's Promise, *Tis once more*.
1. There is a removing, &c. 1. *We have things shaken*: The things are the Levitical Law, Priest-hood, Tabernacle, Service, and the Administration of God's Kingdom under the Law, and the first Covenant. These things were shaken, moved, and altered; yet an Alteration may be of the Substance or Accidents of the thing, but this was of the Substance; for they were so moved that they were removed, the very Substance and Being of them was so changed that they were wholly taken away; for as one Law they be so made as to repeal and wholly abrogate another, so the Gospel and the Administration of Christ were so brought in by God as they took away and wholly abolished the Law.

It's further said, that there was a removing of these, as of things made; which some do so understand as though the things made were the Tabernacle or Temple, with all the Utnsils of both; which, though they were made according to the Pattern in the Mount, yet were [as shadows] things made with hands, and but Shadows of far better things, which once exhibited, these must needs vanish: Yet *removal* may signify things finished and past, never to return again. The Hebrew word *Utnsil*, which is very often turned *shadow*, doth signify to destroy, suppress, and make an End of. These were things which could not be shaken, which remained. Things not shaken or moved are the Gospel, and the manner of the Administration of Christ's Kingdom, after his sitting at the right hand of God: These are not shaken nor altered, either in part or whole, in Substantials or Accidentals; but they remain in full force, and shall so continue unto the End. No other Doctrine, Manner of Worship, Order in Heaven or Earth or Administration must be expected; for the Christian Religion shall continue to the End, till time shall be no more; and this was God's purpose in the bringing in of these things.

3. The former things were removed, that these might be introduced and established: When two things cannot stand together, the one is removed that the other might take place; and this is the Case in particular. The Law and the Gospel are inconsistent; so is the Legal and Evangelical Administration, and they cannot stand in force together; therefore there is a necessity of nulling the one, because otherwise the other cannot be established. Now, though the Law was suitable to former times of Ministry and Imperfection, yet, being imperfect and full of shadows, there was great Reason it should be removed when the Substance of those shadows, and that which was far more perfect, was exhibited; and there was a necessity of the removal of the former, that way might be made for the latter as far more excellent. This was the Reason why the Apostles, especially *Paul*, did labour so much not only to prove the Imperfection, but to endeavour the Abolition of the Law, after the Gospel was revealed from Heaven.

4. This Removal of the Law, to bring in the Gospel and a more perfect Administration, was signified by that word of the Prophet *Yet once more*: For if God had said, I will again shake Earth and Heaven, and omitted the word *yet once more*, then there had been in that Promise no ground of the Apostle's Inference to prove the stability and immutability of the Gospel. But seeing the word *yet once more* is added, his Inference was firm and valid; and the Apostle knew that God's meaning was not barely this *I will once more*, but I will once, and no more, and never again, shake Heaven and Earth: For, from the Expression thus understood it doth necessarily follow, that it is in this one Shaking to continue any thing, that must needs stand firm for ever; because there shall be no Shaking, no Alteration in matter of Religion to the World's End. This is a strong place against *Millenarians*, and the cursed Innovators of all times.

5. 26. Thus far the Doctrine concerning the Gospel and the Immutability of Christ's Kingdom hath been cleared: the Application of it to this *Hebrews* follows.

Ver. 28. *Wherefore we receiving a Kingdom which cannot be moved, let us have Grace whereby we may serve God acceptably with reverence and godly fear.*

Ver. 29. *For our God is a consuming Fire.*

THE illative Particle [*Wherefore*] doth inform us, that these words follow upon the former as a Conclusion from the Premises; yet the Conclusion is not in the first words, but those that follow. If we consider the words in themselves, we have

1. A Doctrine in the first words.

2. An Use in those which follow.

The Use is an Exhortation, wherein we may observe,

1. The Duty exhorted unto, which is, *To have Grace to serve God.*

2. The manner how we must serve God, and that is, *in reverence and godly fear.*

3. The Reason, *Because our God is a consuming Fire.*

The Doctrine is this, [*Paul and these Hebrews received a Kingdom, which could not be moved*]; and it's first to be explained; and the difficulty lies in this phrase of receiving a Kingdom. For, 1. There is a Kingdom. 2. This Kingdom cannot be moved. 3. They received it. 1. There are many temporal Kingdoms, but this is Spiritual and Divine. The King is God, the Administrator-General is Christ; who in the administration of this Kingdom is to sit with God, that he is King as he is; the Subjects, believing Saints; the rules of Government are the Doctrines of the Gospel, the privileges and benefits of this Kingdom are the blessings of Grace and Glory. 2. This Kingdom cannot be moved, or is not movable or alterable, because Prince, People, Laws, and Administration continue for ever. The present manner of Administration shall not determine, till God be all in all. That it cannot be moved, but remains stable, you have heard before. 3. They had received this Kingdom: A Kingdom may be received either by a Prince to Govern it, or by Subjects to be Governed; the former is not, the latter is intended. For Subjects to receive a Kingdom, may be either a Duty or a Benefit; as a Duty, it is to submit unto the Power and Laws of the Sovereign: as a Benefit, it is to be admitted as a Subject to enjoy the privileges, peace, and happiness of the Kingdom. Both may be here meant, and the benefit presupposing the Duty fully and finally performed may be and shall be; that we shall be Kings and Priests, and reign with Christ for ever. For the eminent and excellent estate of Glory following upon a final Victory over all Enemies, even Death it self subdued, is said to be a Kingdom. This expression seems to be taken from that of the Prophet: *But the Saints of the most High shall take [or receive] the Kingdom, and shall possess the Kingdom for ever, even for ever and ever*, Dan. 7. 18. The reason why here is mention of a Kingdom, is, because the former Discourse from ver. 22. to this Text is, concerning the excellent administration of Christ's Kingdom; unto which, God by his Grace and Calling upon their receiving of the Gospel, had translated and admitted them.

9. 27. This is the Doctrine; the Exhortation followeth, Where, 1. The Duty is to have Grace to serve God. Where we may observe,

1. The having of this Grace.

2. The having it to serve God.

By Grace, may be meant the Doctrine of Grace, which is the Gospel so called,

1. Faith and Belief. 2. The profession of this Faith. 3. The sanctifying power of the Spirit, which all true Believers and Professors have; and this presupposeth all the former, or infolds them.

1. To have this Grace, is to have this sanctifying power, and to hold it, keep it, exercise it more and more: And though some Copies read it Indicatively [*we have*], yet most read it [*let us have*]; that is, let us hold it.

2. The end why, we must have and hold it, is, that we may serve God. This implies, that God is the Sovereign in this Kingdom, and we are the Subjects, and our duty is continually to serve our Lord and King. To serve him, is not only with all humility to adore his excellent Majesty; but also sincerely, wholly, and absolutely to submit unto his power, and obey his Laws. This implies, 1. That in this Kingdom we are not our own Masters, or at liberty to do what we would. But God is our Master, and we are bound to obedience by his Laws. 2. That without the Grace of God continued and held fast, we cannot serve our God constantly: without Grace, we cannot serve him; without Grace held fast, we cannot serve him to the end.

3. The manner how we must serve God, is to serve him acceptably with reverence and godly fear. In general, our Service must be acceptable; in particular, it must be reverence and godly fear, which render it pleasing to God, and without which it cannot be accepted. Men may fear God, that is, perform some religious Service to God, and yet it will not prove acceptable. For some serve God, and not with a pure and sanctified heart; some serve God in outward Circumstantial and Rituals, not in Substantials; some serve God with a profane and wicked heart; some serve him ignorantly or negligently, without fervency and due affection. The Pharisee could give Alms, Fast, Pray, pay Tythe of Mint, Anniseed, Cummin, and neglect the weighty things of the Law, as Justice, Judgment, Mercy; they could and did draw near to God with their Lips, and yet be far from God with their hearts: They served God, but according to the Traditions of men. The Jews were zealous, and devout in Ceremonials; yet their hearts were polluted, and their

their hands full of Blood. Therefore we must know, that no profane man or hypocrite, or indisposed person can serve God acceptably. To do this, doth presuppose man in the state of Grace, and an heart prepared and rightly disposed; the person must first be accepted, before the work can please God. And as the Person, so the Service must be rightly qualified; and so it is, when it proceeds from Faith in Christ, is conformable to the Word of God, and tends unto his Glory. And if We and our Service be thus qualified, though our infirmities be many; yet so great is God's mercy, that for Christ's sake he will accept both us and it: we must not presume upon his mercy; but yet we must rely upon him; when we have a special care to shun that which offends him; and do that which is just and holy; and when we have done our best, humbly in the Name of Christ pray for pardon of defects, and acceptance of our sincere endeavours: Yet we cannot serve God thus acceptably, without reverence and godly fear. Reverence, in God's Service, looks at his excellency and glorious Majesty, and at our own unworthiness, and the infinite distance between Him and Us; and therefore we must adore God's excellent Majesty with deep humility, abasing our selves very low, being afraid and ashamed, out of a sense of our own vileness, to come near him, except in his great mercy and free grace he vouchsafe access: Signs of this reverence, is kneeling, bowing, covering our faces, prostration, and such like gestures. And if we were either apprehensive and sensible of our own vileness, or God's excellency, how could we possibly be so profane and unreverent in his Worship? Godly fear may be the same with Reverence, or distinct from it. The word in the Greek signifies sometimes caution, sometimes devotion, sometimes fear, and that in the Service of God; which is a religious fear, and care not to offend, but to please him. Both reverence and fear, in this place, may farther be, a more then ordinary care and diligence in the Service of God, that we may please him, and be accepted of him. For, as the greatest honour with the greatest humility is due to God, that Supreme Lord, whose Majesty is infinite and eternal; so the greatest caution must be used in his Worship, for he will be sanctified in all them that draw near unto him.

This is the manner how he will be served, by all such as are admitted Subjects of this unmoveable and unchangeable Kingdom. The reason is, *He is a consuming Fire*. These words are improper and metaphorical; and a Metaphor is a contract Similitude, which here we find. In such Comparisons, we may observe, 1. The things compared, as like and agreeing. 2. The thing wherein they do agree. 3. The things here compared, are God and Fire; God is like to Fire. The thing wherein they agree is this, that they are consuming. So that the meaning is, That God is like unto Fire; and he is like to it in this, that as That, so He, hath a consuming force. Many are the qualities and effects of Fire, but this one is singled to represent the terror of God. For though that fiery Law, which God gave out of the midst of fire burning up to Heaven be removed; yet in the Gospel of sweetest mercy and freest grace, there are threatenings of unquenchable Fire and eternal Flames. Therefore this expression signifies his punishing and vindictive Justice; the Subjects whereof are profane, impenitent, and unbelieving persons, who are disobedient to the Law of Grace, and refuse the tender of saving mercy. The effect of this Justice, upon these Offenders, are severe and everlasting punishments, which cannot be expressed or conceived; but are represented by the raging flames, and fierce burning of the most violent Fire which cannot be quenched. And as the torment of violent hottest flames is the most grievous, so these punishments are; and, if the Sufferers be immortal, and immortally sensible, the Torment will be not only grievous, but perpetual. The sum is, that the punishment of delinquent and disloyal Subjects, which the Judge shall execute, and they suffer, is extreme and everlasting. The force of the Reason is great; for as men tremble to think of everlasting, tormenting, and consuming Flames; so let them have a special care to serve God unto the end, in due manner. This implies, that there is a glorious Reward of eternal Light, and delight to all such as shall like loyal Subjects continue constant unto the end, in the profession of the Truth, and the acceptable Service of this glorious and eternal Sovereign.

CHAP. XIII.

§. 1. **P**rofession without Practise; Faith without good works cannot attain the fruition of that eternal Life, which Christ hath merited, and God hath promised; therefore the Apostle in this Chapter exhorts to Love, good Works, constancy in the Truth, and other Duties. He begins with Love,

Ver. 1. *Let brotherly Love continue.*]

THe Analysis of this Chapter is easy; for we have,

1. The hortatory part thereof.

2. The conclusion of the whole.

The Duties exhorted unto with several Motives, are reduced to a kind of order by divers Expositors: Yet as this is not exactly done, so it's needless to do it. We may indeed enumerate the Duties, and reduce them to their proper places and heads in the Body of Divine Wisdom; and that is very easie to be done. Yet the Wisdom of the Apostle was this, that he doth not mention all Duties; but such as were most requisite at that time to be performed by those persons; and doth not strictly follow the method of the moral Law, but takes liberty to place them in that order which he thought most convenient. For he knew the performance of them to be the principal thing, and it was sufficient for him to press them, and then to know them.

The first Exhortation is to *brotherly Love*. The Duty is, 1. *Brotherly love*, 2. *Continuance* in it. Brotherly love, is love of the Brethren: For there are Brethren, and these must be loved. To love our Neighbour as our selves, is the substance of the second Table of the moral Law. And as there are several degrees of Neighbours, so there is of Love: Neighbours, in full extent, include Strangers, Enemies, and all such as are capable of our Love: Of these, some are more nearly linked unto us, as Brethren. Yet these are either natural, political, or spiritual; here spiritual Brethren are meant, who have God to be their Father, *Jerusalem* above to be their Mother, are born of the same incorruptible seed, animated with the same Spirit of Christ, and partakers of a divine Nature. This spiritual consanguinity is a principle of spiritual Love, and this Divine Nature an object of a more ardent affection. Though therefore we must love others truly, and as our selves; yet these, if we be Christians, we must love more than others. And though we know no man's heart and reins, yet such as appear, and manifest themselves by their profession and practise to be Saints, we must love as Brethren; and though they be not such, and we mistake, yet our Love is acceptable to God. This Love is not only a complacency in them, and an esteem of their persons, as having more of God in them than other men; but we must effectually desire their good and happiness, and when occasion serves, really promote it. It must be a real, and a giving; and a suffering love: For as Christ laid down his Life for us; so we must lay down our Lives for the Brethren: And we must not love only in word and tongue, but in deed and in truth, 1 Joh. 3. 16, 18. By virtue of this Love, there is in us a secret Sympathy, which will manifest it self by rejoicing with them that rejoyce, and mourning with them that mourn. Yet this spiritual Love, and divine Affection, is found in few; and it's not so fervent and effectual in us, as it should be: Self-love, and love of the World, do much abate it: And as the Brethren love the Brethren, so the World hates them, and counts them their greatest Enemies. This is the love; we must love them, but this love must remain and continue in them. This doth presuppose, that they formerly had loved them, and that was evident enough; for they had ministered unto the Saints, and did minister, Chap. 6. 10. and became Companions of such

such as were reproached, Chap. 10. 34. And their Duty was, that as they had begun, so they should go on, and love to the End: Life and Love must end together, whilst we live we must love the Brethren. And the words are not onely Paul's Exhortation, but God's Command, and the same universal, and binds us as well as them.

§. 2. The second Duty is Hospitality.

Ver. 2. Be not forgetful to entertain Strangers; for thereby some have entertained Angels un-
awares.

Here,

1. The Duty is, to entertain Strangers.
2. The Motive is, Because some have thereby been so happy as to entertain Angels unawares.

The Object of this Duty is, Strangers; the Duty it self is, to entertain them; the Covenant is, Not to forget so to do. Strangers, in this place may be either Christians, or others; both are an Object of Charity, but especially the former: We are Strangers when we are from home in another Place or Country, where we have few Friends, are not well known: And being amongst Strangers, where we have neither harbour nor other necessities, we must needs be in a miserable Condition, and a proper Object of Hospitality. Though this extends to others, yet it's principally understood of such as in these times were persecuted and scattered in strange Countries, and being spoiled of their Goods were in great necessity, not knowing sometimes where to have the next Lodging or Morfel of Bread: These are principally meant, and must be entertained. To entertain them, is, freely to take them into our Houses, and according to our ability supply their Wants; for, where should these receive Comfort or Relief, but with Christian Brethren? Some might pretend themselves to be such, and thus falsly, and so abuse the Charity of well-meaning Christians; yet there were several wayes whereby poor Christians and their sad Condition might be known: And if they were once known, we must not forget this Duty; to forget, is, to neglect it; not to forget, is, to perform it.

The Motive or Reason is this, That by the performing of this Duty some have entertained Angels unawares. The Persons who are here understood were Abraham and Lot, both pious and righteous men of great Civility and Humanity, and such as considered the Condition of Strangers, as being Strangers themselves, and dealt with them accordingly. These received and entertained Angels, who being sent by God did appear first to Abraham, then to Lot: Their business was to destroy Sodom, Gomorrah, and the Cities of the Plaines: Yet in the Execution of this Judgment, God remembered Abraham and Lot, and according to his tender care of them, gave these Angels a Charge and Instructions to preserve them. They first came to Abraham in the appearance of men, and of Strangers, and as such he invites them and entertains them; in the same manner they came to Sodom where they were invited and entertained under the same Notion; yet they were truly and really Angels, though conceived to be Men: Therefore is it said, they entertained them unawares; that is, though wittingly and willingly they received them as Men, yet they knew them not at first to be Angels. The force of this Reason to perswade Hospitality, is,

1. In respect of the Guests. 2. Of the benefit they received by them. 1. It was an Honour and a special Grace, that the glorious, blessed, immortal Inhabitants of Heaven should enter their Houses and Tenes, accept of their Invitation, and be so familiar with them. 2. In respect of the benefit they received by them; for first they came from Heaven to Abraham to let him know his Wife Sarah should bear him a Son, and within a short time God would perform his Promise unto him: This was a great Blessing, much expected and desired of a long time, and now determined assuredly to a certain Period within the present Year; besides, God acquainted him by these Angels with his Intention to destroy Sodom, and yet upon his Intercession to save the Righteous in it; and this Prayer may be conceived to be effectual for saving, though not the City, yet his Kinsman in it. Lot also had the Honour and the Benefit too; for, by his blessed Guests he was saved not only from the cursed Sodomites, but from the Flames that destroyed that City. Yet it may be said, What was this to these Hebrews? or, What is it to us? It was a rare thing, and not expected of these Saints and beloved Servants of God: Yet it is much to

us; for by the receiving Strangers out of Faith in Christ and Love to God, we may receive precious Saints, and with them some blessed Angels which have a special Charge to keep and guard them in that condition; and if a Cup of cold Water shall be rewarded, how much more will so great a Work of Mercy be remembered: Nay, which is more, by receiving them, we receive Christ, who will acknowledge this kindness as done so Him: For, in the day of final Judgment He will acknowledge before all Men, all Angels, and his heavenly Father, that this Work of Mercy done to His was done to Him.

§. 3. Yet there is another Work of Mercy, which he exhorts them unto in this manner.

Ver. 3. *Remember them that are in Bonds, as bound with them, and them which suffer Adversity, as being your selves also in the Body.*

IN this Exhortation we have, as in the former, The Duty exhorted unto.

1. The Reason, why we should perform it, In the Duty there be

1. Some Persons to be remembered.
2. The Remembrance of them.

1. The Persons are of two sorts, and the Reasons applied severally. 1. There are Persons bound; and here we must consider, 1. Their Condition. 2. The Cause.

1. Their Condition in general is miserable; in particular, they are restrained of their Liberty, which is a precious thing. The misery of them that are bound may be greater or less, according to the place of Imprisonment, or their Usage, or Absence from such as would relieve them, or some other Accidents. The Place may be a Dungeon, or filthy and nasty, or very grievous in respect of the wicked fellow-Prisoners. Their Usage may be very bad, because they may be denied Food and other necessities, their friends not suffered to come to them or relieve them, or they may be scourged and abused: They may be so confined, as that their Friends may be ignorant both of the Place where they are, and also of their Condition. 2. The Cause in this place may imply, that they are Christians and God's Servants; thus Paul and Silas, and Peter, and many other Disciples were cast in Prison, and that for the Profession or Preaching of the Gospel; this was to suffer for Righteousness sake, and for Christ's sake, and in a good Cause. This Imprisonment, if just, was a disgrace, a securing of Malefactors, not only to restrain them from mischief, but to reserve them for Trial and Punishment, and sometimes it was a Punishment in it self; and was never intended for innocent but for criminous and guilty Persons. These must be remembered, and their Case and Cause considered, that so they might be visited, comforted, encouraged, relieved, or released, eased, and delivered: Thus to remember is an Act not only of the Understanding, but the Will, and also the Executive Power; so that the word is taken both Meronymically and Synechdochically.

2. They, and so we, must remember them, as being bound, or in Bonds. This implies the Manner how they must, and also a Reason why they must remember them: We must love our Neighbour as our selves, and this we cannot so well do, except we make our selves one with them, and make their condition ours so as that we may do as we would be done unto. In particular, when we seriously suppose our selves bound, even then when we are free and at Liberty, we are made far more sensible of their misery, and are the more effectually moved to Compassion; therefore some observe, that *Miserericordia est miseria altera in corde nostro*: For when the Misery of others is not only in our Memory but in our hearts, we are affected with it, sensible of it, and moved to relieve and comfort them: This is the manner of Remembrance. The Reason implied is, That seeing they are one Person with us, and our Brethren, if they be bound we are bound with them, because one part of us is in Bonds, and as we would be sensible of our misery, and would use all means to release and relieve our selves, so we should endeavour to help and deliver them: They are part of our selves, therefore we must remember them. Again, we are one with them, so that we are in the same Condition with them so far, that we are obnoxious to Bonds as well as they, and we know not how soon it may be our Case; and this should persuade

as much to do our Duty: For we being in Bonds will stand in need of the help of others; and of them, if they be set at Liberty, when we are bound.

The second Duty is, to remember those that are in Adversity: This implies that there are many kinds of Afflictions, besides Bonds; for that is one kind of misery: and that of Bonds is not alwayes single, but joynd often with other Vexations and Adversities. Therefore, not only they that are in Bonds, but others in other Adversities, must be remembered, and so relieved and comforted; and we must use all our Power and Ability, which God hath given us, to remove their Afflictions, and make their Condition more comfortable: For the Providence of our heavenly Father doth so order it, that the whole Body, and all the Members of the Church should not be afflicted at one time, but whilst some are afflicted others are free, that they may relieve and comfort their Brethren, and so exercise their Graces, and manifest their Vertues: And the Afflictions of our Brethren will discover either our sincerity or hypocrisy. The Reason why we should remember these, is, because we are in the Body: To be in the Body, and to be in the Flesh, are Scripture-Phrases, and signify the same thing. They imply, that there are some in the Body, and some out of the Body; the one living, the other dead: For while we are living on Earth, the Soul, which is the principal part, is in the Body, which is said to be the Tabernacle and Mansion of the Soul: But Death separates them, and divests and dispossesteth the Soul. This Soul in it self is above the Power of Man, and no mortal hand can reach it, nor touch it immediately; yet because of the Body which is so nearly united unto it, men may vex and torment it, and that very much, and whilst it's in the Body it's liable to these Vexations; and the Body, whilst it's enlivened by the Soul, is sensible of many miseries: But when these are parted by Death, both are free from all sense of these Afflictions. Therefore said our Saviour, That when men have killed the Body, after that, they have no more that they can do, Luke 9. 4. All this being presupposed, the Apostle to persuade them to Compassion towards their afflicted Brethren, puts them in mind of their present condition: They were yet in the Body, that is, they were obnoxious to the same Adversities, and cannot promise to themselves security from them for a day or an hour: therefore they must pity them as themselves, and use all means to comfort, help, and deliver them. Thus to remember our Brethren in Bonds and Adversity is the Duty of all such as profess their Faith in Christ, and own the Name of Christian; yet few perform what by their Profession they are bound to do. Where are our Bowels of Compassion? Where is our Christian Charity? We should remember, that as Christ pitied us, so we should pity our distressed Brethren, and shew Mercy unto them, as we desire God in the time of our distress to have Mercy upon us. But many who are Christians in Name are devoid not only of Christian Compassion and Charity; but of Humanity and Civility, which have bin found in very Heathens and Mahometans.

§. 4. These were Duties which we owe unto others, especially to our Christian Brethren; and now the Apostle exhorts to Duties of another kind, as first of Chastity.

Ver. 4. *Marriage is honourable in all, and the Bed undefiled; but What enmengers and Adulterers God will judge.*

VV Here we have, 1. A Duty, which is Chastity and Fidelity in Marriage.

2. The Reason why we should be chaste, and that is, because *Whoremongers and Adulterers God will judge.*

1. The Duty is expressed in most Copies and Translations Indicatively, not Imperatively; for it's not said, *Let Marriage be honourable in all, &c.* but, *It is honourable*: Yet this is not material; for, suppose the Indicative-Reading should be true, yet a Duty is plainly implied; for, 1. The Terms both antecedent and consequent are hortative to Duties. 2. That Marriage should be *honourable, and the Bed be undefiled*, is certainly a Duty, and an Exhortation thereunto is implied. 3. The Reason added doth prove as much. The Duty exhorted unto is Chastity, and Chastity is two-fold; first, of single, then of married Persons: This is of married Persons, who according to God's Constitution and their own Contract give their Bodies one unto another, and are bound to be faithful: And this Fidelity is, to preserve the honour of Marriage, which they do whilst they

keep the Marriage-Bed undefiled: When it's said, *Marriage is honourable, and the Bed undefiled*; the meaning is, Marriage ought to be honourable, and the Bed ought to be undefiled: Not only Adultery, but also Fornication and all Uncleanneſs dishonour the Body; and this is evident from these words of the Apostle, *For this is the Will of God, even your Sanctification, that you should abstain from Fornication: That every one of you should know how to possess his Vessel in Sanctification and Honour*, 1 Theſſ. 4. 3, 4. Where we may observe, that by *Vessel*, according to the Hebrew, is meant the Body. 2. That by *Sanctification* in that place is understood *Chastity*, as opposed to the Lust of Concupiscence. 3. That this Sanctification is the Honour of the Body; therefore when it's said, *That he that committeth Fornication, sinneth against his own Body*, 1 Cor. 6. 18. the meaning is, *He dishonoureth his own Body*. As Marriage must be honourable, so the Bed must be undefiled; which latter words explain the former, for then is *Marriage honourable*, when the Marriage-Bed is kept *undefiled*: For, by *Bed* is meant the Marriage-Bed; and the Bodies of the Parties married; to be *undefiled*, is, not to be polluted by Adultery: And if it be, it's dishonoured; if it be not, then the Honour of it is preserved. So that the sense of the whole is this, Let married Persons be faithful one unto another, and take heed of dishonouring their Bodies by Adultery. To signify this Duty to be general, and to bind all such as are Man and Wife, he saith, *Marriage is*, and by God's Institution ought to be, *honourable in all*; that is, in all married Persons both Man and Wife, whilst they are Man and Wife: And as it ought to be honourable, so it ought to be undefiled in all. In these words, Whoredom and Adultery are prohibited and exhorred from. This Chastity is the Duty of Christians more than of other Persons, because they know God's Institution, and their Bodies are the Members of Christ, and the Temples of the Holy Ghost. 4. The Reason and Motive is, because *Whore-mongers and Adulterers*, who dishonour their Bodies and defile the Marriage-Bed, *God will Judge*, that is, punish: So that the Dissuasive is (a *Pain*) from the Punishment which God will certainly inflict, and they shall certainly suffer, if they be not chaste but prove guilty of Adultery. This Punishment is not only eternal after this Life, if they repent not; but also temporal, even in this Life, though they may repent. This is evident in *David*, who though he repented, yet suffered grievously for his Adultery. [More of Marriage, Chastity, Adultery, may be read in my *Thes. Politica*.] 5. The fifth Duty pressed upon them, followeth or brauceth, *Let your Conversation be without Covetousness, and do contain with such things as ye have*; 2 Cor. 6. 10. *For He hath said, I will never leave thee nor forsake thee*. Ver. 6. So that we may boldly say, *The Lord is my Helper, I will not fear what Man shall do unto me*.

IN these words we must consider,

1. The Duty.

1. The Reason why we should perform it. The Duty is, *Let your Conversation be without Covetousness, and do contain with such things as ye have*.

1. Negative, *Be not covetous*.

2. Affirmative, *Be contented*.

For if we look at the Law, and so consider the words, they are,

1. A Prohibition, *Thou shalt not be covetous*.

2. A Precept, *Thou shalt be contented*.

If we look upon the Performance of the Duty as expressed by the Author, we have,

1. A Dehortation, *Let your Conversation be without Covetousness*.

2. An Exhortation, *Do contain with such things as ye have*.

The Dehortation is this, *Let your Conversation be without Covetousness*: The meaning whereof in brief is, *Be not covetous*. The word *reſer* is turned by our English Translators *Covetousness*; by the Vulgar and *Vandalia*, [*Mores*, *Manners*]; by the Syriack and Arabick, [*Mores*, *Animus*, the Mind.] All these may be easily reconciled; for *Conversation* signifies humane Actions, as they are habitually morally good or evil; these as *Habits* are termed by the Moralists, *Mores*, *Manners* or *Customs*, as virtuous or vicious: And because the Principle of these Actions are the Mind, as taken for the Understanding, and the Will; therefore the word may be turned [*mind or affection*], for so the word in Greek doth come.

sometime signify. Some do understand by the Original word, the means whereby we seek these earthly things, and the manner how we use, spare, or spend them. And this sense differs not much from the former. This Duty doth presuppose, 1. A right Judgment of these worldly Goods, in respect of themselves, the end for which they are given, the manner how they are justly acquired, used, expended. 2. A right disposition of the heart, agreeable to this Judgment. These things presupposed, we may the better inquire into the nature of Covetousness, which is defined by many to be, An immoderate love and desire of these earthly Goods. The object and mirror therefore in general is these earthly Goods, whether corporeal, movable, or immovable, or incorporeal, according to the distinction of the civil Law. These are considered as conducing to the preservation and continuance of man's Life; therefore called our Livelyhood: The principal things, as most necessary and more immediately preserving Life, are Food and Raiment. And because Money answers in value, and the esteem of men, all those things, which may be called Goods, and by it upon exchange they may be purchased and acquired; therefore covetousness is called sometimes *the love of money*, 1 Tim. 6. 10. And here our Conversation must be free from the love of money: so the Original is: The proper act of Covetousness is in the heart and mind of man, conceiving and judging of these things, as more necessary or excellent than they are, which is a kind of overvaluing, and setting too high a price on them, 2. Affecting, loving, and desiring them immoderately above the worth of them, and that measure which God hath prescribed in his Word. Of this Sin, there are many kinds and degrees: For some cover superfluity and abundance, and will not be content with Necessaries, that they may maintain their pride and pleasure, for both are costly. In these, Covetousness is a grievous Sin; yet not predominant, but subservient to their love of other things, which they more affect. Others highly esteem and admire Wealth, as some excellent thing, as though it could make them happy. These not considering the baseness, uncertainty, and emptiness of this worldly trash, do insatiably thirst after it, as the chiefest good man is capable of, or can attain; and these are flat Idolaters, and Mammon is their God; and him they serve with as great devotion, as Saints do the true and living God. Others fearing want for time to come, and judging their estates poor and insufficient, do distract themselves with fruitless cares and thoughts for the things of this Life. These being weak in Faith, do not consider that their heavenly Father knows they have need of these things, and will certainly provide Bread for his Children; and that if they first seek his Kingdom, and the Righteousness thereof, these things shall be added unto them, they must needs be guilty of this Sin. And this is the Covetousness that seems to be here intended, as the words following do imply. Some of God's own Children, in this particular, can hardly be excused: For who soever loves and desires these earthly Necessaries more than God allows, and dare not trust in their heavenly Father for daily Bread, are certainly covetous though not in so high degree as others. Therefore we must remember both the advice which Christ gives us, when he saith unto us, *Take no thought, saying, What shall we eat? or what shall we drink? or wherewith shall we be clothed?* and also the gracious promises wherewith he seeks to strengthen our hearts against these cares and thoughts of the World. We can see and censure this Sin in others, but not in our selves: for it steals insensibly into the hearts of men, and at the first doth not appear to be what it is. Therefore some have taken very good pains in discovering of it by certain proper Marks and Characters. But to speak of these, and of the Causes and Effects of this Sin in general, in this place is not so pertinent; and therefore I refer the Reader to other Texts of Scriptures, and to other Authors, who have treated more at large upon it.

The exhortation follows in these words, *But be content with such things as ye have.* This discrete particle *[But]* implies, that Covetousness and contentment are Contrary, and inconsistent in one and the same heart. This presupposeth, 1. They had something for the present. 2. Persuaderh to contentment with that they had. What they had for the present, is not here expressed; yet some had more, some had less, and some very little: yet he that had the least, had Food and Raiment, and did live; and so live, that he had time to serve his God, seek his Kingdom, and the Salvation of his Soul. Such as had less, might be perplexed with fear and doubt of want for time to come, and out of a desire to prevent it, resolve upon a course to supply their wants, and to distract themselves. Left any should do thus or be thus perplexed, he exhorts every one, even him that had the least

least to be contented, with what he had. This contentment is opposed to murmuring against God, to distrustful and distracting cares, to covetous desires, to all disquiet of mind about these earthly things. It's a quiet temper of the mind, relying upon God's merciful providence, and gracious promises for support and necessities. This Faith and Reliance is grounded upon certain principles of Divine Truth: As, 1. That we brought nothing into this World, neither must we carry any thing out. 2. That this Life was given us to seek a better. 3. That these earthly necessities are given us to preserve this Life. 4. That all, besides Food and Raiment, which maintain this life are not necessary. 5. That God careth for his People, as knowing that we have need of these things. 6. That if we be godly, and first seek his Kingdom, he hath bound himself to give us these things. For godliness hath the promises of this Life, and that which is to come. Upon these, and the like, the heart quieteth it self in God, is content with little, mind, the greatest business of Salvation, and for these earthly necessities casteth all care on God. For he knows he is but a Pilgrim and Stranger here, seeking after a better Country, and cares not much for earthly Treasure, if he can lay up Treasure in Heaven; and knows for certain, *That godliness with contentment is great gain.*

2. After his Duty, follows the Reason or Motive, where we must consider,

1. What God doth promise.
2. What Man may expect.

For we have, 1. God's Engagement unto Man. 2. Man's Confidence and Security upon this Engagement. The promise we find in several places of the Old Testament, as, (1.) *Deut. 31. 6.* (2.) *Ibid. v. 8.* (3.) *Joshua 1. 5, 11.* (4.) *1 Chron. 28. 10.* But these very words, with the five Negative Particles, yet in the third person are found no where but in the first, *Deut. 31. 9.* The words, according to the Septuagint and the Apostle, turned *verbum*, word by word, run thus, *I will not leave thee, I will not, not, not forsake thee.* As they are the words of God related by *Moses*, the Verbs are of the third person, as spoken by God himself to *Joshua*, they are of the first. In Hebrew, in all the places, the Verbs are the same. For the better understanding of them, we must observe,

1. That the words are a Promise.
2. That they are a Promise of God.
3. The matter Promised is God's special presence and providence, according to their Condition and Necessity.
4. To assure us of both.

Heb. 1. Useth the Negative, [*not leave, not forsake*], which implies the affirmative without the least failing; and this manner of expression is more full and peremptory, and in a Promise more strongly obliging. 2. He wold not content to say, *I will not leave thee*; but adds further, *I will not forsake thee*. 3. He prefixeth two Negatives before the first Verb, and three before the second. 4. Though in the Hebrew, the Negatives be simple; yet the Septuagint, and much more the Apostle, knew that the five Negatives were included in the Verbs. 5. The sum of the Promise is, *That God would in no wise, nor in the least measure, neglect or desert his People, or withdraw his Wisdom, his Mercy, his Power, or any wayes, in the least degree, remit them; but he would most certainly and effectually be with them, provide for them, and help them in all things, so far as their necessity required.* 6. Though this Promise doth extend to God's presence and providence in all things, wherein they were requisite and necessary; yet here it seems to be more particularly confined to that part of providence whereby God supplies their wants in Necessaries; yet so, as that it doth rather include then exclude his protection against Dangers and Enemies. This is the meaning of the words, the force of the reason contained in them is very strong, both to dehort from Covetousness, and exhort to Contentedness. For there is no reason in the World why we should either cover these earthly Goods inordinately or immoderately, so as to distract and vex our minds; or that we should not be contented with that we have, though little, seeing God hath so deeply and strongly engaged himself to be present with us, and to provide for us. If we had Faith to believe this, and were so qualified, as that we could truly apply it to our selves, it would effectually quiet our minds in God, in all our Necessities, Strains, and Perplexities. For the words being the words of God, fully and perfectly expressing his mind and purpose, delivered by way of Promise, whereby he so strongly obligeth himself, extending to all persons in Covenant with him, keeping the Conditions thereof, including all times, and all conditions, and all kind of helps and assistance, are abundantly sufficient to cut off all covetous thoughts and cares, and to content the mind with any estate. For whilst we have our God, we have Perfection, Safety,

Food,

Food, Raiment, and all things that are necessary in this our time of Pilgrimage, untill we come to our abiding City.

§. 6. After the Promise of God, follows the Confidence of Man grounded upon this Promise: For we may boldly say, *The Lord is my Helper, and I will not fear, what Man shall do unto me.* Where we must enquire,

1. Whence the words are taken.
2. What the Substance of them is, and what they do import.
1. We find words to the same purpose, *Psal. 56. 4. 11.* Yet the very same without any variance we read, *Psal. 118. 6.* if we follow the Septuagint. The words in the Hebrew are Elliptical, and are made up and expounded from the Verse following; for the first words are turned by Hieron, *Thou art my Lord*; by Pagnine, *The Lord is with me*; by Prunus, *The Lord is for me*: The Septuagint give the sense, That the Lord was my Lord, with me, for me, to help me: For it follows, *Ver. 7. Thou art amongst or with them that help me.* For the Lord to be with us, for us, and, as *Varian* hath it, to stand our side, is for God to be our Help.

2. The Matter of the words are God's Help, Man's Safety and Security: The Psalm is understood of Christ, and his Church and People. Here the Apostle applies it to God's People:

1. These have their Enemies, signified by the word *Man*, *What Man may do against me.* These men being Enemies do much against them, or at least attempt to do much; for wicked men together with the Devil are great Enemies to Christ's Kingdom and his Subjects. The Devil designs their spiritual, the wicked their temporal Ruine; and the Design of the one is subservient to the other. The Devil makes Use of temporal Persecutions to shake their Faith; both hate the Church, and thrust sore at it, and consult and combine their forces to destroy it: They sine God's Servants, imprison them, banish them, torture them, murder some of them, spoil others, make them poor, and bring them very low, and sometimes to a Moriel of Bread.

3. Yet God is with them, stands for them, helps them, strengthens and protects them, and will not see them perish or want Bread, and gives them Safety in the midst of Danger, Joy in the midst of Sorrow, Bread in the midst of Famine. If they kill the Body, he will save the Soul, and raise up the Body again at the last day, and all their Sufferings shall conduce to their eternal Happiness.

4. If God be with them, for them, and their Help; they need not fear any thing, no not the worst that Man can do unto them, but may be confident of Safety and Deliverance; they need not much desire the best things of the World, nor fear the worst.

5. They may think, believe, say, and be assured, That God is their Help. And so much the rather, because God hath promised, that he will not leave them or forsake them at any time; and why should they be covetous or fearful, there is no cause of either. Thus the Apostle dissuades from Covetousness and persuades to Contentedness, and thereupon most powerful Reasons taken out of the Book of God, wherewith they were well acquainted. And though both the places are restrained to this particular Duty, yet they are of far greater latitude, and minister effectual Comfort.

§. 7. The next Duty exhorted unto is, the Imitation of their Teachers in

Ver. 7. Remember them who have the Rule over you, who have spoken unto you the Word of God; whose Faith follow, considering the end of their Conversation.

Ver. 8. Jesus Christ, the same yesterday, to day, and for ever.

These words may be considered in their general Coherence with the former, as they are an Exhortation to another distinct Duty, or in their particular Connection with the Text immediately antecedent; for their Guides and Teachers have given them an Example, in that not being covetous, but contented alwayes with their present Estate though poor, they continued constant in the Profession and Preaching of the Gospel of Christ in the midst of all necessities and persecutions, and did not doubt of God's Presence and Providence, nor fear what Man could do unto them: The former Commaion is certain; the latter probable.

In the Duty exhorted unto, we may observe,

1. Three Acts.

a. Their three Objects.

3. The

3. The Subordination of these Acts upon these Objects, one unto another.

1. The Acts are, Remembrance, Consideration, Imitation. 2. The Object of their Remembrance was, their Guides, which had spoken to them the Word of God; the Object of their Consideration was, the end of their Conversation; the Object of their Imitation was, their Faith. 3. The Subordination was, that they must remember, that they may consider; consider, that they may imitate. They must remember their Guides, who had taught them the Word of God; they must remember them, that they may consider the end of their Conversation; they must consider the End of their Conversation, that they may follow their Faith. In the first Act upon the first Object we may observe three Propositions:

1. They had their Guides. 2. These had spoken unto them the Word of God. 3. These they must remember.

1. They had their Guides: These were the Apostles especially and principally, and also others, both extraordinary and ordinary Dispensers of the Gospel. These were Guides, because they did direct them unto Christ, by Christ to God, and in God to eternal Life; for without a Guide, sinful, blind, and ignorant Wretches know nothing of Christ, God, eternal Life, and the way leading thereunto; and therefore they wander in the wide way which leadeth unto Destruction. These Guides are said to be Overseers, which have a Charge of men's Souls committed unto them for Direction unto eternal Bliss; and also Rulers, because of their Power and Authority whereby they may in the Name of Christ command them to obey his Laws; and in this respect the People are subject unto them in that manner, that if they hear and receive them, they receive Christ who sent them, and God who sent Christ: And whosoever receiveth not but despiseth them, despiseth Christ and God who sent them.

2. These Guides, lest they should be ignorant who they were, were such as had spoken the Word of God unto them. The Word of God is that part of the Word of God which we call *The Gospel*, which is concerning Christ exhibited, humbled, exalted, and reigning at the right hand of God; contained in that part of the Scripture we call *The New Testament*. This Doctrine is the Word of God; not only because it speaks of God, but also because it was revealed by God, and that by his own Son, in the last dayes. This Word they had spoken and declared both by Word and Writing, and that infallibly according as by Inspiration they had received an immediate Knowledge of it; and this their infallible Doctrine was the Rule of inferior Teachers.

3. These they must remember: Some of these might be living, some of them dead; both must be remembered. To remember in this place is to call to mind, which presupposeth a former Act of Understanding, and is a Reiteration of the same Act upon the same Object. These must be remembered not only as Men, but as Guides, and as such as had spoken the Word of God even unto them, so as that they had heard them, and learned from them the Mystery of the Gospel, so as to believe in Christ: Yet amongst these they must principally remember the most eminent, and in particular those by whom they had believed: For, if men begin once to forget their Teachers, they will soon forget their Doctrine.

The second part of their Duty to which their former Remembrance was subservient, is, the Consideration of the end of their Conversation. Their Conversation and Course of life, no doubt, was agreeable to their Doctrine, and the Word of God they taught, their Preaching and their Practice were suitable; and as their Conversation was good, so the End was answerable: In that Faith they lived, in the same they dyed; and as their Life was holy, so their Death was happy. In these words some observe two things; 1. That they were dead, and some of them at least had sealed the Truth of the Gospel with their Blood, and dyed Martyrs. 2. That they had been constant in the Profession and Practice of that heavenly Truth which they had preached and taught to others. This Constancy and blessed Issue of their Conversation they are exhorted to consider and seriously review with the Eyes of their Souls, as a rare and excellent Pattern worthy their Imitation.

3. And if they were so worthy Imitation, it was their Duty in the third place to follow their Faith, that is, their Doctrine which they preached; believed, professed, practised, unto Death; and which they confirmed by their Suffering: This is the true End of bearing the

Word of God, and the true Use of all good Examples, which are given us and set before our Eyes for this very End, that we may do as they did, and as they taught us both by their Words and Works, their Doctrine and Practice. We must follow the Example of all good men, and above others, of such Guides as these were; amongst these Guides, the most eminent in Truth, Piety, and Perseverance, because their Doctrine and Life did agree and continued suitable to the End.

§. 8. It followeth, *Jesus Christ the same, &c.* These words seem to stand absolute in themselves, without any dependance upon, or Connexion with, the Context antecedent or consequent; and this hath given occasion to many several and different Expositions. Some of the Ancients consider them in themselves, and understand them of Christ as God; and from them prove his God-head by his perpetual Existence, because he was, is, and shall be for ever; and by his immutability, because he alwayes is the same. Some understand this of Christ as Redeemer, whose Power and Efficacy in redeeming and saving all such as believe in him, was from the first time that he was promised unto the World's End; for he saved all those who believed in him for to come, and all such who believe in him already come and exhibited. Both these senses are true; but whether intended here or no, may be a Question. But most Expositors consider the words in Coherence, either with that which goes before, or that which follows; 1. With that which goes before; and that two ways, 1. That as Christ the Word, not incarnate or made Flesh, spake to *Joshua*, and promised not to leave him and forsake him; so, if they follow the Faith of their Guides and Teachers, and persevere in the same to the End, Christ will be with them; and not leave them nor forsake them. 2. That the Faith of their Guides was Faith in Christ, according to their Doctrine of the Gospel concerning Jesus Christ, an eternal, unchangeable, and never-failing Saviour; and this their Faith in Christ they must follow, and then Christ will be to them the same he was to their Guides, and will certainly save them. In this sense the words not only signify what kind of Faith that of their Teachers was, and what was the Object and Foundation of it, but also contain a Reason why they should follow it: For their Faith was Faith in Christ, which is the only saving Faith for ever, as he Himself is the same for ever. The *Ethiopic* Version favours this sense in part; for thus they translate the words, [*Follow me in the Faith of Christ, &c.*] So that, according to this, Christ is Faith in Christ. But others understand by Jesus Christ, the Doctrine of Jesus Christ; which is the same as Christ is, and that for ever, and never shall be changed: Therefore they must follow it, and never turn from it. Christ may, by a *Metonymy*, signify Faith in Christ, and the Doctrine of Christ, because he was the Object of their Faith, and the Subject of their Doctrine: This *Vatablus* terms an *Enallage*. This seems to be confirmed by the Exhortation following.

To apply this to our selves; as it is our Duty, so we must have a care often to remember the Apostles, and their Successors, who have taught us the Word of God, and considering their happy Departure out of this World, with the Joy and Comfort which they found in their Saviour, let us follow their Doctrine and their Faith in Christ; which if we do, we shall have the same End, and find the same Comfort in Christ, who will be the same to us which he was to them; for as He, so his Doctrine, is unchangeable for ever, and whosoever shall follow his Doctrine, and believe in him, shall find this to be so.

§. 9. Because the Faith and Doctrine of Jesus Christ, taught by the Apostles, is, as Christ himself, *the same yesterday, to day, and for ever*; therefore the Apostle dehonesteth them thus,

Ver. 9. *Be not carried about with divers and strange Doctrines: for it is a good thing that the heart be established with Grace, and not with meats, which have not profited them, which have been occupied therein.*

These words are a Dehortation, and in it we may consider;

1. The Sin dehorted from.

2. The reason, why they should take heed of it.

1. The Sin is, to be *carried about with divers and strange Doctrines*. Doctrines, divers and strange, are all such as are different from the Gospel; which is a Doctrine of perpetual and immutable truth, and alwayes uniform & the same. Therefore the word *divers* may signify such as are different from it, and different amongst themselves, as all false and heretical Doctrines are; though the word [*ποικίλαις*], signifies new or absurd, and such all errors in Religion are. They are *new*, because invented and vented after the Truth was revealed; and *absurd*, because all such are irrational, and many of them very gross. They are also *strange*, as having not the same Original with the Truth, which was revealed from Heaven; and of another stamp and quality. By these, some think, he means Judaism and Philosophy, and the Errors and Superstitions of the *Marrinians* and *Cerinthians*, who attempted to make up one Body of Religion, by joyning Judaism and Christianity together; yet not only these, but all other Heresies whatsoever are here intended. They must not be carried away, or about with these; this is the Duty: The Metaphor seems to be taken from Weathercocks or Ships, which turn every way as the Wind carries them; to be so carried about, implies that they turn from the truth of the Gospel, believe these false Doctrines, and so are deceived, as the word in the Original may signify; and it signifies the inconstancy of such as receive them, as not being firm and fixed in the saving Truth. For if we once turn away from that, we fall first into one Error, then into another; and are first of one Sect, after that of another, and can settle no where. We have had sad experience of this in our times, wherein many forsaking their Orthodox Teachers, and the ancient and apostolical Doctrine, turned Anabaptists, Seekers, Quakers, and men above the Ordinances of Scripture, Sacraments, Sabbaths. Such we must not be, not so erroneous, heretical, unstable: This Text agrees with many others; as, *Rom. 16. 17. Ephes. 4. 14. Colos. 2. 8, 16.* and many more, noted by *Curcellanus*. Great is our frailty in this particular, because of the imperfection of our Understanding, the corruption of our Hearts, the subtilty of the Devil and Seducers; therefore let us be well informed in the Truth, endeavour to live according to the Truth certainly known, pray for the Spirit of Truth to guide us. For it is not wit or learning, without the Grace of God, can preserve us from these Doctrines, which carry us away from Christ, and cause us to wander in by-ways, that lead our Souls into Destruction.

2. The reason is, 1. Because the Doctrine of the Gospel can save us. 2. These strange Doctrines cannot promote our Salvation; it is, [*ab inutili & inutili.*] For, 1. It's good the heart be established with Grace, not with Meats. By Grace may understand the Truth, and the Truth of the Gospel; so it's taken, *Tit. 2. 11.* And it's called Grace, because it's the Word or Doctrine of Grace, *Mat. 20. 24, 32.* which manifests the Grace of God in Christ; and the Knowledge and Love of it is a Grace and Mercy of God. To have the heart established therewith, is to understand it, believe it, be affected with it, so as to adhere unto it, and make it our care in seeking eternal Life. And then the heart is thus established with it, when the Spirit of God writes it in our hearts, so that we know it more clearly, and are effectually moved to follow and practise it. It must be deeply imprinted in our hearts, and our hearts must be firmly fixt in it: And this is good and profitable for Sanctification and Salvation, but meats are not so. By Meats, is understood the Doctrine of Meats; and by Doctrine of Meats, may be meant Doctrine of Ceremonies: such we find in the Books of *Moses*, yet all abolished by the Gospel. The Jews were perswaded, that they were sanctified by the observation of Mosaical Ceremonies, and the Traditions of their Elders. This also was the perswasion of all Superstitious Wretches, whether Heathens or Hereticks: For Meats may here signify not only false Doctrines, and Ceremonial Observations of the Jews, but also all other various, strange, and different Opinions, and Superstitions of all others, whose hearts were not stablished by Grace. And though men's hearts be never so pertinaciously fixed in them, yet they could

could not advance their Salvation. For it followeth, which have not profited such as were occupied or (as the Greek word signifie) walked therein. To walk in them, is to profess, and in their practise constantly to observe them: Not to profit them, is, nor to sanctify, justify them, or make them acceptable to God. For that is truly profitable in this kind, which makes a man more holy, brings him nearer unto God, and renders him more capable of eternal Life. The sum is, they must take heed of all false Doctrines, and adhere to the truth of the Gospel: And the reason is, 1. Because establishment in the truth of the Gospel is good, and certainly conduceth to eternal Life. 2. The belief, profession, practice of any other Doctrine is not so, cannot further our happiness.

§. 10. There is another reason, why they must not return to Judaism, or any other Doctrine different from the Gospel. For,

Ver. 10. *We have an Altar, whereof they have no right to eat, which serves to the Tabernacle.*

IN these words, we have;

1. A benefit or privilege, granted unto Christians.
2. A right unto it, denied unto Jews and others.

The Propositions are two.

1. *We have an Altar.*
2. *They who serve the Tabernacle, have no right to eat of it.*

1. *Altar* here is the Priest or Sacrifice offered upon, and sanctified by, the Altar. The Sacrifice is that of Christ's Body slain and offered by the eternal Spirit, without spot unto God. To have this, is to have a right unto it, so as to eat and be partakers of it: The expression and phrase is Legal and Levitical. For in the Law there were certain Sacrifices, whereof part was given (and offered to God, part was given to the Priests to eat thereof, part was allowed to the People, which brought the Sacrifice, and they might eat thereof before the Lord, in the Tabernacle or the Temple: The same Custom many of the Gentiles had. To this the Apostle doth allude, and doth imply, that the Body of Christ was slain and offered unto God to expiate Sin, given unto man in the Word and Sacrament, as Food to preserve both Body and Soul unto eternal Life. And as the Jews only had right to eat of their Sacrifices, so Christians, and only Christians, have right unto, and by a true and lively Faith, according to the Gospel, may partake of the same, and live for ever. For this meal alone doth profit those alone, whose hearts are established with or by Grace, and the Doctrine of the Gospel.

2. To eat of this *Altar and Sacrifice*; they who serve the Tabernacle have no right. They who served the Tabernacle, were unbelieving Jews, Priests, and People, who adhered to the Law of Moses, rejected the Gospel, and refused to receive Christ for their Saviour. These could have no right unto the benefit of Christ's Sacrifice: for it was ordained only for the Salvation of such as should believe on him. But these Jews out of a perverse belief, that they should be justified and saved by the Law, would not believe the Doctrine of the Gospel, and seek righteousness by Faith in Christ. So that *Israel*, following after the Law of Righteousness, attained not to the Law of Righteousness. And why? they sought not Righteousness by Faith in Christ, who was the end of the Law, which was a School-master to Christ. They were so confident, that the Law was given for Justification and Salvation, that they thought Christ not only needless, but an Enemy to Moses, and all Christians to be Hereticks, and worthy to be persecuted to Death. The force of the Apostle's Argument is, That if their heart was not established with Grace, but carried about with divers and strange Doctrines; they deprived themselves of the inestimable benefit of Christ's Sacrifice; for there is no Faith without the Gospel, and no benefit in the Sacrifice of Christ without Faith; for all right unto, and participation of, this Sacrifice is by Faith grounded upon the Gospel.

§. 11. That they that serve the Tabernacle, have no right to eat of this Altar, he proves thus;

Y. Y. Ver. 11.

Ver. 11. *For the body of those Beasts, whose Blood is brought into the Sanctuary by the High-Priest, are burnt without the Camp.*

Ver. 12. *Wherefore Jesus also, that he might sanctify the People with his own Blood, suffered without the Gate.*

IN these words, we have,

1. An Argument to prove the unbelieving Jew to have no right to eat of the Sacrifice of Christ: And this is a Doctrine.
2. A practical Conclusion and Application of this Doctrine unto ourselves, in the two verses following.

In the Argument, we may observe;

1. The Proposition and the Type.
2. The Reddition and Anti-type.

1. There were several Beasts Sacrificed, whose Bodies were burnt without the Camp, yet their Blood was not brought into the Sanctuary; therefore it can hardly be thought the Apostle intended any Sacrifice so much, as that of general Expiation, whereof we read, *Lev. 16.* For though this doth agree to other Sacrifices, that their Blood was brought into the Sanctuary to be sprinkled upon the horns of the Altar of Incense, and before the Veil, and their Bodies were burnt without the Camp, as we may understand from *Exod. 29. Lev. 4.* Yet of this Sacrifice, it's clearly written, 1. That the Blood was brought into the inward Sanctuary, within the second Veil, and was sprinkled upon the Mercy-seat. 2. This was done by the High-Priest alone, and could be done by none else. 3. This Blood was brought in and sprinkled for Expiation and Reconciliation. 4. The Bodies of these Sacrifices were burnt without the Camp. This Sacrifice, as you have heard, was a more lively resemblance of Christ, who is the propitiation for the Sins of the whole World. The principal thing the Apostle takes notice of, is the burning of their Bodies out of the Camp: for the Camp was that plot of Ground which was taken up with the Tents and Habitations of the *Israelites* in the Wilderness. All this was counted holy, and all unclean persons and things were so to be removed out of the same. And because the Sins of the People were laid upon these Beasts, therefore they were unclean, accursed: and God to signify, that all Sinners are accursed, and to be cast out of his presence, and to be tormented with eternal fire, and also to express his detestation of Sin; he caused these Bodies, 1. To be removed out of the Camp. 2. To be burned.

2. This was the Type, the Anti-type was Christ, of whom it is affirmed, 1. That he Suffered without the Gate. 2. That he Suffered there, that he might sanctify the People by his Blood. To Suffer, here, is to be Crucified and dye upon the Cross: Without the Gate, signifies, the place where he Suffered and was Crucified; and in particular, it was *Golgotha*, which was without the Gate of *Jerusalem*, which was called the holy City, because God chose that City to put his Name there, and so did consecrate it; this answered to the holy Camp. The reason, why God thus in his wise providence did order it, was, because Christ had taken upon him the Sins of the World, and God had laid on him the Iniquities of us all. One sad consequent of Sin not pardoned, is, a Curse and Excommunication out of God's presence, so as that the person cursed is put at a distance, and deprived of all communion with Saints and God. Therefore it is written, *This Christ was made a Curse for us, Gal. 3. 13.* The end of this Suffering, and that without the Gate, was, that by his Blood, he might sanctify the People. The People are all such as believe in him; To sanctify them, is to free them from the guilt and punishment of Sin: For he was made a Curse for us, that he might redeem us from the Curse due unto us for our Sins. And this he doth immediately by his Blood being shed; and his Death, which virtually and efficiently took away Sin, and procures actual Remission and Sanctification upon our Faith. For his Suffering out of the Gate made Sin pardonable, and the punishment endured by him, and deserved by us, removable. But when by Faith it's sprinkled upon our Souls, we are actually pardoned, and the punishment actually removed, because God will not punish Sin both in him, and us believing: The comparison is in similitude, and like quality. The things wherein the Type and Anti-type agree, are these: 1. In the Sacrifice of general Expiation, 1. The Blood is brought into the holy place,

Place; so Christ by his own Blood entred the holy place of Heaven. 2. That Blood did expiate Sin; so this doth obtain eternal Expiation, and the People are sanctified by it. 3. The Bodies of those Sacrifices were burnt without the Camp; so Christ suffered upon the Cross without the Gate of Jerusalem. 4. As they who serve at the Tabernacle had no Right nor Licence to eat of those Sacrifices whose Bodies were burned without the Camp; so no Jews that will not leave Judaism, nor any other that will not go out of the World to suffer for Christ's sake, can have any Right to eat of this Altar and Sacrifice of Christ, so as to be saved by it.

5. 13. Therefore the Apostle draws a practical Conclusion from the former words in this manner,

Ver. 13. *Let us go forth therefore unto him without the Camp, bearing his Reproach.*

Ver. 14. *For here we have no continuing City, but we seek one to come.*

This Text is an Exhortation; and therein two things are observable:

1. The Duty exhorted unto.

2. The Reason whereupon it's urged.

1. The Duty is two-fold,

1. We must go forth to him.

2. We must bear his Reproach.

1. We must come forth of the Camp or City to him.

The Camp or City is Judaism, and all erroneous Sects, and also the World, and men of the World; we must separate from all things inconsistent with the Truth and Christ: This is not expressed, but implied.

2. Out of this Camp or City we must come forth; and this we do when we renounce all Errors in Religion; and all earthly Affections: Our Opinions and Errors in Religion are so many Idols set up in our Souls, and are contrary to the Truth of the Gospel; and the things of the World, which we so much affect and dearly love, are all of us by Nature contrary to the Love of Christ: We have something in our hearts which keeps us from our God, till we be truly converted.

3. To come forth to Christ therefore, is to be rightly informed, and to believe the saving Truth of Christ; and upon this right Information, to love him above all, as far more necessary, excellent, and beneficial than any thing, than all things else. This is the same with denying our selves, forsaking all for his sake, leaving Father, Mother, Wife, Children, Brethren, Sisters, and Life itself, out of love to him, and to forsake all for his sake: For, lay all of these, with all the Kingdoms and rarest Contents of the World together on one side, and Christ on the other; they are all base, uncertain, vain, empty things, Dross and Dung, and nothing to Christ, who is infinitely precious, and incomparably more excellent than all, and more beneficial to a poor guilty Sinner. To come forth to him, is not to change the Place but our Hearts; it's a Motion not of the Body but the Soul; and if we once knew the Beauty of Christ, and had tasted of his Sweetness, we should be ravished with him, and all the World could not keep us from him; In him alone true Happiness is to be found.

2. The second part of the Duty is, to bear his Reproach: Here is Reproach, his Reproach, the bearing of his Reproach. In this the Author alludes unto the bearing of the Cross, which was the greatest Shame and Disgrace any man could be put unto. To endure Shame and Disgrace, and suffer in our Reputation, Credit, Honour, and good Name is a very grievous Evil, and few can endure it, and some can better suffer Death than Ignominy and Disgrace. The Cross was not only a matter of Reproach, but of grievous pain and torment, and was the Epitome of all positive Evils; and therefore by Reproach is signified all kind of afflictions and miseries which we may suffer from men, or may be obnoxious unto in this Life: Yet this Reproach and this Cross here meant must be his Reproach, his Cross. If we suffer Punishment for our own Crimes, and through our own Fault, then it's not Christ's Cross: Simon of Cyrene did not bear his own but Christ's Cross, and followed him. This is a Reproach and Cross laid upon us for his sake, because we profess his Truth, obey his Laws, oppose Sin and his Enemies; refuse to comply with the World in any Sin; rebounce all Errors, Idolatry, Superstition, and wicked Customs of the

the World, and all this out of Love to Christ. To bear this Cross, is not merely to suffer any wayes, but to suffer the worst Man can do unto us with Patience, with Constancy, with Joy; and to think our selves happy, and much honoured, that we are counted worthy to suffer for so great a Saviour, and in so noble a Cause. This requires a divine Faith well grounded upon the Word and Promises of God, and a special Assistance of the divine Spirit; for these will strengthen our hearts, and make us willing to suffer any thing before we offend our God and lose our Saviour.

§. 13. The words of the former Verse considered as a Doctrine or Proposition are a Conclusion deducible from antecedent Premises; but as containing a Duty to be performed they are inferred from the 14. *Ver.* where we have a Reason given us, why we should come forth to Christ; and it is two-fold,

1. Because we have here no abiding City.

2. Because we seek one to come.

1. *We have no abiding City.* By City understand two things, 1. A place fit for comfortable and safe habitation. 2. An Estate answerable unto this Habitation, whereby we may live happily in this place: For, neither can an Estate without a place, nor a place without an Estate, make our condition good, and such as we desire. An *abiding City* is a place of eternal Rest and Safety, which in it self stands firm for ever, and the Inhabitants shall never remove or be dispossessed: As it is such a Place, so it's an Estate not only of all necessities, but of all things delectable and desirable, with plenty of them, sufficient to make a man fully happy; and as these things in themselves, so the Enjoyment of them is everlasting: Yet here, that is, in this life on Earth, and under Heaven, there is no such City, no such Place, no such Estate. And, as it is not here, so we have it not; for nothing can be had or enjoyed where it is not. We may have many great and glorious things on Earth; for here are goodly Estates, Kingdoms, and vast Empires, strong and beautiful Cities, Towns, and Habitations, and some have them; yet these are not abiding in themselves, nor in the Possession of the Owners; Experience of all times, besides the Word of God, doth teach us this certain Truth: Therefore, we knowing that there is no such City here, seek no such thing here, because no such thing can be had here.

2. *But we seek one to come.* That is, though there be no such thing here, neither have we any such City on Earth; yet there is such a City, though not here, yet else-where; though not present, yet to come, and we seek it. There is one, a Place of everlasting Rest, and firm Mansions in our Father's House, and a glorious Estate of full and perfect Happiness, far above the Conceit and Imagination of mortal men; and the Possession both of the Place and Estate shall be everlasting, as all the Inhabitants and Owners of this City shall live for ever. Yet it's *to come*, which signifies, that no such thing is here, neither can it be enjoyed in this present mortal life; the full and perfect Fruition is reserved for Heaven, and the time of Resurrection and Immortality. And we seek it; this implies, 1. That we believe there is such an Estate, and that upon sure Ground; for God hath said so. 2. That we knowing the Excellency and Glory of it, do much desire and long for it, as that which, once possessed, will make us fully and for ever blessed. 3. That we have some hope of the attainment, and the same certain, as being grounded upon the Promise of God confirmed to us by an Oath; and besides, we have a present Title unto it, and the first fruits thereof, even in this Vale of Tears. This Belief, this Hope, this Title, these first-Fruits, set us on seeking of this City; and all our Life-time is nothing else but a Seeking, and this is our great business; all our other Works and Labours are but upon the by, or subordinate to this. This Seeking is the Exercise of our utmost Power, with greatest diligence in the Use of those means God hath ordained for the attaining of that blessed Condition, which was prepared from the beginning, but to be fully enjoyed in the End of the World: The outward means are Word and Sacraments; the inward Knowledge, Repentance, Faith, and new Obedience; for by the Use of the outward, and Improvement of the inward means, we are made capable of Heaven.

The words being thus explained; let us consider the force of the Reasons and Motives therein contained, which are two: 1. *We have no abiding City.* 2. *We seek one to come.* 1. If we have nothing certain and constant here, Why should we be willing to abide here where we have no abiding, nor enjoy any thing that is abiding and permanent?

All things are Vanity of Vanities, even most vain, flitting, and empty of all solid Goodness. Every thing under Heaven, though never so excellent and lasting, is subject to waste and consumption; yea, the Heavens and the Earth shall perish, and wax old, and God shall change them as a Garment, and as a Vesture shall they be changed: And as all things are mutable and perishing in themselves, so our Possession of them is uncertain; and how many ways may we be dispossessed of them? And shall it trouble us to part with that which one day, and we know not how soon, must be taken from us; and to leave that place which suddenly must be left? For, at the time of death, if not sooner, shall we be stript of all, take our leave with dearest Friends; and all things and persons, though never so near and dear unto us, must be left behind us, and then we must remove hence and be no more seen. And why should the thoughts of bearing his Reproach torment our minds? For Christ hath born it before us, and the burden is but light, and shall not ly long upon our backs; for no Sufferings can extend beyond this mortal Life. 2. The second Reason is very effectual; for we have an abiding City to come. Christ, as you heard, for the joy that was set before him, endured the Cross, and despised the Shame; and why should not we follow him, and do as he hath done? We can lose nothing of much value, but for what we lose we shall receive many things incomparably better; for Treasure on Earth, Treasure in Heaven; for a Mortal Life, an Immortal; for uncertain and fading things, certain and everlasting; for a removable Tabernacle, an everlasting Temple; for a Wilderness, an ever-blessed Canaan. And every step of our Remove out of this World is but an Approach unto our abiding City; where will be no Reproach, no Crois, no Suffering; but perpetual Ease, Peace, Safety, Happiness. And if we had any effectual Faith and lively Hope of these eternal Mansions and this glorious Estate, how easy were it for us even with Joy to go out of this Camp, this City, to our Saviour, bearing his Reproach? For want of Consideration we have no lively clear Apprehension, no firm Belief and effectual Hope of this heavenly City. Some press this Duty upon other Reasons implied in the former words; namely, because, 1. We shall be Partakers of the Sacrifice of Christ. 2. We are sanctified by his Blood. 3. He went out of the City first, carrying his Crois, and gave us an Example. Yet these may infer and prove this to be a Duty, though they be not so powerful Motives stirring up to Performance.

§. 14. The next Duty we are exhorted unto, we find

Ver. 15. *By him therefore let us offer the Sacrifice of Praise to God continually, that is the fruit of our Lips, confessing unto his Name.*

LET us consider,

1. The Context.

2. The Text.

1. The Context, and Connexion with the former words, is implied in the Illative *Therefore*, which usually infers a Conclusion from some Premises Antecedent; and most Expositors do take this Text to be a Conclusion; but what the Premises, be they do not agree. 1. Some think they refer to Ver. 10. We have an Altar, though not Mosaical and Levitical, therefore let us make use of it, and offer upon it some Moral and Spiritual, not Carnal Sacrifice: Others infer it from Ver. 12. where it is said, We are sanctified by Christ's Blood, therefore let us offer, &c. For the Priests were first sanctified and consecrated by Blood before they could minister and Sacrifice: Others make it part of the former Duty Ver. 13. and urged upon Motives in the 14th, and in this manner. Seeing we have no abiding City here, but seek one to come, which is purchased by Christ's Blood; let us not only go forth to him bearing his Reproach, but let us also do this with Praise and Thanksgiving, in that we are counted worthy to suffer for him and with him. This seems to agree with that of the Apostle, *Coloss. 1. 11, 12.* where Prayer is made for strength, that they may be able to suffer with Patience, long-Suffering, and Joyfulness, giving thanks that they were made fit to have part of the Inheritance of the Saints in Light: And it is true that this Conclusion may be inferred from these severally, or from all jointly in this manner, That seeing we have an Altar, an High-Priest, are sanctified by his Blood, and made capable of an abiding City to come, therefore let us offer, and offer this Sacrifice of Praise, and that by him: Yet the Conjunction *therefore* may be expletive here, as sometimes it is, and

and the words have no Reference to the former, but be a new Exhortation distinct from the former, and added unto them.

2. The Text in it self is an Exhortation, and therein we may observe,

1. The Duty exhorted unto, which is, to offer the Sacrifice of Praise and Thank-giving.

2. The Directions how it must be offered, and they are these :

It must be offered,

1. By Christ. 2. To God. 3. Continually. 4. To his Name.

Yet the Directions concerning the manner are properly two : It must be offered, 1. By Christ. 2. Continually. If we reduce these into divine Axioms or Propositions, we may digest them thus,

1. There is a Sacrifice of Praise and Thank-giving.

2. This Praise is the *fruit of our Lips*, and so is Thank-giving.

3. This Sacrifice of Praise must be offered unto God, with Thank-giving to his Name.

4. This Sacrifice must be offered by Christ.

5. It must be offered continually.

1. There is a *Sacrifice of Praise*; for there is *Praise*, and this *Praise* is a *Sacrifice*. Praise, as it's a Duty to be performed to God, 1. Hath for Object some divine Vertues and Perfections, and the same manifested unto us by his Word, or Works, or both; and also apprehended by us. 2. It is an Acknowledgment of these Perfections as proper unto God, as most glorious and excellent in respect of them. 3. Some outward Expression of this Acknowledgment; as by word of Mouth, or some other way. 2. This Praise is a Sacrifice, because to be offered to God, of which hereafter.

2. This Praise is the *fruit of our Lips*, because by our words which issue from the heart, we express our inward thoughts and high Apprehensions of the same : Therefore our Tongue in Hebrew is said to be our Glory; and the Reason given by some is not only this, that by our Speech and Language we excel irrational Creatures, but because it was given us to praise and glorify God : And as our Understanding is given us to think of God, and to know him; so our Speech was given us to speak of God, and declare his wondrous Works, and his excellent Perfections manifested therein. In this respect, Praise is said to be a speaking well of the person or thing to be praised. This Expression is made either in private or publick, and the publick is the principal : It is made either in our Prayers, in our singing of Psalms, Hymns, and spiritual Songs, wherein the Voice is louder, sweeter, and melodious, which is called Vocal Musick, sometimes joyned with that which is called Instrumental : The Reason why in Assemblies we use this Vocal Praise, is, to inform others, and stir them up to praise God joyntly with us. Thank-giving also is the *Fruit of our Lips*, wherein we use our Voice as in Praise, and sometimes Praise and Thank-giving are the same; therefore the word here used signifies Confession, which presupposing our inward Acknowledgment, is an outward Declaration of the same. Yet Thank-giving strictly taken, is different from Praise; for the object of it is the works of God, as beneficial to us, and manifesting his mercy, love, and kindness; and the act of it is an acknowledgment of his love, mercy, and kindness, and an expression of the same. And this is also a *Fruit of our Lips* as well as Praise, and is signified outwardly for the same Reasons, for which the inward Acknowledgment of Praise is expressed : This Phrase [*Fruit of our Lips*] is taken out of the Prophets, as *Isa. 57. 19.* but especially *Hosea 14. 2.* where the word *Calves* is turned by the Septuagint, *Fruit*.

3. This Sacrifice of Praise and Thank-giving must be offered to God and to his Name. A Sacrifice is sometimes taken largely for an Oblation or Offering, and in this sense a Sacrifice is an Offering of something to God, as Supream Lord. Praise therefore, and so Thank-giving being something offered to God as Supream, may be said to be a Sacrifice; which is proper to a Deity. Praise is due to Him, as Supream in some Perfections; Thanks as to the Supream Benefactor, and Fountain of all Goodness, Blessings, Mercies. These are due to him as he is Supream, and we are bound to offer these by virtue of the first Commandment, which requireth Love, Fear, Praise, Thanks-giving, Honour, and other Duties to be performed to Him alone, as Supream in the highest degree. The Reason why the Author mentions Sacrifice may be this, Because all Religions require Sacrifices to be offered to a God whether true or imaginary; and God required in the Law several kinds

kinds of Sacrifices, both Ilaſtical and Eucharistical to be offered unto him, and theſe *Hebrews* might ſay, What is the Law of *Moſes* ſo abrogated, that all Sacrifices and Offerings to God are taken away? Haſt Chriſtian Religion no ſuch thing? Is it ſingular in this particular? To this the Apoſtle answers, that indeed all Sacrifices of Bulls, Goats, Lambs, Rams, which were carnal are taken away; yet there are more excellent Sacrifices, which are moral and ſpiritual, of which praiſe and thankſgiving are not the leaſt, to be offered unto God as Supreme Lord. *For you are an holy Priest-hood, to offer up ſpiritual Sacrifices, &c.* 1 *Per.* 2. 5. Where it's expreſſly ſignified, 1. That there muſt be Sacrifices in the Chriſtian Religion and Worſhip. Yet, 2. Theſe Sacrifices muſt not be carnal, but ſpiritual. And under the Law God required the Sacrifice of Thankſgiving, more then the Blood of Bulls and Goats, *Pſal.* 50. 14. and the Knowledge of God and mercy, more then thoſe Legal Sacrifices of Beaſts, *Hof.* 6. 6. and the Sacrifices of a broken Spirit, of a broken and contrite heart, *Pſal.* 51. 17. This Sacrifice of praiſe was and is moſt ſolemnly to be offered in the Sacrament of the Body and Blood of Chriſt, for that ineſtimable bleſſing of Redemption by that great Sacrifice offered upon the Croſs. Therefore that Sacrament was called the Eucharift or Thankſgiving, and a Commemoration of Chriſt's Death. And this might be the reaſon, why the Antients ſo often called it a Sacrifice, to ſignify that neither the Heathens nor Jews had any reaſon to upbraid them with the want or neglect of Sacrifice. It muſt be offered unto God, and God alone, as Supreme, and to his Name: where, by Name may be ſignified either his Maſteſty and Supremacy; and it is the ſame with offering unto God; or it may ſignify his Glory: and then the meaning is, that it muſt be offered to him to manifeſt his Glory, and to aſcribe all Glory, Honour, excellency and Perfection unto him.

4. This Sacrifice muſt be offered by Chriſt, that is, by Faith in Chriſt: 1. As having propitiated God by his Blood, and made his Throne acceſſible. For by him we have acceſs by Faith, into this Grace wherein we ſtand, *Rom.* 5. 2. *Through him we have acceſs, by one Spirit, to the Father,* *Eph.* 2. 18. *And in him we have boldneſs, and acceſs with confidence, by Faith of him,* *Col.* 3. 12. For how ſhould ſinful guilty man, dare to approach into his preſence of an holy and juſt Lord, if ſatisfaction be not made firſt unto Divine Juſtice, offended by Sin. 2. By Faith in him, as having merited God's favour, and acceptance of our Services; for without this Merit, we are unworthy to enter into his preſence, and our beſt Services conſidered in themſelves, without his merit are not acceptable. 3. By him, as our Mediatour and Interceſſour; for he is our Advocate with the Father, 1 *Joh.* 2. 1. As no man under the Law could offer his Sacrifice unto God, but by the Prielt; ſo under the Goſpel, no man can offer his Prayers, Praiſes, Alms, or any other ſpiritual Sacrifice unto God, but by Chriſt as his High-Prieſt, who offers them unto God. *Joh.* in a Viſion, ſaw in Heaven an Angel ſtanding at the Altar, having a golden Cenſer, and there was given him much Incenſe, that he ſhould offer it with the Prayers of all Saints upon the golden Altar which was before the Throne, *Rev.* 8. 3. This Angel is Chriſt our High-Prieſt, who offers the Prayers of all his Saints perfumed with the Incenſe of his merits, which makes them as offered by him ſo acceptable, and ſo effectual. This is the reaſon, why we conclude our prayers in Chriſt's Name, and deſire that they may be heard for his ſake.

5. We muſt offer this Sacrifice [continually], not that we muſt be like the *Euchariſt*, which would do nothing but pray, but that we muſt keep a conſtant Courſe, and obſerve a certain order in worſhipping God, both in private and publick. For God is continually beneficial unto us, bleſſing and delivering his People every day, and by new mercies giving new matter of praiſe and thankſgiving; and there are ſome mercies ſo general and ſo beneficial, that they ſhould never be forgotten; but remembered before God every day. This is the ſame with that Exhortation of the Apoſtle. *To give thanks [alwayes] for all things unto God and the Father, in the Name of Jeſus Chriſt,* *Eph.* 5. 20. We read, that the four Beaſts: which were the univerſal Church, did not reſt Day and Night, ſaying, *Holy, Holy, Holy, Lord God Almighty, which was, and is, and is come,* *Rev.* 4. 8. For this is one continual Employment of the univerſal Church militant, to give Praiſe and Glory to God for ever. The more lively apprehenſion we have of God's perfection, and the more ſenſible of his love and mercy we ſhall be, the more excellent and acceptable this Service will prove.

9. 15. There is another Sacrifice to be offered, which is the matter of another Exhortation,

Ver. 16. *But to do good, and to communicate, forget not: for with such Sacrifices God is well pleased.*

V Here we have,

1. The Duty exhorted unto;

2. The Motive.

1. The Duty is, *Not to forget to do good, and to communicate.* This hath some affinity with the former, and is fitly subjoyned. For, 1. If God be beneficial to us, and communicate his goodness, then we must be beneficial unto our Neighbour, especially his poor Saints, and communicate of those Goods he hath given us; for he hath not given us a greater measure of his Blessings, either to hoard them up, or spend them vainly and sinfully upon our selves, to maintain our pride and pleasure. We are but Stewards, and only trusted with them, and must give an account; 2. There were Eucharistical Sacrifices under the Law, wherein they must remember the Levit, the Poor, the Fatherless, the Widow; such as these are, and God requires them in the Gospel. 3. By doing good to others, we manifest our praise and thanksgiving offered to God, to be real and sincere; for I cannot think, that any man can be truly thankful to God, who is not merciful to his Brother. The matter of this Duty, is something of these worldly Goods which God hath given us, are justly our own, and which we may spare, though never so little, if but the poor Widow's mite: for God requires our Charity according to our portion, we must give willingly and plentifully. The Objects of this our Charity, are such as want, and we are able to relieve; and, amongst others, the poor Saints of Christ. This Duty must not be forgotten, that is, neglected; but we must have a special care to exercise our Charity, as God shall call for it. Though we are not bound to relieve others by the Laws of Men, yet we are deeply obliged unto it by the Laws of God; and therefore we are not left at liberty, to give or not give: it's an universal Duty, and lies upon us and all Christians, and upon them more then upon any other.

2. The reason and motive is, *With such Sacrifices God is well pleased.* Where it's implied, every work of Charity should be a Sacrifice, and so given to Man, as to be offered to God. So it is, when it's done out of Faith in Christ, love to God, and in obedience to his Command. In this respect, Alms are part of God's Worship, given and offered to God at the perception of the Sacrament, of the Eucharist, added unto their thanksgiving. Therefore they were called Oblations, and also were reckoned as works of Sanctification of the Christian Sabbath, 1 Cor. 16. 1, 2, &c. This Sacrifice, if offered aright, is pleasing to God; there are Sacrifices which God is not well pleased with; for some he abominates, some he regards not, but this he accepts, and it's very pleasing unto him. For the benevolence and charity of the *Philippians* sent to *Paul*, was an Odour of sweet smell, a Sacrifice acceptable and well-pleasing to God, *Phil. 4. 18.* Where we may observe, 1. That it was a Sacrifice. 2. It was acceptable and well-pleasing, that is, very much and highly accepted of God. It's called [*Διακονία τῆς εὐχαριστίας*], the ministration of divine Service, a part of the Liturgy and Service of God, 2 Cor. 9. 12. That it is thus pleasing to God, is evident, because he commands it, commends it, and that often and much; promiseth to reward it with temporal and spiritual Blessings, takes that which is given to the poor, as lent unto himself, and becomes Debtor to repay it: Christ takes that done to himself, which was done to his poor Saints, and assures us, that a Cup of cold water should not be forgotten, and magnifies the Widow's mite cast into the Treasury. And how willing and ready should we be to perform that Duty, which God so much accepts!

§. 16. The last Exhortation followeth,

Ver. 17. *Obey them that have the Rule over you, and submit your Selves: for they watch for your Souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

Christ in the administration of his heavenly Kingdom, and the ordering of men unto everlasting Life, hath his Officers under him. For though by his Spirit alone, without the Ministry of Men or Angels, he could save us; yet he is pleased to make use of Man,

Min, and by Man convert Man, and bring him to everlasting Glory. Therefore when he ascended up on high, to take possession of his Kingdom, he gave Gifts to Men, and gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers; and all this for the building up of his Church. In laying the foundation, he used extraordinary; in building upon the foundation, ordinary Officers: and this Text is concerning both; the work of these Officers; and the duty of the People subject unto them: In that as being an Exhortation, we have, as in most of the rest,

1. The Duty exhorted unto,

2. The Reasons and Motives,

The Duty is, *To obey them who have the Rule over us, and to submit our selves.* The parties who must perform this Duty are Christian People, as having Rules over them; they are the Flock under their Shepherds, Subjects under their Governours. The parties to whom the Duty must be performed, are such as have the Rule over them, who before were called Guides, which taught unto them the Word of God, and here such as watch over their Souls. All this implies, that they are Superiors, Governours, Officers; and so distinguish them from Civil Magistrates, they are said to be trusted with men's Souls, not their Bodies and Estates; these are Officers in the Church, whether extraordinary or ordinary; of what order, rank, or quality soever, if instituted by Christ: yet ordinary are here chiefly meant. These are called Ministers of the Gospel, Elders, Pastors, Teachers. Their work chiefly is in Word, Prayer, administration of the Sacraments: These must be fully qualified for knowledge, life, utterance; and approved by such as being sufficient to judge of them, are appointed by the Church for that work. They should be such as against whom no exception can justly be taken: And this is said to be their Vocation, upon which usually follows Ordination, by Imposition of hands, a certain form of words and prayer. These are acts of the Church designing, and engaging fit persons; but their power is from Christ: All this is to be understood of ordinary Pastors: These are the persons to whom the Duty is to be performed: The duty is Obedience and Subjection. Obedience presupposeth Commands, and subjection Power: The Commands must be done, the Power must be acknowledged. The Power is spiritual, and from God; for they are made Overseers of the Church by the Holy Ghost, *Act. 20. 28.* And it's so great, that Christ plainly affirms, *That whosoever heareth and receiveth them, heareth and receiveth Christ, and God who sent Christ; and he that despiseth them, despiseth Christ, and God who sent him,* *Matth. 10. 40. Luke 10. 16.* And this is true, not only of the Apostles, but of their Successors: Yet this presupposeth, that they do all things in their place, according to their Commission from Christ, and in his Name, exercising their Power according to his Command.

2. The Reasons are taken,

1. From their Work,

2. From their Account,

Their work is to watch over their Souls; and here we must take notice, 1. That the subject of their work, are mens Souls; and the Soul is the principal and more noble part of man; and here it's to be considered as immortal, and capable of an eternal estate of felicity or misery. And here they are considered, as in great danger of eternal punishment, and the work of the Minister must be to prevent it so far as he can. This is done by watching, which is a Metaphor, taken from a Shepherd, or a Scout, or Sentinel. And whatsoever the one should do for his Sheep; and the other for his Country, to save and preserve them; this he must do for the Salvation of mens Souls. For mens Souls are as Sheep without a Shepherd, wandering in the wayes of Sin, in danger of Satan, Hell, and Death; destitute of all necessary saving Blessings; and all power either to direct or protect themselves. And this Watching includes many works, as instruction of the Ignorant, reproof of the Guilty, threatening the Stubborn, strengthening the Weak, comforting the Sorrowful, directing all, giving good example to all, encouraging all; praying for all. To Watch, is to do the whole work of the Ministry for Doctrine and Worship, in the right dispensation of the Word and Sacraments. Some understand by these Guides and Rulers, all other Officers and Governours of the Church for Discipline; but these may be other besides Ministers, which are here principally intended. Seeing these watch, and that over their Souls, and for their eternal Salvation, to prevent their damnation, they should be considered as most necessary of all other men, and should be esteemed highly in love

for their works sake. People do little consider how great a blessing from God, and happiness to Man, good and faithful Ministers are; but if they once find the power of their Doctrine, and the comfort of the Spirit, they prize them as Messengers and Angels sent from Heaven, out of great mercy for their eternal good. Yet the best are most hated of the Devil, despised by Men, reviled, persecuted, and sometimes martyred: Yet we must not think this any strange thing, seeing they called Christ *Beneshub*, and counted the Apostles the filth of the World, and the off-scouring of all things. But the insufficiency and infidelity of vicious, lazy, ambitious, covetous Wretches, though it may give some occasion of contempt, cannot excuse the wickedness of the World in this particular.

2. As Watching over mens Souls, is the first reason; so the second is taken from their Account, which may be good or bad, in respect of the Ministers or the People committed to their Charge: where it's to be observed, that it may be good in respect of the Minister, who hath been faithful; and yet bad in respect of the People, who have been disobedient: Yet here the account is chiefly considered, with reference to the People. And it is two-fold, 1. Good, and made with joy, which is profitable. 2. Bad, and made with grief, which is unprofitable to the People. This implies, that Ministers, as they receive power from Christ; so they receive Mandates with Instructions, and are deeply charged; and wo unto *Paul*, if he preach not the Gospel. For such will be guilty, not only of their own sins, but of the Blood and Damnation of the Peoples Souls; this is an heavy Charge. This implies, they are Stewards, and the Flock is not their own, but Christ's, who trusted them in their hands, and will call them to account; and as they prove faithful or unfaithful, so he will deal with them, and punish or reward them more then other men: and surely if we did remember this Account, or loved Christ, we would feed his Flock, which cost him so dear, even his own Life and Blood. And the People should consider the expence of Christ's Blood, the charge, the study, the pains, the prayers of their faithful Ministers; and this consideration should work much upon them, and persuade them to obedience and submission, because the performance of the Duty will end in the Ministers joy, and their profit. For as it is a great grief to their Guides to see the People impenitent, and all their labour lost in respect of them; so it is a matter of great joy to see them converted, and brought into an estate of Salvation, so that they can say, These Souls I have gained and saved from Hell; and can present them blameless, as washed in the Blood of Christ, before the Judgment-seat of God. And as it is a joy to their Pastors, so it is a profit and great advantage unto them; for their joy shall end in the Peoples Salvation, who will bless the Day, that ever they hearkened to them; and in receiving them, received Christ, and God who sent him. But then on the contrary, if the People be disobedient, though the Ministers conscience will acquit him, and Christ will richly reward his fidelity and pains; yet it will trouble him much to see his Labours lost, the People's Souls, whose Salvation he so much desired, and laboured for, to perish. And as this will be a grief to him, so it will be an unspeakable damage unto them; for they shall lose the fairest opportunity of Salvation, and shall be condemned to eternal punishments, and the same more grievous, because their sin was greater, then the sin of other men, who never heard the Gospel. For the greatest punishments in Hell shall ly upon such as continued impenitent and unbelieving under the Gospel, and a powerful Ministry. For it shall be more tolerable for Tyre and Zidon in the day of Judgment, then for Bethsaida and Corazin; and for Sodom and Gomorrah, than for Capernaum. These are mighty and powerful reasons; and if People would lay them to heart, they would tremble to think of disobedience to their Guides. Where it's to be noted, that the same word, which *ver. 7.* is turned *Guides*, is here translated *Rulers*; for they are not merely Guides, to direct, but Rulers, instructed with power to command, and forbid, to bind and loose in the Name of Christ; and in the former place the Authour seems to speak of such as were Dead, and here of such as are Living. And some observe, that this is the last Exhortation, because the Apostle, for other Duties not here mentioned, referred them to their present Pastors.

§. 17. Thus far the Epistle hath been continued in the main Matter and Substance; and it's an excellent and profound Discourse concerning Christ's Prophetical and Sacerdotal Office, joyned with an Exhortation unto Perseverance in their Christian Profession and Practice. That little which remains may be said to be the Conclusion; and of the same, in a few words, we have many parts or particulars; as

1. A Request.
2. An Intercession.
3. An Exhortation.
4. An Information.
5. A Salutation.
6. A Benediction.

1. The Request we have,

Ver. 18. *Pray for us; for we trust we have a good Conscience, in all things willing to live honestly.*

Ver. 19. *But I beseech you rather do this, that I may be restored to you the sooner.*

IN this we may observe,

1. The thing requested by Paul; and that was their Prayers.
2. The Reason of this Request: And
 1. He was capable of their Prayers, and a fit Object of the same.
 2. Upon their Prayers he might the sooner be restored unto them.

It was two-fold,

1. From this, that he desires their Prayers for him, we may observe, 1. That we must pray for others as well as for our selves, and most of all should pray for the Church, and in the Church for the Guides thereof, upon whom the Good, Edification, Peace, and Welfare of it doth so much depend. 2. That there is no Man living but needs the Prayers of others, no, nor the best and most eminent, nor Ministers, nor Apostles, nor Paul; nay, Christ himself in the day of his Agony desired the Prayers of the Apostles. 3. That though the Apostle doth not mention or express what in particular they must seek of God by Prayer for him, yet this was easily understood, and we may learn from other places what the matter of their Prayers for him must be; they must pray for Utterance, Boldness, Success in Preaching the Gospel, Deliverance from wicked and absurd men, and in particular for his Liberty and Enlargement, as is implied in the next Verse. And he implies, that all these may be obtained by their Prayers.

2. The Reason which might persuade them to perform this Office of Love, was, 1. Because he was not altogether unworthy of their Prayers, nor any wayes incapable of the benefit of their Petitions: For there are some whom no Prayers and Intercession can help or profit; though *Moses, Job, Daniel*, pray for them, God will not hear. But he was none of these; for he was persuaded he had a good Conscience, and the Reason of this persuasion was, because he was *willing in all things to live honestly*. Here some observe his Modesty, in that he doth not say *I have*, but *I trust I have a good Conscience*; not, that in all things he lived honestly, but that he was willing to do so. A good Conscience in this place is,

1. A Conscience rightly informed by the Word of God, and of his own Life as agreeable thereunto. 2. A Conscience that could testify of the sincere Intention of his Heart, and the Righteousness of his Actions without Error. 3. It may be

a Conscience also which did rightly dictate the Truth, and put him on to do good. Such a Conscience he was, and he was persuaded of it: for by due Examination a Man may know his own Conscience, or his own Conscience may know it self. The Reason of this Testimony of himself might be, because some did accuse him that he was an Apostate from Judaism, and turned Christian out of hatred to *Moses* and the Law, and out of Design not of Sincerity; but he being conscious to his Intentions, and the Grounds of Conversion knew this Accusation to be false. The Reason of this Trust was this, he was *willing in all things to live honestly*: To live honestly, is, to direct our Lives according to the Will of God, and that in all things; for true Honesty is a divine Vertue, and a Life regulated constantly and universally by the Word of God. And though no man attains to this Perfection of Honesty in this Life, because every one hath his failings, and none lives and sins not, yet we may be willing to live so as to be perfectly honest. The Will is the Imperiall Power in the Soul, the first Mover, and Principle of Moral Actions, and as it stands disposed and constantly bent, so the Life is good or bad. Paul's heart was rightly disposed,

* Conscience may be taken for the Heart, and the intention of the Heart.

and

and predominantly bent unto Righteousness, and he knew it to be so, and especially in his proper Work of his Apostleship, which was the Preaching of the Gospel, which he first undertook, and afterward continued upon right Grounds, strong Convictions, and out of the Sincerity and Integrity of his heart.

2. There was another Reason which might make their Prayers in his behalf more frequent and ardent, and stir them up unto this Work, and that was Hope of his more timely Liberty, and Restitution unto them. This implies, he was in Bonds, and that he had some Hope of Liberty, which their Prayers might obtain, or at least hasten. Some think he was then promised his Liberty, but not yet fully discharged; but whether it was so or no, yet the force of the Reason is from the comfort and benefit which might redound to them upon his Release. When James was slain and Peter imprisoned, earnest and continual Prayer was made by the Church for his Release, and this Prayer was so successful and effectual, that he was miraculously delivered and restored unto them, for their great Comfort and the benefit of the Church. And it's certain, many Prayers were made for Paul's Liberty, when a Prisoner at Rome: For they thought it a great Prejudice to the Gospel, a Damage to the Church, and an hinderance of the Conversion of many Souls, that so vigilant, laborious, faithful, zealous, and eminent an Apostle should be imprisoned and confined. And Paul himself knew that his Liberty and his Presence would be both a great Comfort, and also a Benefit, not only unto these Hebrews, but to many other Christians and Disciples. Therefore he requests them, as they desired the Comfort and Benefit of his presence amongst them upon his speedy Release, to pray for him frequently and fervently.

§. 18. The next part of the Conclusion is the Apostle's Prayer,

Ver. 20. *Now, the God of all Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant.*

Ver. 21. *Makes you perfect in every good Work to do his Will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be Glory for ever and ever. Amen.*

THESE words are a perfect Prayer, of which we have two principal parts,

1. A Petition.

2. A Doxology.

Yet these may be made four,

1. The Compellation of the Party invocated.

2. The Petition of the Party invoking.

3. The Doxology.

4. The Conclusion and Confirmation of the whole.

Yet the first and last of these four belong both to the Petition and Doxology. To begin with the Petition, which, presupposing Adoration, begins with the Compellation and goes on with the Petition. In the Compellation we have a Description of God, the Party prayed to, and that is from his Titles, 1. Of Peace; and, 2. Of Power. He

is first acknowledged the God of Peace, as in another place the God of all Grace, 1 Pet. 5.

10. The God of all Peace and Grace may be the same, and that is, a most gracious and

loving God. Yet if Peace be taken according to the Hebrew for perfect Happiness, and

the Enjoyment of all Blessings, then the God of Peace is that God which is the Fountain of

all Goodness, and perfect, full, eternal Happiness; yet such he is, as a gracious God and

loving Father, reconciled and propitiated by the Blood of Christ. As he is a God of Peace,

so he is of Power, and this Power is set forth by that glorious Work of raising Christ from

the dead; for therein was manifested the exceeding greatness of his Power, according

to the working of the same, when he raised Christ, Ephes. 1. 19, 20. The Party whom

he raised was Jesus Christ, whom he describes from his Relation to the Church to be the

great Shepherd of the Sheep, through the Blood of the everlasting Covenant. Where we may

observe, 1. That there is the Blood of the everlasting Covenant. 2. By or through

this Blood Christ became the great Shepherd of the Sheep. 3. God raised this great Shep-

herd from the dead. 1. The Covenant is the Law and Covenant of Grace, wherein

God binds himself to sinful Man by excellent Promise, upon the Conditions of Repen-

tance

tance and Faith, to give him remission of all his Sins, and everlasting Life; Of this you have heard, Chap. 8. This Covenant is everlasting, because, though the Covenant made with *Israel* in the Wilderness was abolished; yet this is unalterable, and shall continue for ever, and by it, and it alone, the Called attain both the title and possession of the eternal Inheritance. The Blood of this Covenant, so called by Christ, *Mark* 13. 22. *Luke* 22. 20. is the Blood of Christ, which was shed, as for other ends, so for the confirmation of this Covenant. And the Blood, Death, and Sacrifice of Christ confirmed the Covenant, because it made it effectual, and able to reach the end, which was the eternal Salvation of sinful man. For by this Blood being shed, he satisfied divine Justice, and made Sin remissible, and merited the mercies promised, the promises themselves, the terms and conditions, and power to perform them; and by this Blood pleaded in Heaven; upon the performance of the conditions, he obtains actual Remission, and in the end actual fruition of their eternal Inheritance. The former Covenant with *Israel* was indeed confirmed with Blood of Sacrifices; yet because that Blood could not expiate Sin, and the Levitical High-Priest could not enter Heaven to plead any such expiatory Blood; therefore that Covenant was not everlasting. In respect of this Blood, purging mens Consciences from dead Works, Christ was made the Mediatour of the New Covenant; of which you may see, *Chap.* 9. 15. By this Blood therefore it is said, *Thou Christ is the great Shepherd of the Sheep*: For because Christ took upon him the form of a Servant, and became obedient unto Death, the Death of the Cross, and shed his Blood; therefore God exalted him, and gave him a Name above every Name. And therefore did his Father love him, and made him an eternal Shepherd of the Sheep, because he had laid down his life for his Sheep, *Joh.* 10. 17. For this very cause his Father gave him Power over all Flesh, that he might give eternal Life to as many as he had given him, *Joh.* 17. 2. So that by this Blood, he became the Shepherd, the Great Shepherd: For all the Prophets, and the Apostles, and Ministers of the Gospel, are Shepherds; yet so that they are but Servants under him; the Sheep are not theirs, but Christ's, who bought them by his Blood. And God raised him, and made him Lord, and the great and chief Shepherd of the Flock, that he might keep them, raise them up at the last Day, and then give them everlasting life.

This Shepherd was raised by the mighty power of God, who not only raised him from the Dead, but made him King and Priest for ever; that is, the great and chief Shepherd. This is more at large described, *Eph.* 1. 19, 20, 21. to the end; for that place doth expound this for one part. For if we consider Christ in this place, as the Object of God's almighty Power: We may observe, 1. His Humiliation. 2. His Exaltation. His Humiliation is signified by his Blood and Death, whereby the new and everlasting Covenant is confirmed: Thus humbled, thus Dead, he is the subject of God's almighty Power, which did manifest it self. 1. By raising him from the Dead. 2. By making him the great Shepherd, Lord, and King, advancing him above the Angels, the Principalities, Powers, and Dominions of Heaven, and all Names and Powers on Earth, and gave him to be Head and Shepherd of the Church-Universal. And the reason why the Apostle gives God these titles of Peace and Power, and instanceth in the Resurrection and Exaltation of Christ, as glorious Effects of this Power, is, because the continued sanctification and perfection of man once regenerate, which is the thing desired in the Petition following, depends upon this mercy and power as having raised and advanced Christ first, that by him thus raised and exalted, he may first sanctify us fully, and then give us everlasting Glory. Therefore the Apostle saith, *That God out of his great mercy and love had quicked the believing Ephesians, being formerly dead in Sins & Trespases, together with Christ, and raised them up together, and set them in heavenly places in Christ Jesus*, *Eph.* 2. 4, 5, 6. Where we may observe, 1. That he quickened Christ being dead, raised him up, and set him in heavenly places. 2. That he quickened them being dead in Sins and Trespases, raised them up, and set them in heavenly places together with Christ, and by Christ. 3. That both these were done by the same mercy and power first exercised upon Christ, and then upon them. After the Adoration and Compellation, follows the Petition, wherein the principal thing desired is Sanctification, and the power of Regeneration continued in them, that so they might perform a constant and universal Obedience, which was a means to attain the possession of eternal Glory. Where we must observe, 1. That the Apostle having requested their prayers formerly, doth in these words, being

not requested, but of his own accord pray for them. 2. That having exhorted them to the performance of several Duties, and the exercise of several Virtues, knowing, that without the sanctifying Grace of God they could not perform these Duties constantly, to the end, in these words he prays for the continuance of God's sanctifying power to enable them to do that, which they without it cannot do. 3. That seeing the Duties exhorted unto were but few, and there were many more, he desires God to perfect them, not only in these, but in every good Work, that so they might perform an universal Obedience. These things first observed, in the words we must consider

1. Their Duty which is to be perfect in every good Work, to do God's Will, and that which is well pleasing in his sight, through Jesus Christ.
2. God's Power, whereby they are enabled to do their Duty, and the same sought for by prayer.

1. The Duty, 1. Hath for the Rule the Will of God. 2. This Will is observed, when we do every good Work. 3. Every good work thus done, according to the Will of God, is well-pleasing unto God. 1. By the Will of God, is meant his legislative and commanding Will, whereby he signifies unto man what is just and good, and binds him to observe these his Laws.

2. The Will of God, being our binding Rule our Duty is to observe it; and we observe it, when we do every good Work. The works of man are the actions and operations of Man, as a rational Creature, and subject to the Laws and Will of God. These works may be good or bad; and then they are good, when they are conformable to the Will and Law of God: and this goodness presupposeth knowledge of this Will; and the right disposition and qualification of the heart. For if the heart be not good, the work, which is qualified by the heart, cannot be good. But it's not sufficient to do some, but every good work: For the Laws of God command all good works, and require that every work of man be good. This is universal Obedience; for the Law binds in all things, and at all times, so that it gives no liberty to do evil, or transgress at any time. 3. Every good work, as good, is well-pleasing to God through Jesus Christ, because it's agreeable to his Will: for to please God, so as to be accepted of God, is a Consequent of the goodness of the work, as it is the end whereat man must aim. Yet it cannot please God, but by Faith in Jesus Christ: For without Faith, it's impossible to please God. Though these words [*Jesus Christ*] may be referred also to the Prayer, wherein they desire sanctifying power through him, and for his sake.

2. The sanctifying power desired of God, is expressed in two words, 1. Perfecting. 2. Working. 1. The work of God must perfect us, before we can do any good; the word [*αὐτῶν*], in the Septuagint, signifies to uphold, stablish, direct, compose and make up a thing, so as to set it in order, and finish it, that it may be fit for the end it was made. Thus to compose, and make up a man in this place, is to sanctify him, and give him a power to do every good work: and this is a work of the regenerating Spirit of God abiding in us, and renewing us more and more. In this respect we are said to be God's *workmanship, created in Christ Jesus unto good Works*, Eph. 2. 10. Yet this is not here meant of the first Regeneration, but of the continuance and increase of this sanctifying Grace, to strengthen us more and more. As preservation and providence is to Creation, so this work of perfecting is to the first Regeneration; and as we are at first created unto good Works, so we are perfected in Christ. Another thing desired of God is, [*working in us that which is well pleasing unto him*]; this signifies, that God doth not only give us Power, but continually co-operate and work in us, and with us, without whose co-operation, we can do nothing that will please him. For it is he that works in us, both the Will and the Deed of his good pleasure, Phil. 2. 13. This prayer in effect is the same with that we read, was made for the *Colossians*. For the Apostle and *Timothy* did not cease to pray for them, and desire, that he might be filled with the knowledge of God's Will in all spiritual Wisdom and Understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good Work, increasing in the knowledge of God, Col. 1. 9, 10. Where we have, 1. The Will of God; 2. here, which is the rule of our Obedience, 3. Being fruitful in every good Work, which is the same with doing every good Work, which is the observation of God's Will. 3. They must walk worthy to all pleasing; so here, they must do that which is well pleasing in his sight, not in the sight of Man: And as here, when we do every good work, we please him; so there we please him, by being fruitful

fruitful in every good work. 4. As here they could not please God; except God perfect them, and work in them; so there, neither could the *Colossians* please God, without spiritual Knowledge, Wisdom, and Understanding of God's Will: For Knowledge, spiritual Wisdom, and Understanding, are the same, as appears, *Prov. 2. 6.* Where we find, the words of the Septuagint taken up by the Apostle. 5. As there this Grace of wisdom, and fulness of it, was sought by prayer; so this continuance of God's sanctifying Grace, is prayed for here. This prayer informs us, 1. That in doing all our good works, we depend upon God, both for the power given at the first, and continued unto us, and also for the working it self: both will and deed are from him, because he makes us of unwilling, willing; and causeth us actually to do that which we do. 2. That we cannot obtain any mercy of God, but by Christ, nor do any Good pleasing to God, but by him: For without me, saith Christ, ye can do nothing. This Petition is reducible to that in the Lord's Prayer, *Thy will be done on Earth as it is done in Heaven.*

The Doxology followeth, [*To whom be Glory for ever and ever.*] This presupposeth, 1. God's glorious and excellent perfections; for he is glorious for ever in himself, 2. The manifestation of these glorious and excellent perfections. 3. The acknowledgment of this glory manifested in his works unto him, so as to ascribe praise, honour, thanks unto him, as due. 4. The ascribing of it to him, as due for ever and ever: This may be understood by that of the *Apocalypst*, *Thou art worthy, O Lord, to receive Glory, Honour, and Power; for thou hast created all things, and for thy Will and pleasure they are and were created.* *Rev. 4. 11.* Where we may observe, 1. That God did manifest his excellency and perfections by his glorious works. 2. That in this respect, Glory, Honour, and Power was due unto him, and deserved by him; for he was worthy to receive it both from Men and Angels. 3. This they acknowledge, and by their acknowledgment return and give them unto him. And here this Glory may be understood as given unto him, for that great and blessed Work of raising Christ, and making him the great Shepherd of the Sheep, for their eternal Salvation. As when we depart out of the presence of Kings and great Ones, we bow and bless them; so when we have made our Prayers, and presented our Petitions to the great Sovereign of Heaven and Earth; we do not abruptly and rudely turn our backs, and so depart, but in all humility bless and glorify his Name, and acknowledge him worthy of eternal praise: This is one of the Ceremonies used in the Court of Heaven. The Petition presented, is sealed up with [*Amen*]; which is to be understood as added not only to the Petition, but the Doxology; it's the conclusion of the whole, and seems to request that God would subscribe his *Fiat* to our Petitions, and so seal up and confirm our Prayer. We find it used in the Old Testament, to signify our consent with others in what they had said or pray'd; and so it's implied, it should be used under the Gospel, *1 Cor. 14. 16.* It's a word of Faith and Hope, as Prayer is an Act of both; and though our Prayer be long, yet it's an Abridgment, and contains the substance of all, and repeats, and in one word, says the whole prayer over again.

§. 19. The third part of the Close, is a kind of Exhortation or entreaty.

Ver. 22. *And I beseech you, Brethren, suffer the Word of Exhortation; for I have written a Letter unto you in few words.*

IN these words, we have two Propositions;

1. *Paul* had written unto them in a few words.

2. He beseecheth or entreats them to suffer the Word of Exhortation, which he had written in a few words unto them.

1. That which he had written, and sent unto them in writing, was this Epistle; and it's the largest Epistle of all the Epistles general of *James*, *Peter*, *John*, and *Jude*; and of *Paul's*, except two; that to the *Romans*, and the first to the *Corinthians*. Yet he terms it brief; and if we consider the hortatory part, it is but brief, though the whole be somewhat large. If we consider the matter and subject, it required a very large Discourse; yet he comprised much matter concerning the Offices of Christ, both prophetic and sacerdotal, in a few words. For we find, that he omits many things, not only because of their incapacity, but because he had confined himself to such things as were most pertinent, necessary, and of greatest concernment. And by this his practice he seems to condemn all such, as unnecessarily enlarge their Discourses upon a certain distinct Subject by impertinent,

needless, and sometimes empty and unprofitable Digressions, as many of copious Inventions, and yet of no solid Judgment, use to do.

2. Because his Discourse was brief and contracted, and not likely either to oppress their Memory or confound their Judgment, he beseecheth them as Brethren (for that's his loving Compellation) to suffer it: He calls it a word of Exhortation. By a *Word*, is meant an orderly, solid, and Methodical Discourse; and by a *Word of Exhortation* may be understood a Discourse of Comfort, as the Vulgar, *Syrack*, *Arabick*, turn the word, or of Reproof, Instruction, Admonition: For the word may imply, if not directly signify, all; for Sermons and whole Discourses had the Name of Exhortation, though we find in them many other things. Howsoever the Apostle meant by the word the whole Epistle, which in respect of the last part from Chap. 10. 19. is chiefly hortative and consolatory. They must suffer this, so our Translators and some others turn the word; which gave occasion to some to tell us, that *Paul* was more offensive to the *Hebrews* than any other of the Apostles, because they were so much taken with the Law and Ceremonies, to which they had been so long accustomed; and therefore he both conceals his Name, and desires them to bear with this Discourse, and not to be offended with it. But whether this was so or no, it's certain that the word here used signifies not only to suffer and tolerate but to receive, hear, and obey; and so certainly it must be taken here: For if they did not thus receive his Doctrine and Exhortation with Attention and Obedience, the Epistle had been in vain and unprofitable unto them. And whereas he might have commanded them as Inferiours, and subject to his Apostolical Power, yet in his Wisdom he thought good to exhort them as Brethren. And this might the rather persuade them, because his Discourse was brief, and contained much profitable and necessary matter in a few words: This implies, 1. That it is our Duty to receive the Word of God readily, and with all Attention, and with Thankfulness of heart, because it's so great a Blessing. 2. Yet such is our Corruption and depraved disposition, that a short Discourse though full of heavenly matter is tedious to us, and we are soon weary of it: But profane and wicked Persons will not endure it.

3. 20. The fourth thing is Information concerning *Timothy*,

Ver. 23. *Know ye that our Brother Timothy is set at liberty, with whom, if he come shortly, I will see you.*

This was Intelligence and good News; the Subject of it was *Timothy* and himself. Of *Timothy* he delivers,

1. That he was set at Liberty.

2. Gives some hope that he would come shortly.

Of himself he promisseth, upon condition of *Timothy's* speedy coming to them, that he would

1. Come with him.

2. See them; so that there was some hope that they might see both him and *Timothy* together, and enjoy their blessed Society.

1. *Timothy* was set at Liberty: Who this *Timothy* was, both by Birth, Education, Office, and Employment, we may easily understand from the Acts of the Apostles, *Paul's* Epistles, and especially from two written and directed to him in particular: He was a Jew by his Mother, a Christian by *Paul's* Conversion of him, a Minister of the Gospel, an Evangelist, and an Assistant unto *Paul* in the Work of the Ministry; and though he was but young, yet he was eminent and famous in the Churches planted by *Paul*, a Person of Integrity and Fidelity. This *Timothy* was set at Liberty; which implies, that he was bound, imprisoned, or some wayes restrained of his Liberty; but where and how, is not expressed in Scripture: Yea now he was set at Liberty. God had delivered him out of the hands of his Enemies, and they must know it as a matter of Joy and Comfort. It was a sad thing that such a Man as *Timothy*, so faithful, so serviceable, to *Paul* and the Church of God, should be restrained; and he knew, that to hear and have certain Intelligence, and from him, that he was released, must needs comfort and rejoice their hearts: So also we, when we hear of the Liberty and Peace of the Church, and especially of pious and eminent Ministers, should be glad and should render Thanks unto our God, for so great a Mercy.

2. Yea there was a further degree of Comfort; for he gives them hope, that as *Timothy*

why was *see at Liberty* so he would come unto them shortly, and would see them, and give them a Visit in his own Person. And not only *Timothy*, but he himself would come with him, and see them together with him, that they might mutually comfort, and rejoice one another; and this Meeting and Society would be sweet. To hear of their Liberty was good News, but to be certified of their speedy coming together to see them, was better: God's Servants cannot alwayes converse together on Earth, that Happiness is reserved for Heaven; yet their hearts do rise and much rejoyce, when they can see and enjoy one another, though but for a time.

§. 21. The fifth part of the Close of this Letter is open in Salutations.

Ver. 24. Salute all them that have the Rule over you, and all the Saints. Then of Italy, *Salute you.*

THE Salutations are,

1. Of *Paul*.
2. Of them of *Italy*.

For *Paul* and they of *Italy* were the Persons saluting; and their Guides and the rest of the Saints were the Persons saluted. True and hearty Salutations are an Expression of our Love and good Affection towards the Persons saluted; and they are either of Persons present or absent. When we salute Persons present, we express our Affection by words of Peace, Health, Happiness, and by Embracements, or Kisses, or both, according to the Custom of the Time and Places: But when Friends are absent, we signify our good desires by Writing, or words of Messengers, and so embrace one another at a Distance. There are some who are not capable of Salutation, to whom we must not say, *God speed*, 2 Joh. 10. Some are capable, but not of a Christian Salutation, because not capable of spiritual Grace and Peace in Christ: Yet these Salutations are Christian, 1. From *Paul* a Christian to the *Hebrew* Christians. 2. From the Saints and Christians of *Italy* to the Saints and believing *Hebrews*. *Paul* is the first in sending Salutations; the Persons by him saluted are, 1. Their Guides or Ministers, put in the first place because of their Office and Eminency. 2. The People, which by Profession of Faith in Christ, their Baptism, and Society with the Church, were Saints. The Persons saluting in the second place, and that by *Paul*, were they of *Italy*, that is, their Brethren, Saints, and Believers in *Italy*, and of the Church or Churches in *Italy*; the Persons saluted are the same saluted before. To salute anciently amongst the *Jews* and *Israelites* was to wish Peace; under the Gospel, *Grace and Peace*. The *Syriack* turns these words, *Desire ye the Peace of your Guides*, &c. but he is singular. These Salutations, though good in themselves, are much abused, and made words of Course and Custom, or turned into Complements devoid of real and hearty Love.

§. 22. The last part of the Conclusion is a Benediction in these few words,

Ver. 25. *Grace be with you all. Amen.*

THIS is so a Salutation, as that it is a Benediction pronounced with Apostolical Power, and was effectual upon all such as are capable. This is a Benediction proper to *Paul*, and usually if not alwayes written with his own hand (which then was well known in many Churches), though the Epistle itself might be written by some other, whom he used for his Scribe. It is so proper unto him, that we find it used by none other of the Apostles, neither *James*, nor *John*, nor *Peter*, nor *Jude*: Only *John* doth conclude and shut up the *Revelation* with it; but that was not written with *Paul's* own hand: And by this in those times this Epistle might certainly be known to be his. We use to salute one another at our first Meeting, and also at our Parting, which latter is called a Valediction. So *Paul* in all his Epistles, excepting this, begins with *Grace and Peace*, and that's his Salutation; and he ends this as all the rest with *Grace*, and this is his Valediction and Benediction. This Benediction we find sometimes briefer, sometimes larger, and the largest of all closeth up the second Epistle to the *Corinthians*; and we must know that the briefest contains all the matter of the largest though not expressly. The usual Blessing both of old and of latter times is, *The Lord be with you*: For if the Lord be not against us, but for us, and with us, we must needs be so far happy; yet the Lord may be with us, and in

